carljungdepthpsychologysite.blog

# Contents


**1 2021** **7**

1.1 December . . . . . 7

Philemon: His distant star illuminates him. To him I am a flame. (2021-12-01 04:12) 7

14 June 1933 LECTURE 7 Visions Seminar (2021-12-01 05:03) . . . . . 9

Remembering Jung Interview series (2021-12-01 06:54) . . . . . 28

21 June 1933 Visions Seminar LECTURE VIII (2021-12-02 04:40) . . . . . 28

LECTURE VI 14 November 1934 Zarathustra Seminar (2021-12-03 04:23) . . . . 49

That’s why you are my soul, a changing moon. Your light is borrowed. You will wax again tomorrow. (2021-12-03 04:37) . . . . . 61

In our sleep we consult the 2,000,000-year-old man which each of us represents. (2021-12-03 04:43) . . . . . 62

How can these primitives be impressed with our religion? (2021-12-04 04:07) . 63

Instead, secretly carry your God to a hospitable roof. (2021-12-04 05:20) . . . . 66

Oh my soul, you must truly refrain from all moods and infidelities. (2021-12-05 04:37) . . . . . 67

28 APRIL 1939 Lecture 1 Psychology and Yoga Meditation (2021-12-06 04:26) . 72

I had not dreamed of my father since his death in 1896. (2021-12-06 04:40) . . 84

A dream and a vision of shooting stars by Sabina Spielrein (2021-12-07 04:15) . 87

5 MAY 1939 Lecture 2 Psychology and Yoga Meditation (2021-12-07 04:20) . . . 92

Marie-Louise Von Franz on the "Animus" - Quotations (2021-12-08 03:56) . . . . 104

8 November 1933 Visions Seminar LECTURE V (2021-12-08 04:08) . . . . . 127

A sickness disturbs you, your sleep is light. What are you suffering from? (2021-12-08 06:34) . . . . . 149

Carl Jung: Tuesday evening 6.40 my mother died in Kusnacht, Seestrasse. (2021-12-09 04:02) . . . . . 151

1939 26 MAY Lecture 5 Psychology and Meditation Yoga (2021-12-09 05:18) . . 153

1939 2 JUNE Lecture 6 Psychology and Yoga Meditation (2021-12-10 04:02) . . . 163

before sleeping I saw my mother, somewhat as I saw her in the coffin, floating upward (2021-12-10 04:03) . . . . . 175

1939 23 JUNE Lecture 9 Psychology and Yoga Meditation (2021-12-11 04:02) . . 178

9 JUNE 1939 Lecture 7 Psychology Meditation and Yoga (2021-12-11 04:56) . . . 186

Carl Jung: It was the mood of the land of the hereafter. (2021-12-12 04:28) . . . 200

15 NOVEMBER 1940 Lecture 2 Psychology and Yoga Meditation (2021-12-12 04:45) 203

19 MAY 1939 Lecture 4 Psychology and Yoga Meditation (2021-12-12 05:09) . . 216

Is a body becoming spirit something which we can confirm from experience, has it ever happened? (2021-12-13 03:24) . . . . . 227

He is no hero who never met the dragon, (2021-12-14 04:14) . . . . . 229

Jung, for his part, explicitly refused to accept the role of guru, as we read in Sabi’s journal. (2021-12-14 04:20) . . . . . 231

Art and the Zürich School (2021-12-15 04:04) . . . . . 247
This is why it is almost impossible to translate the term "unconscious" into Hindi. (2021-12-15 04:06) . . . . . 251
Purification of the senses: (2021-12-16 03:25) . . . . . 258
Excerpts from "Animus and Anima" by Emma Jung (2021-12-16 04:04) . . . . . 260
The egg, the vessels and the words. From Izdubar to Answer to Job (2021-12-16 06:48) . . . . . 261
If ever any woman had a personal concretized animus experience... (2021-12-17 04:11) . . . . . 293
1934 16 May LECTURE 3 Zarathustra Seminar (2021-12-17 04:33) . . . . . 294
One would like to say that you are too patient, too good, if it weren't too stupid. (2021-12-18 04:03) . . . . . 314
Lecture 4 Psychological Interpretation of Children's Dreams (Winter Term, 1939/40) (2021-12-18 04:30) . . . . . 316
Carl Jung Depth Psychology Facebook Group. Come Join Us. (2021-12-18 05:57) 469
1934 3 June LECTURE 5 Zarathustra Seminar (2021-12-19 04:04) . . . . . 470
23 May 1934 LECTURE 4 Zarathustra Seminar (2021-12-19 04:22) . . . . . 490
1934 13 June LECTURE 6 Zarathustra Seminar (2021-12-20 04:11) . . . . . 512
1934 20 June LECTURE 7 Zarathustra Seminar (2021-12-20 04:20) . . . . . 534
Lecture 2 Dreams and Visions of St. Niklaus Van Der Flue (2021-12-21 03:55) . . 557
Mother Emma asked whatever happened to the nice tweed suit (2021-12-21 04:13) 571
Carl Jung Hundreds of Quotations from The Collected Works with Citations (2021-12-22 03:42) . . . . . 573
1934 27 Jung LECTURE 8 Zarathustra Seminar (2021-12-22 04:15) . . . . . 1218
Lecture 3 Dreams and Visions of Niklaus Van Der Flue (2021-12-22 04:24) . . . . 1240
Lecture 5 Dreams and Visions of Niklaus Von der Flue (2021-12-23 03:55) . . . . 1253
Lecture 4 Dreams and Visions of Niklaus Von Der Flue (2021-12-23 04:40) . . . . 1268
Carl Jung: ...a poem is never a confrontation with it-it is only a formation of the unconscious. (2021-12-24 04:24) . . . . . 1280
17 October 1934 LECTURE II Zarathustra Seminar (2021-12-24 04:52) . . . . . 1281
Carl Jung "Anthologies" on Many Topics all with Citations (2021-12-24 11:17) . . 1321
Lecture 7 Dreams and Visions of Niklaus Van Der Flue (2021-12-25 04:09) . . . . 2469
Lecture 6 The Dreams and Visions of Niklaus Van Der Flue (2021-12-25 04:20) . 2482
Lecture 8 Dreams and Visions of Niklaus Van Der Flue (2021-12-26 04:43) . . . . 2496
Lecture 9 Dreams and Visions of Niklaus Van Der Flue (2021-12-26 04:49) . . . . 2510
~Marie-Louise von Franz The Idea of the Macro- and Microcosmos in the Light of Jungian Psychology (2021-12-26 06:08) . . . . . 2524
Barbara Hannah - The Animus: The Spirit of Inner Truth in Women - Quotations (2021-12-26 06:21) . . . . . 2538
31 October 1934 LECTURE 4 Zarathustra Seminar (2021-12-27 03:22) . . . . . 2562
1934 7 November LECTURE 5 Zarathustra Seminar (2021-12-27 04:10) . . . . . 2582
1934 21 November LECTURE 7 (2021-12-28 04:13) . . . . . 2603
1934 21 November LECTURE 7 Zarathustra Seminar (2021-12-28 04:59) . . . . 2625
Carl Jung: ...as a boy I was the victim of a sexual assault by a man I once worshipped. (2021-12-28 05:49) . . . . . 2646
23 January 1935 LECTURE I Zarathustra Seminar (2021-12-29 04:20) . . . . . 2648
It is our own repressed desires that stick like arrows in our flesh. (2021-12-29 05:04) . . . . . 2666
Deviation from the truths of the blood begets neurotic restlessness (2021-12-30 05:25) . . . . . 2668

1935 30 January LECTURE II Zarathustra Seminar (2021-12-30 05:50) . . . . . 2670
The Bardo Thodol considers souls in the same way. (2021-12-31 04:12) . . . . . 2690
The reaction of the unconscious is a natural phenomenon that is not concerned to benefit or guide the personal human being (2021-12-31 04:30) . . . . . 2691

# 1. 2021

## 1.1 December

**Philemon: His distant star illuminates him. To him I am a flame. (2021-12-01 04:12)**

[paypal _donation _button border="5"]

[1]Black Books

1. V. 17.

Jung: There is dissension in the air. Why this hesitation and indecision?

Soul: ["]Why do you not claim your rights? You should act as you like.["]

Jung: I don’t want to commit a wrong.

Soul: "All the same, whether right or wrong. Whatever will be, will be."

Soul: But I always never know what I want.

Jung: "Then investigate."

Soul: That's why I'm here. I would like to listen to you, to find from you the explanation that I lack above. What's happening with you?

Jung: "A lot is happening. Difficult things need to be put together."

Soul: "I see the stones of walls which still must be piled up- blocks- hewn. But no one is building. Who left the stones lying? Where are you, Atmaviktu, ancient one, and you, Philemon, wise one? What did you do?

Philemon: We united ourselves. Atmaviktu, that is I. I was an old magician, when I lacked Atmaviktu. I have grown young from the drink of wisdom. My head shines in golden fire. The flame blossoms from me, since I have released myself from this man. I was in him when Atmaviktu was still an animal, when he was a serpent, I rose up and moved into my castle and had a meal with the white serpent and I ate it myself and she gave me eternal youth and as fire she kindles her light over my head. I have outgrown this man. For me, he was a gate of splendor. He belongs to the earth. I am fire, begotten from man, not as man, but flame. I have passed through this man, I have surpassed him. I am the lover. This man was my vessel. I am the servant of the luminous one this man belongs to the earth- may he be well! He was my vessel. He is earth. I bore his action further. I accepted what he lived, I took it to the luminous one.

Soul: "But what will happen to this man and to me, if you have released yourself from him?"

Phil. He is earth, he will live. He has fulfilled everything. He has seen everything, he has come close to the eternal fire. He is fulfilled. Peace will be granted him. He is released, since I have released myself from him. He remains in himself and covers his world. It is not wanting in nourishment. He received his life from the God, it turns back there. I carry it further. Hail to him who can sink into himself; he is fulfilled. The uplifting force has released itself from him. The golden bird spread out its wings. It draws this man neither toward the below nor toward the above. He is earth-he floats in the middle. He sees the sun, I see the God. His shadow became fire. He is content and kisses the earth. His star shines from afar. His star is my brother, a distant God, whom I don't serve. This man was my vessel, a my gate of entrance and ascent.

I am not his soul and am not his God. His interior is foreign to me, a foreign star seed, which fell into this world. Through him I grew. I was born when I was old and reach my youth in old age, and finally dissolve myself in the maternal body of God, when this man dies. This man is a star seed-where did he come from? He fell from the indeterminate. He is earth but yet does not belong to the earth. He is foreign. Therefore man will never incline to the law of the earth. He changes Abraxas, but his star never mixes itself with it. He is no child of the sun, but its brother. He put on a sun dress and covered his distant blue light in solar colors. I was hidden in his mantle and I am released from his mantle.

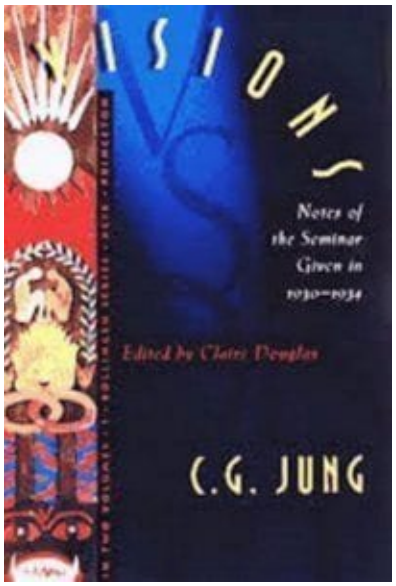
His distant star illuminates him. To him I am a flame. The Black Books, Vol. VI, Page 294-295

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3R0VXZ31XVY9V&dchild=1&keywords=jung+black+books&qid=1609349142&sprefix=j

---

## 14 June 1933 LECTURE 7 Visions Seminar (2021-12-01 05:03)

[paypal _donation _button border="5"]




14 June 1933 Visions Seminar LECTURE VII

Here is a question by Miss Hannah: "You said last time that it was very questionable if there was any movement for the better in the world.

What did you mean by better?

I had thought that every platonic year the consciousness gained might be a little beyond the point reached by the era before.

A spiral seems to make more sense than an endlessly repeated circle.

Or does time lose its significance altogether in higher consciousness, so making the circle idea bearable?"

The first question is difficult to answer definitely as you can appreciate.

That was a more or less temperamental remark-that it was rather questionable whether things would be better and better in every way.

For what does one mean by "better"?

If one calls it better when consciousness widens out and civilization increases, then I say we are moving towards an improved state of things, for it is very probable that civilization does increase, with certain relapses from time to time.

There have been cycles when things fell back into relative chaos, but then they picked up again.

As a whole, if one compares the year 10,000 B.C. with the year 2000 A.D. one must say that there is a difference; things seem to be less primitive than they were then.

And if one could compare, say, the year 5000 with the year 150,000 B.C. in central Europe, one would again mark a quite noticeable difference.

So in that sense one could say things have become better.

But in another sense that is most questionable.

I don’t know whether our life is happier than the life of the primitive man, or whether life today is better than life in the Middle Ages.

In looking back into the Middle Ages there is always a sort of foreshortening; war follows war, kings and feudal lords fighting each other, one form of destruction after another, epidemics, revolutions, so it looks as if the whole of the Middle Ages had been a very chaotic hell.

But one entirely forgets that those wars were very small affairs; perhaps five thousand

men were beating up five thousand other men, and then they went home again.

They made war only in summer, in winter people stayed at home; also, it was only in certain parts, in other parts there was an idyllic peace, and people had no idea that there was a war anywhere.

You remember that famous verse in Faust about how nice it is on Sundays to see the ships on the river, and to hear the talk about war in faraway Turkey, as a sort of thrill.

They had in those days what they called a gazette, a very small news-sheet.

(The word gazette was taken from a small Venetian coin, the gazzetta.)

In the German sense it was the Zeitung, which means literally timing, or the news of the time, what time brings; the English "Times" is an equivalent.

In the eighteenth century, both the London Gazette and the Westminster Gazette were such very small sheets.

In that way people heard about a war that had taken place somewhere, the number killed and so on, and it was nice to hear about when it was so remote and did not concern them in the least; it added a certain finish to a good story on a Sunday.

It is quite different now, however; when one hears of shooting somewhere, one knows the next minute it may be right at one's door because the world has been thrown into a general conflagration.

With our newspapers, the world is by no means as agreeable as before.

Of course when one was right in the center of the fray in those days, it was rather hellish, but I don't know whether a bomb from the air is less so, or if a cloud of

poison gas is particularly pleasant.

With all our civilization, we are generally in a less peaceful atmosphere.

It is as if our sensitivity had increased by several hundred degrees, as if our whole nervous system were attached to the system of telegraph and telephone wires in the world, so that we jump when something happens in South Africa.

Formerly we jumped when something fell down in our room, but now we jump when a pistol goes off five thousand miles away.

So in those respects it is quite doubtful whether things have become better.

But if one takes the increase of civilization, the widening out of consciousness, for the real goal of mankind, if one says it is bad when things are unconscious and better when they become conscious, then things have become better, and it is a spiral, as far as we can judge of humanity.

But don't forget that we have very limited knowledge, we don't know whether these three months of the platonic year are not a mere episode.

Taurus, Aries, and the Fishes are the three spring months, and we don't know what will happen in two signs from now, in about 2300 years, when we reach the equivalent of the winter solstice, the turning point.

Whether that whole episode of the widening out of consciousness will not be something quite different, whether it will not then be an involution of consciousness, we simply do not know.

This problem is linked up with our attitude to human things in general, namely, the question whether we have to think of the earthly life that we know empirically as the only life possible, or whether there is another form of existence, whether the goal of all things living is fulfilled by their existence here, or whether this is merely a means to an end.

All the great religions are convinced that life cannot be explained by itself, and many philosophers have had the same idea.

Even rather primitive religions contain the belief that life as we know it is not the real thing, but only a means of reaching a blissful condition in the eternal hunting ground, a sort of preparation for the life of duration.

There are also primitive beliefs, however, which hold that the only decent and interesting and happy life is on this earth and that Hades is a very gloomy place, not enjoyable at all.

But it is a fact that every great religion considers life as something which cannot be explained by itself; it is always looked at from an extra-mundane point of view and understood to be a means to an end.

You see, it makes all the difference in the world from which standpoint we judge.

Naturally, our rationalistic modern point of view is to take life for what it seems to be, and therefore we all dream of improving social conditions, educating people, making things better as we understand them, with the result that more and more dangerous weapons are given to people who cannot use them.

For instance, a great deal of absolutely sound naivete is destroyed by education, the means of the intellect are given to people who are not mature enough to use those dangerous instruments.

A chemist may invent most dangerous chemical bodies which are quite safe in the hands of a responsible man, but destructive if they get into the hands of irresponsible politicians.

They will begin to play with them and to dream how many people they can kill with them, and then an infernal catastrophe is created with things that are not dangerous at all if they remain in the proper hands.

So with the belief that this is the world where everything comes to its own fulfillment and that it should therefore be a paradise, a hell is created.

It would be very much better not to have such strong convictions.

Then you will acknowledge that the great religions-say Christianity, Buddhism, and Mohammedanism-all have their very great value because they teach that it does not matter so much what happens here, conditions don’t need to be improved, but man

needs a great deal of improvement, because he lives this life as a sort of preparation for another kind of life, a state of duration which is not to be found here.

Of course one cannot prove that, but it should remain at least an open question, as all things ought to remain open questions of which we are not sure.

And we are honestly not sure of anything, nothing is absolutely certain.

We are not certain whether these great religions tell us the truth, as we are not certain

whether our scientific Weltanschauung is the truth.

We only know that "nothing is quite true and even that is not quite true," as a Dutch philosopher said.

It is very healthy to think like that, it keeps all doors open for other experiences.

We began a new series of visions last time about the pit of onyx, which penetrated into the earth in the form of a cone, and at the bottom our patient beheld an old Indian woman with a Mexican image in her arms that seemed alive.

The Mexican image appeared before as an unknown Indian god, the reason for that being the patient's background; she belongs to the American soil, so it is quite natural that her unconscious produces an American deity.

The Christian deity is a matter for her consciousness and would be carried over from that peninsula of Asia which is called Europe; mentally we are a peninsula of Asia, and therefore the main body of our religious ideas come from Asia.

But America is decidedly not Asia, and since our patient lives there, her unconscious production will not come out of the Asiatic earth, but out of the earth of America.

Therefore the image, the idol, is always made of earth, metal, wood-of some material taken from the earth one lives upon.

What does the pit of onyx mean?

Dr. Gordon: Onyx is a very hard substance which would preserve whatever was in it.

Dr. Jung: Yes, a vessel of onyx, for instance, is extremely hard and durable, it will remain the same for thousands of years, and whatever is inside will be well preserved there.

Now how do you explain this sudden apparition after the last vision?

You remember she stepped upon the old man, and so got upon the sole of her foot the mark of the cross, with the dragon twined around it, and the lion's head above.

Mrs. Baumann: You spoke of the amphora last time in connection with those other symbols, so you might perhaps expect the vessel to appear in the next vision. The lion was trying to get into the vessel.

Dr. Jung: Exactly. The movement and the causation, or the logic of sequence in such visions, is exactly the same as in the I Ching.

For instance, after an accumulation, the tendency to dispersion increases; it is an enantiodromia.

The logic of the I Ching and the logic of events is the logic of such visions.

So if a picture suggesting duration appears, it means that a chaotic condition has prevailed before.

You see, if by intention, or even by mistake, you slip into that pit, you are caught and well protected; also it is practically indestructible so you are well preserved at the same

time.

Now if you get into such a place by intention, you are obviously avoiding a danger, a situation in which you would have been torn to pieces perhaps.

Miss Rogers: It suggests the crater of a volcano.

Dr. Jung: But nothing is said of a fire here, so it seems to be something artificial, a thing one would not encounter in nature, it is a vessel quite simply.

The interesting point here is the contrast with the situation that went before, the chaotic condition against which it would be well to have safe walls around one.

She was in danger of being dismembered because that situation was under the sign of the lion, a devourer; the lion is the domicilium solis, the sign of the greatest heat of the year.

And under that devouring sign the best protection would be to hide underground in a pit of onyx, where she would be absolutely safe.

But also caught. What does that mean?

You see onyx is a semiprecious stone, it is not merely a place in the ground.

Mrs. Schlegel: It is a form.

Dr. Jung: Yes, therefore I spoke of a vessel.

The antique amphoras have that conical shape because they were made to be put into the sand as a support, as you can still see in Pompeii; and onyx has a beautiful polish

which is not mentioned here.

So it is the idea of form in contrast to the idea of chaos.

Against the wild lion, a sort of absolutely heedless emanation, a form is needed in which she can be held and protected.

Then at the bottom of that form she discovers the old Indian woman with the Mexican image, which has the value of an ancestral figure.

An old Indian squaw means here the essence of the American character, the thing most adapted to the peculiarity of the American soil.

And that figure holds the idol which seems to be alive. What about that?

An idol is usually dead.

Mr. Allemann: It is a form of an old religion which is still alive in her, to which she has to come back in order to be protected against chaos.

Dr. Jung: Exactly.

An exceedingly earthly being, an old Indian squaw, holds the germ of the spiritual life which is peculiar to that soil.

This whole thing is a symbol that shows her a certain attitude which is now needed.

She continues: "Every now and then she would hold it in a fire"

(the old woman holds the idol in the fire, that is) "and take it out unharmed."

How do you explain this?

Question: Has it something to do with witchcraft?

Dr. Jung: Yes, you remember we have had this symbolism before.

Question: Is it to harden it?

Mrs. Sigg: To purify it?

Mr. Allemann: To give it energy?

Dr. Jung: It is to impart the nature or the magic quality of the fire.

The image is thus slowly imbued with fire, it is made strong.

As primitives make their fetish strong by sprinkling it with blood, or they fill it with energy by dancing round it.

Or they charge it up like an accumulator from another fetish.

If they use the fetish very often it grows weak, so when they hear of a particularly strong fetish somewhere else-necessarily a long way off because things at a distance are always better-they travel to it and put the weak fetish in the custody of the strong one for several weeks, side by side with it, and when they come to fetch it, it is strong again.

That is like the churinga cult in Australia.

The churinga is a flat disk of wood or stone, a soul stone, as it is sometimes called.

This is hidden in a hollow tree or in the cleft of a rock, say, where it stays for a

long time, and then, if the owner of the churinga feels rotten, if his libido has left him

or his attitude is wrong, he goes to that place in the wilderness where he has hidden it, and takes his churinga upon his knees and rubs it.

By this rubbing he imparts his bad health, his libido gone wrong, to the stone, and the good medicine power that has been breathing freely into it out in nature somewhere is taken into his body; so he exchanges libido, and then he goes home and is all right.

And the rotten libido that remains in the churinga is cured again during a prolonged rest cure in the country, its natural powers are restored, so when the good medicine power taken from the stone goes bad after a while, the owner has only to go back and rub the churinga again, and the process is repeated. So he is quite safe.

Therefore I always say such primitive conditions are by no means bad.

And now that Indian woman is making the Mexican fetish strong by imparting to it the nature of fire.

Miss Hannah: Is not that Mexican image the horrible thing she refuses?

I mean, it was first the woman inside the image.

Dr. Jung: But that woman is in no connection with the Mexican image, the earth mother is not identical with this idol; the earth mother is changed here and appears as the Indian woman.

The Mexican image is something quite apart from the earth mother.

Mrs. Baynes: When we first met it, it was up in the sky and you said it belonged to the Logos principle and was in direct contrast to the earth mother.

Dr. Jung: Yes, and the image here is in contrast to that Indian woman; those are two entirely different principles.

The Indian squaw is the female principle, and ,being chthonic, she is obviously a personification of the earth mother.

And inasmuch as the Mexican image is made of earth or gold or whatever it is, its stuff derives from the earth mother; but its meaning, its spirit, is the spiritual or Logos principle, the opposite of the woman’s principle, Eros.

But those particular terms are really not appropriate · in this case; here one would say, rather, that the Mexican image is a spiritual principle in contrast to the chthonic principle of the earth mother.

The special point, however, is that the image or idol which is naturally supposed to be something dead, seems to be alive; that is, the spiritual principle which was supposed to be a dead set of concepts, say, is shown as alive.

That is already a great progress because usually the mental principle, the Logos, or the spirit itself, seems dead in comparison with life.

The life of the ordinary biological woman, for example, is little troubled by the Logos or by spirit; anything that matters is surely not spirit, it is anything else, it is earth all over.

So when this woman discovers that the spirit is alive, it means considerable progress, and that realization must be supported.

Therefore the old witch strengthens the image, she fills it with living fire, which gives it radiation, sun quality, energy.

This is exceedingly important.

The condition has been chaotic, and to protect her against that she needs concentration, form, which is almost identical with Logos, for Logos is form, idea.

The word idea comes from the Greek word eidos which means image, and at the same time it means a formed spiritual content.

Mr. Baumann: Does she not put it into the fire to make it last forever, to ensure its never being lost again?

Dr. Jung: Yes, whatever can stand the test of fire is stronger than fire, which is the worst form of destruction.

That is the process by which Heracles became immortal; he built his own funeral pyre, and in that fire he became immortal.

The same motif is in Rider Haggard's She in the pillar of fire in which She attains an enormously long life.

So there is also the idea that the idol could attain to immortal life within that onyx

vessel; it is a sort of alchemistic procedure.

The aspiration of the alchemists was to produce the medicine of immortality, the tinctura magna that changes everything into gold-an imperishable metal because it is not subject to oxidization-or the philosopher's stone of perfect wisdom, or immortality in the form of the elixir of life.

We get here into very difficult ideas, difficult because it is almost impossible to show how such a thing happens psychologically.

Or have you any idea how to demonstrate what happens when a person is undergoing such a process?

When a person is undergoing the process of creating unconscious contents, for instance, it can be demonstrated, there are many outward signs of it, the symptomatology of such a condition is manifold.

Mrs. Sigg: It might be that one has no libido in the conscious at one's disposition.

Dr. Jung: That does not prove that there is libido in the unconscious, that is a postulate; but how could you prove that something was working in the unconscious?

Mrs. Crowley: It comes out in the form of fantasies.

Dr. Jung: That would be afterwards, but when the process is going on?

Question: In dreams?

Dr. Jung: Dreams can give a hint of it, though one can always say they are merely interpretative. But there are other things which show that things are underway.

Mr. Baumann: Sometimes people do things that they are not conscious of.

Dr. Jung: Yes, or they develop local symptoms.

For instance, they may develop all the signs of a pregnancy; in women that is quite frequent.

Men develop all sorts of disturbances of digestion, constipation perhaps, or the function of the bladder or the intestinal organs may be upset; the strangest things can happen, and then one knows something is the matter with their sympathetic system.

Just lately I had such a case: a man dreamed that his anima was pregnant in the ninth month with a child which did not belong there at all; it was not her own child, which showed very clearly that those were strange contents which did not belong to the anima, they belonged in consciousness.

After a while the unconscious will begin to work and bring them out.

You see, those are all signs by which you can demonstrate that something is going on in the way of unconscious contents.

But this process here, this onyx pit, this alchemistic kitchen in which an idol is hardened in the fire, is different; through heat working upon the idol, it attains to immortality, an imperishable radiant condition, because it now contains the quality of fire.

Now could you demonstrate this?

In other words would you be able to define such a condition from contents of consciousness or symbols in dreams?

Well, it is exceedingly difficult, I would not trust myself in that case, I only know of certain conditions under which I could make a diagnosis of the process.

As you know, fire always symbolizes emotion, but of course emotions can have all sorts of meanings and all sorts of causes.

Therefore it must be a particular condition, which would show in this way: a patient in

such a condition precipitates herself into emotions, she seeks them repeatedly, she

may be afraid of them yet she needs them.

You see, nearly everybody likes to avoid emotion, but certain people seek it even when consciously they don’t want to at all, they make use of the slightest provocation in order to have an emotion.

Sometimes they even admit that, and then one knows that they need the fire as one needs it in the kitchen stove, and for a certain purpose.

The purpose may be absolutely invisible, but sometimes it becomes visible in an unreasonable conviction that the emotion has to be.

If the patient says to you: "I know it looks foolish, but I have the feeling that these emotions serve a certain purpose," then you know it is this process; it means that something should be produced in the fire.

Now in the fire two things are produced: destruction-everything that can burn will burn out-and then, if there should be in all that stuff something that can stand the fire, it will be precipitated.

Perhaps a heap of rubbish is burned up, and in the ashes a molten drop of gold will appear.

One may even feel it necessary to burn up all the rubbish, and that is not possible without fire.

Therefore emotions are needed for the precipitation of the precious substance in the end.

And not only the transient emotions, the fire of passion is necessary.

People are afraid of the fire of passion and then passion seizes them.

They think it is a mistake, but they need and are really looking for it; and the more they

know, the less they will deny passion.

They will accept it because they know it is the purifying fire that is needed for the production of the pure gold.

So to get into a purified condition one must pass through the zone of fire in which every desire is burned out, the result being worthless ashes blown away by the wind, and the pure gold that stands the fire forever.

There is a beautiful expression of that symbolism in Dante’s Divine Comedy.

In the last circle of purgatory, when approaching the celestial sphere, Virgil leads Dante to the flame of purification; he himself steps back-because he is a heathen, he cannot pass

through that flame-but Dante, baptized a Christian, can enter the fire of pure love where everything earthly is burned out of him, and then ascend to heaven.

You see, this symbol is a psychological experience, and it shows itself in the form of a continuous machine-gun fire of emotions which in the end die down, and one would say the fire had burnt out, that it was a burnt-out crater; and externally, or if one looks at it superficially, one might see it as complete destruction, with nothing left.

But if one goes down into the crater, at the bottom one finds the gold, the valuable

substance which is no longer touched by fire, and this is the meaning of all the non-sense that went before.

Mrs. Baynes: Did you mean to say that in this last vision of the onyx crater, she brings to a sort of climax all the preceding visions?

Dr. Jung: In what way?

Mrs. Baynes: In the finding of the gold.

Dr. Jung: There is no mention in the vision of the gold.

I simply used that simile in order to explain the symbolism here as a sort of alchemistic

procedure, but nothing is said about the possible outcome of it.

The only hint we get is that the idol remains unharmed, but from that we can conclude practically nothing.

The symbolism is expressed in such a telegraphic style, so short and thin, that we have to fill in a lot of gaps in order to make it digestible at all.

These visions are in that respect like dreams that need a great deal of elaboration before their meaning becomes clear; you get nothing by just reading them, it is a mere outline of things caught in a flash.

You might have a hypnagogic vision, for example, just one, and you would not know where to put it, what it possibly could mean, but I might be able by my experience to place it in such and such a connection; then you look back into your dreams or you have subsequent dreams and can understand it.

But you would not be able to make it out from one vision.

Mrs. Crowley: It seems to be the antithesis of the magic circle.

Dr. Jung: It is not the antithesis, for it takes place within the circle; therefore the gold can be produced.

If you undergo emotions outside the circle, you may be destroyed, devoured in the flames; you need the magic circle.

The alchemistic procedure is always understood to be happening within the circle, and you often see in pictures of sorcerers that they are within a· magic circle while practicing their magic or witchcraft.

Mrs. Crowley: But this onyx cone is so different, it doesn't suggest anything protective, it is so hard and cold.

Dr. Jung: The quality of the magic circle is that one cannot just walk through it, it is hard like stone on the outside; one is arrested by it and will be destroyed if one steps over it, also it is made to keep out ghosts.

So it is like a thick wall, nothing can come out of it and nothing can go in.

Mr. Baumann: If a patient is seeking emotions, are you always sure that there will be some gold left?

Dr. Jung: You should not conclude from my remark that a series of emotions necessarily mean gold, it may be the burning up of mere rubbish; and that may burn for a whole lifetime, with nothing coming out of it because it is not done within the magic circle.

You see, the magic circle is really a circle of consciousness.

It means: I know what I am doing.

But there are emotions where people do not know what they are doing, and those are perfectly useless, simply waste; sure enough, there are any number of emotions that never produce a grain of gold.

Mrs. Crowley: But in the vision she does not know she is in a magic circle.

Dr. Jung: Ah well, this is only a vision, this is not actual life, we should not mix it up.

In her actual life this woman probably underwent a series of emotions and it is by no means sure that they were within the magic circle.

This vision has the purpose of teaching her that it is a sort of magic procedure, as you might have a dream telling you that what you were experiencing was not that you were losing your mind, but that you were undergoing an initiation.

Such dreams are frequent, and when you know that it is not mere madness but an initiation, you know you are within the circle, and then it has value.

As soon as an insane person has enough consciousness to learn what these things mean, he is saved, then he gets at the pure gold; for he then has an indestructible center which

cannot be touched, he is aloof from the destructive scenes which happen round him.

I have treated such cases, people who had already been in the lunatic asylum and who were threatened with utter destruction, and I just happened to save them by making them conscious of what they had gone through and were still going through.

In that way I made a sort of magic circle of consciousness round them which held them together, they could then look at the things they experienced as objects.

That expressed itself in the fact that they could make drawings of certain hallucinations or moods.

And then they could say: "Ah, that is the thing which is against me, but I am different from it, I am not dissolved in it; I have that thing here on this paper and I myself have done it."

To put it on paper helps them to grasp it, to form a sort of protective circle round themselves, and then they are no longer identical with it.

This is the saving process which makes them able to rescue the indestructible substance from the waste of mere conflagration.

They hold themselves as if in a magic circle against the destructive influences of emotional fire.

You see, the danger of emotions is that they tear you limb from limb, and then they are just waste, but if you can hold yourself steady during the storm, if you know what is happening, even if you only know you are not in your sound senses, you have already won because you have a standpoint over against the senseless destruction.

Mrs. Sigg: Are people who seek emotions trying thus to overcome inertia?

Dr. Jung: It might have that purpose also, but that alone is not a sufficient reason, because if one is inert, one just indulges in it and is inert; one does not seek an emotion just to get rid of the inertia.

Miss Rogers: When a patient feels very emotional and cannot find the cause in outside circumstances, does that have anything to do with this refining process?

Dr. Jung: Whether the emotion is connected with things outside makes no difference.

There are emotions which start entirely from within, and others which start apparently from outside causes; sometimes the cause seems to be projected and sometimes it is clearly within, and in the unconscious it makes no difference at all.

Miss de Witt: Is the real sense of all burnt offerings that the impure things should be destroyed and the pure things go up to the gods?

Dr: Jung: Yes, that is the same idea, the burning up of the flesh, or of the vegetable, so

that the living spirit shall escape-that which is supposed to be the living substance that causes the flesh to be.

The custom of burning the corpse is for that purpose; the man's soul ascends in the smoke to the city of the gods.

And is it not a custom with the Bataks to destroy the vessels and implements of the dead, in order that they may ascend with them?

Miss de Witt: I am not quite sure.

Dr: Jung: In certain African tribes, they break up the implements of a dead man for that purpose.

Miss de Witt: They put them on his grave?

Dr: Jung: No, they put them in the open market place, because the corpses are carried into the Bush for the hyenas to take care of.

And I think it is in Java, or Sumatra, that they break up the vessels to send after the ghosts.

There was the same idea in Egypt; they put those little clay figures of workmen into the grave of the pharaoh in order that their ghosts should continue to work for him in the fields of the next world; and they broke up the tools and implements, so that the ghosts of the tools could be used there.

Miss Hannah: Do you suppose that everybody has this indestructible quality if they could only see it?

Dr: Jung: Oh, I don't know, I am convinced that nature is accustomed to the greatest waste.

It is quite possible that certain lives are just nothing, no good, and they have to be tried out again. You must ask God.

But as long as we have to deal with human beings, we must assume that everybody has that flame within for which it is worthwhile to live.

We are in no way competent to judge about such a matter.

Dr: Schlegel: That is the Christian belief.

Dr: Jung: Yes, but it is not a Buddhist belief, they are much more hesitant, they believe in that long series of incarnations.

Buddha himself had about five hundred and seventy incarnations before he became the Buddha.

He went through all sorts of existences, because each time the existence was not quite

valid.

He had to go through the animal state, the state of the grasshopper, and the monkey, for instance, in order to try all varieties of life, until he reached Buddhahood, which is the only form worth living. In the East the idea prevails that life is only relatively valuable, and if destroyed not much has been lost; so they lose their lives more easily than we do.

Now during that sort of alchemistic process, or witchcraft, our patient sees that beside the Indian woman stood a buffalo.

It is very curious that a buffalo should attend this alchemistic procedure.

Mr. Baumann: That is also an animal from the American soil.

Dr.Jung: Yes, it is a typically American animal, so it would represent the instinctual form oflibido, a totem animal, as it were.

It is as if the idea of the American soil were not sufficiently expressed by the human being, but needed also the typical American instinct as a sort of complement as if it ought to be there for the sake of completeness.

Do you remember any real magical procedure where the animal is present?

Mrs. Fierz: The birth of Christ.

Dr. Jung: That was not supposed to be exactly a magical procedure.

Mrs. Fierz: But without the father!

Dr. Jung: I wouldn’t call that just magical.

Mr. Henley: Nearly all the primitive tribes use animals, or skins of animals, in their magical rites. The Indians use snakes.

Dr. Jung: Yes, in many magic rites animals appear, often a black hen or a black dog, black animals denoting the chthonic character of the procedure; and animals are burned in order to feed the gods.

So there should be an animal and particularly a totem animal, the representative of the instincts really should be present.

You see, in practical psychology, there is always the great and important question for the analyst whether a series of emotions is really correct, whether it is in accordance with the instincts, that is.

If it is against the instincts it is all morbid waste, but if the instincts are with it, you know it is all right.

Whatever it is, it is along the line, those emotions belong, they are the right food, the correct magic procedure.

And instinct is usually represented by an animal-a dog, a horse, an elephant, for instance. In this case a buffalo is there as a sort of exponent indicating that it is correct, the emotion is backed up by the instinct.

A very peculiar symbol follows now.

She says: "Above them was a wall of snakes."

Above that scene where the witchcraft takes place in the presence of the buffalo, that is.

Unfortunately, I don't know how that looked exactly, we must just take the words.

Dr. Reichstein: The snake is a great contrast to the lion's head in the vision before. The symbols are now turned round, the snake is above and the fire is below; the fire, which is the energy of the lion's head, is now getting into the idol, everything is reversed.

Dr. Jung: That is right.

The snake is always supposed to be underneath; symbolic serpents are representatives of the night, or of the interior of the earth, or the darkness of the deep waters, so they are always down below.

And above is the fire, the sun, the radiant substance symbolized by the lion. Now through fire the sun is brought down to earth.

The original fire was the prerogative of the gods.

Then Prometheus stole that radiance, the sun fire, and gave it to human beings, therefore they could cheat the gods and make light in the darkness.

It must have been a marvellous discovery for them.

But they paid for it with the fear of the gods.

Now a snake is always a symbol of fear as well as of darkness, and if the lion's head is brought down, the fear is above; that is, when the wall of snakes is above them, the fire or sun must be underneath.

So a new sun is made, a radiant idol, and above it are the snakes.

But looked at from the outside one sees only a heap of snakes and not the thing that is

happening underneath.

One encounters this idea in that typical myth, the night sea journey, where the sun hero is swallowed by the whale dragon, or the great sea serpent, and becomes invisible.

And there is the Egyptian myth of the ship of Ra that is encoiled by the serpent Apophisthe ship is caught in the coils of darkness.

It begins in the seventh hour of the night and the priests get up and sing hymns to support the hero in his struggle with the dark powers.

Finally at sunrise, the hero breaks through the darkness and appears again.

You see that is this situation with the snake above and the light below.

The same symbolism might be expressed in a different way.

You know, to work down in the pit with that chthonic primitive woman, inducing

the fire of emotions, looking for emotions, is a sin against ideals.

You think you should not get emotional, for you are then unjust, immoral in a way, particularly when you know that you sought the emotion, made it yourself.

You hardly admit it, but you know in the corner of your heart that you brought it about, and then you have a bad conscience and the whole magic procedure seems immoral, as witchcraft is immoral, and you feel rotten.

you have fear above you, you are afraid that the revenge of the gods may strike you, as the sorcerer is always afraid that God can peep in somewhere and disturb his work or

kill him.

Therefore the many legends like the story of Faust, who eventually is caught in his own magic-his treaty with the devil finally costs him his soul; in the original version-not the one by Goethe-his soul is seized by the devil when the treaty has expired.

So even if the philosopher’s stone, or the elixir vitae, or the gold, is the result of the magic procedure, you feel that it has been gained by an illegal procedure, by immorality; and so that whole process is always under the fear of God, the snake is always above.

It is nocturnal, it is the immorality of the night in opposition to the morality of the day. Therefore people are usually afraid of the unconscious because it brings up emotions, and they don’t want emotions; it is immoral, one should not have them.

Sure enough it is immoral if you consider other people, and you ought to consider other people.

Yet if you repress· your emotions, you can never get at them to purify them.

But the flame is eternal and emotions are hellfire, so that going through a long period of bad conscience is unavoidable.

If you can cope with it, you can cope with yourself; if you cannot cope with it, you avoid yourself, and the gold can never be produced.

So much for the snakes.

Now she continues: I heard a distant sound of thunder and saw a great herd of buffalo.

As they approached, the onyx pit closed over and the buffalo rushed over the ground where the pit had been and disappeared. I felt afraid and sat down to rest.

What is happening here? That is the end of the vision.

Mr. Baumann: I think it is just a proof that she needs to be in the pit because the instincts come rushing like a herd of buffalo.

Dr. Jung: Yes, it is all to the good that she is in the pit, otherwise she would be trampled to death; here the pit shows its protective quality.

And what does the rushing herd of buffalo mean?

One buffalo was there before, proving that the whole situation was all right as regards the instincts, but now instinct is rushing over her.

Mr. Baumann: I think instinct came from the outside as a sort of inflation.

Dr. Jung: Well, the point here is that instinct is never individual, it is always legion; whenever you are living according to the instincts you get into the collective, you cannot help it because instinct is collective.

Yet if you don't live that instinct, your life is wasted; so when you live with instinct you are all right, yet you are collective.

That she is taking a stand against instinct is, in a way, the reason why the buffalo are rushing over her.

One can say it is a sin against instinct when you assume a position that is conscious and cultural, and therefore she is attacked; the attempt at individuation brings about the onslaught of instinct.

That magic rite provokes the buffalo, and where there was one buffalo there is now a herd of them.

If you live with instinct you have instinct all over you; it is characteristic that it has the quality of spontaneous reaction, that it either works and goes the whole hog, or it does not work at all.

So if you touch upon instinct you are in the devil's claws; it easily runs away with you, and then you are just a piece of the collective and are under the collective law.

And woe unto you, because you are then dismembered by Titanic forces and your attempt at individuation means nothing.

But if you succeed in hiding in that magic pit, the onrush of the collective can pass you by, you are protected.

The symbolism is very clear, but the question is, how do you bring it down to practical psychology?

Mrs. Fierz: Does not the difference lie in being inside or outside the magic circle? One buffalo is inside the magic circle. Carl Jung, Visions Seminar, Page 1047-1062

---

**Remembering Jung Interview series (2021-12-01 06:54)**

[paypal _donation _button border="5"]

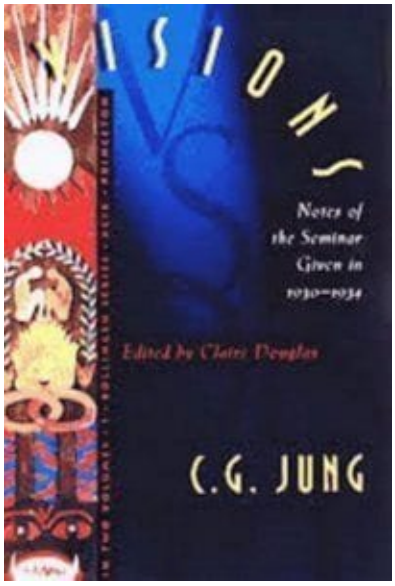
[1]Remembering Jung Interview series

1. https://carljungdepthpsychologysite.blog/2021/08/31/be-quiet-she-replied-or-else-youll-disturb-the-work/

---

**21 June 1933 Visions Seminar LECTURE VIII (2021-12-02 04:40)**

[paypal _donation _button border="5"]




[1]Visions Seminar

21 June 1933 Visions Seminar LECTURE VIII

Here is a question by Mrs. Rey: "From the viewpoint of the student, it frequently feels as if one's instincts were divided for and against a given experience; won't you please explain this?"

I am afraid I cannot explain it; it just is so.

It is as if you asked me to explain why there were elephants. I don't know.

It is a fact that instincts are divided against each other.

You see, our basic nature is not a oneness; it is, you could almost say, a multitude of the most contradictory instincts or impulses.

The very basis of our nature is the pairs of opposites, and pairs of opposites are instinctive, they are just spontaneous facts.

Of course, we can explain why they must be: there would be no energy, no libido, without the pairs of opposites.

It is indisputable that there must be a potential and that can only be where there are opposites, without high and low it is perfectly obvious that no water can run.

So the idea of the pairs of opposites is simply a philosophic formulation of the fact that the instincts are divided against each other; there is absolutely no biological situation where those opposing instincts are not operating.

One sees it even in the case of the [contraction] of the muscles-it is the basic fact of the so-called antagonistic enervation.

For instance, to extend your arm seems like a simple motion characterized by oneness of purpose, but that is by no means true, because in the same movement by which you extend your arm, you also enervate your flexor muscles.

Or if you bend your arm, you feel at the same time your biceps getting contracted on account of that antagonistic principle.

This principle of antagonistic enervation is valid throughout the whole of our nature; the

structure of the body is built upon it, and the idea of the pairs of opposites is simply another formulation of this fact.

The instincts are also built upon the fact of opposites; there are always the counter instincts, at

the moment of supreme joy one wants to die, and so on.

Therefore the French have that proverb: Les extremes se touchent, for the counter instinct is always right there.

And therefore the law of enantiodromia: when a thing comes to a certain culmination, it won't stay there; the culmination turns over into its own opposite, like the course of the sun, like day and night.

Now Mrs. Rey asks: "In such a case could it be that automatic oppose instinctive processes?" They are exactly the same, automatic processes are instinctive processes. A certain automatic functioning is characteristic of instinct.

The next question is by Mrs. Crowley: "Do instincts themselves go through a transforming process in relation to the individual? Or was the situation where the lady of our visions sought shelter from the buffalo in the pit characteristic of the relationship between instincts and the emotions, which you emphasized last week? Would you say that the Eastern attitude was an attempt to make consciousness the guide of instincts, and the Western way to use instincts as a sort of fuel for consciousness?"

To the first question I would say that instincts in themselves do not undergo a transformation, they remain what they always were, their basis will be always the same.

People who think that they can sublimate themselves until they become volatile substance commit a great error.

You will remain what you are in that respect, there is simply no ghost of a chance that

your body and its forces will ever become different, except through age.

Age is the only factor that really can change the functioning of your instincts or the condition of your body.

Of course you can drug yourself, or poison yourself, but if the body functions normally, it will remain practically the same and its instincts too; there is no such thing as sublimation.

Yet there seems to be a transformation, and all the symbols we have dealt with in this series of visions point to such a transforming process.

But this is something like the transformation of rock that contains gold in very fine distribution.

You don’t see the gold in the rock, you see only the stone, but if you treat the rock with different chemicals, if you destroy it as it is completely, change its form altogether, you are able to extract gold from it, and you call this procedure chemical transformation,

the original stuff having now become gold.

Well, you get several grains of gold out of a big lump of rock, but they are by no means the whole rock, that still exists, though it is now only a heap of ashes or oxide. It has changed its condition, yes, but the matter which once contained the gold is still all there, only you have now separated the gold from the original substance; naturally something has happened yet nothing has really disappeared.

So the original unconscious primitive condition of man is a sort of rock that contains gold, and if you put that body through a chemical-or in this case psychological-treatment, the rock will yield the gold; that is an analogy for the so-called transformation of instincts.

You simply separate certain instincts that were contained in the original unconscious, you lift them up into consciousness, and so you naturally change the original condition of the primitive man-he becomes conscious; consciousness is the gold that has been contained in the unconscious, but so distributed that it was invisible.

There is a lot of gold in the unconscious of primitive man; his unconscious is different from ours, and it shows far more signs of vitality.

Our unconscious still occasionally behaves in the same way, but only when we are as unconscious as primitive man remains continuously.

Through the process of civilization you slowly bring out all the gold and other precious metals that were contained in the original unconsciousness; the philosopher’s stone, the diamond, the gold, the elixir vitae, the fluid that makes you immortal, etc., all these are symbols for the various substances extracted from that rock of original unconsciousness.

Through that process things surely change, but if you make a solution of the gold and

pour it into the heap of ashes, in time it will again form a rock as before.

So if you allow your conscious to be dissolved, you will create again the original unconsciousness, because everything is there.

In this respect we have not transformed the instincts, we have only taken out of them something which they contained.

For instinct is the unconscious mental functioning of man, in which there are possibilities of extracting the gold of consciousness.

The next question is very involved.

Mrs. Crowley asks about the situation characteristic of the relationship between the instincts and emotions.

Mrs. Crowley: You spoke last week of emotions being only useful when together with the instincts, and I wondered whether being sheltered from them in the pit would be considered a negative aspect towards the instincts.

Dr: Jung: You can never extract the gold if you don't shelter yourself against the instincts.

To extract a chemical body, you must put it into a retort, sever its connection with nature.

If you leave the rock in its geological strata, in its natural continuity, you will never get at the gold; you must break it out of its continuity, pound it up, and put the pieces into the retort for the chemical procedure to take place.

And so to create consciousness you must create a shelter from the onslaught of the unconscious; otherwise you will be dissolved in unconsciousness.

Therefore the very first thing you learn in analysis is to make a difference between yourself and emotions.

If you cannot make that difference you are their prey, you are all the time a wild animal, simply dissolved in unconsciousness.

You must first seek that place where you are safe from them, so that you can say: I am here and that is my emotion.

Then you are beyond manipura, you are in anahata, the center above the diaphragm in

the Tantric yoga system, and there you have the first glimpse of the Purusha.

You may have an emotion but you are not the emotion; there is an emotion about you, but you are not identical with it.

One of the first results of analysis, as I said, is that one learns this, not mentally but by heart-one tries to carry it out.

That corresponds to what the chemist does in trying to extract the gold from its chemical concatenation.

Mrs. Crowley's second question is: "Would you say that the Eastern attitude was an attempt to make consciousness the guide of instincts, and the Western to use instincts as a sort of fuel for consciousness?"

I would say that the Eastern attitude was not an attempt to make consciousness the guide of instincts, but the opposite, to make instincts the guide of consciousness.

The great asset of the East is that they are based upon instinct.

We are always trying to make consciousness the guide of instincts, to say what is good for us, what one ought to do for the instincts.

We think the best use one can make of an erotic excitement is to play the piano, or get interested in a charity, to transform one's sexuality into Christian love.

This is what we do in the West, but it is just what they do not do in the East.

Everything is clearly based upon the instincts there, particularly in China. That is just the difference.

You can say that the Western point of view is to be on top, to use instincts, not only to guide them wisely by consciousness, but also to use them as a sort of fuel for consciousness.

We try to exhaust instincts and instinctual powers for the increase of consciousness.

For instance, we not only play the piano but we also learn to play the piano, and we read books and go to lectures with our sexuality, and by these means we increase

our consciousness.

To our Western minds this is very wise counsel as to what to do with the instincts.

But this is all due to our extraordinary hubris; we think consciousness is all, and will power is all.

The proverb: "Where there is a will there's a way" shows this crazy hubris of our Western attitude; we think we can prescribe a way to nature.

The Eastern point of view is that the way of nature is the only way, what they call in China the ordinances of heaven, or the harmony between heaven and earth.

They are too much on that side as we are too much on the other.

The truth lies between.

The question to which Mrs. Rey alluded, for instance, the fact of the contradiction of instinct, forces us to use consciousness.

For if we are left to the play of instincts we are simply left to the unconscious, to the eternal enantiodromia, the pairs of opposites, clashes and unaccountable changes-that is the way our life would roll on.

We need consciousness in order to create at least a trace of civilization.

We show our knowledge of danger in that respect in our punctilious politeness; we greet each other in order to assure one another that we have quite friendly intentions.

The moment somebody we know does not greet us, we assume that there is a hostile tendency behind it, we are grieved and assume that something must .be wrong; therefore-particularly on the Continent-we are so careful about handshaking.

"He didn’t even shake hands with me" means that he didn’t show his hand, he held it behind his back and might have a gun or a knife in it.

Or if he kept his hand in his pocket it would mean: "Go to hell, you don’t know whether I have a gun in my pocket."

Both hands must be shown.

In America you are by no means so polite as we are because you are far more optimistic about your neighbor’s intentions.

The Eastern greeting is to bow and raise both hands, meaning: "I have no weapons," it is quite clear.

The primitive man is terribly afraid that a sudden emotion might burst out and sweep him off his feet.

He is far more violent than we are, so he is more polite; he is exceedingly particular in that respect.

When two armed men of different tribes meet in the wilderness, they have absolutely no hostile intentions because they are profoundly afraid of each other, they stand still at a great distance.

As you are very wise to do when you see a wild animal of whose intentions you are not aware; every animal stands still and observes, and then decides.

So if those armed men stand still, they show their hand, they are not going to attack-it is always a kind of assurance that they have friendly intentions.

Then they slowly approach each other and put down their weapons, which takes a long time, and then they move away from their weapons and sit down at a distance of about six yards, and begin to speak in a soft low voice, because raising the voice means that there is fire in the roof, danger.

In the palavers they always talk in a low voice and in a sitting position.

If you are sitting down quietly you are supposed to be reasonable, while if you

stand up one never knows when you are going to jump.

The moment you get up and raise your voice, slaves come along with their whips and

beat you down; otherwise there would be bloodshed.

There is always the danger that they will lose their heads and fall into an emotion; they are still so close to the unconscious that their contradictory and paradoxical instincts might get hold of them; they themselves are terribly afraid of it and try by every means to liberate themselves from their emotions.

That is why we need and are grateful for consciousness, why consciousness is gold.

A person having no consciousness, who is only emotional, is a public danger, one never knows what next; but if he can inform people that he is in a bad mood and not to come anywhere near him, they are grateful for the warning and can stay away.

In the man who can say: "I am angry and dangerous," you know there is a superior being who realizes what that other fellow is up to, and might interfere; he might say, "Now don't do that."

Otherwise people are simply left to the fear of dealing with something utterly unaccountable.

We should not undervalue consciousness.

We have to be critical of it only because we make too much of this power, and so we deviate from nature and have to pay for it.

For the moment we think we can make use of instincts, that we can guide them, tell them what they ought to do, we commit the crime of idiocy.

Now Miss de Witt asks: "You said the animal part is necessary as a completion of the spiritual. Is that why the black poodle appears to Faust when he calls the devil? And is that why there are lizards, snakes, toads, etc., in the witch's cauldron in Macbeth?"

Well, it is just an opposition, a pair of opposites; inasmuch as something spiritual exists there is something animal.

Miss de Witt really answers her own question when she mentions the black poodle in Faust, you remember the devil disguised himself in that form.

She also suggests the lizards and snakes and toads in the witch's cauldron in Macbeth as an example.

But where is the spirit there? You only have the animal counterpart.

Miss de Witt: In the spirit of prophecy. Dr. Jung: That is perfectly true, that is the spirit

in the animal kingdom, animals can prophesy.

Miss de Witt: The witches also prophesy, they know the future.

Dr: Jung: Ah, yes, to that extent they are spiritual, they also can prophesy.

Have you ever seen animals that could prophesy the future?

Miss de Witt: They prophesy the weather.

Mrs. Fierz: They know death beforehand.

Remark: And fire and shipwrecks.

Dr. Jung: Yes, and earthquakes and storms they know ahead in a miraculous way.

Mr. Allemann: And the seasons.

Dr. Jung: Well, the seasons would be more habit, but they can foresee events that are not in the regular order of things.

That is the spiritual in the animal, as Faust would represent something like the spirit and the poodle would be the corresponding animal part.

One sees the Western attitude to instinct in that famous verse when the poodle appears to Faust, and he says: Dem Hunde wenn er gut gezogen, Wird selbst ein weisen IVIann gewogen.

This means that a wise man feels friendly to a dog that is well bred, that has manners.

That is the attitude of our Western consciousness: we are always above, we think we must educate nature and give it manners; we condescend to nature.

But when Faust touched the poodle, he only just escaped; it was a very close call, the devil almost caught hold of him.

In the original legend he did catch him.

That animals have the gift of prophecy is by no means just a mystical belief, it is a fact.

This is the recognition of the spirit in the animal, and you can carry that hypothesis

further; Miss de Witt asks whether animals can be parts of our own psychology, so I will tell you the case of a man I knew years ago.

He was not my patient, but a colleague who had had the misfortune to go stark mad, he had been in a lunatic asylum with an attack of schizophrenia.

I met him quite accidentally, not knowing his past, and he told me that he had had such an attack but was now entirely cured.

I was a bit suspicious and asked him about all the details of his disease in order to see whether he was really cured, whether he had insight enough to know if a thing were true or not.

He told me that the thing that had troubled him particularly during his illness was that he had been constantly visited by mice.

I thought this was quite possible, because in lunatic asylums there are always a lot of mice; the lunatics leave bread crumbs and other things about which attract them, so we always kept cats in our clinic.

But he said he noticed that these mice did not behave naturally.

He described them as doing all sorts of impossible things, so he thought they were sort of experimental mice that had been trained by the director in his laboratory to make tests on the patients, to see how they would react; he said he himself had been observed by the doctors who used invisible rays to see his reactions.

I said: "But you do not really believe that?" "Oh no, I know now that the mice only did what ordinary mice would do, but I must say that there was one mouse who really behaved in a most extraordinary way."

I asked if he was absolutely certain that this one mouse was not a doctor mouse, and in that sense of the word he was really certain that one mouse behaved in an uncanny way.

Of course that was a remnant of his disease.

And now suppose you were in an ordinary frame of mind and were just thinking of a certain book, when a mouse entered your room and ran up and settled on that very book.

Would you assume that it behaved as if it were part of your psychology? Would that be possible?

Answer: Yes.

Dr. Jung: Now who is for and who is against this idea?

Well, the majority of so-called educated people believe that this lunatic was quite right in his assumption, and I must confess I am with the majority.

I think that under certain conditions, animals behave as if they were parts of human

psychology.

Miss Hannah: Dogs do.

Dr. Jung: Ah yes, because they are always in the atmosphere of man, so it is more possible that they should be affected by them, particularly when they have a good rapport with the master or with a situation.

But I do know other cases where dogs have behaved in a very inexplicable way, that is true; also creatures that are not domesticated, a beetle or a bird or a fox, for example.

Primitives are absolutely convinced of the fact that animals do things which only human beings are supposed to do, and I have met a number of educated people who were deeply convinced of this fact that animals act at times as if they were parts of our psychology.

Professor Wilhelm told me of a case that made a tremendous impression on him when he was in China.

He heard of a girl who was possessed by a fox spirit.

Now a fox spirit is a sort of witchlike spirit, it is a traditional idea that such fox spirits were the equivalent of witches; they are able to revive the dead body of a woman, for instance, to bring her back into life.

There is a Chinese love story where a man falls in love with a fox woman.

And Garnett's Lady into Fox contains the same idea, that woman was a fox spirit.

Now that a Chinese girl was supposed to be possessed by a fox spirit would not in itself have been an occasion for Wilhelm to investigate the case, because he knew that the attacks of any hysterical individual would have been explained in the same way, but the curious fact was that in this case the fox spirit was visible, it came almost every day and one could see it, so everybody told him.

So finally he went to that village and as he approached, he really saw a fox upon the wall of the courtyard near the house.

He went up and waved his stick at it, but the fox stayed quietly on the wall, and only when he came quite near did it walk slowly along the wall and disappear.

It was a real fox, and whenever it approached, the girl in the house had hysterical attacks.

This is an almost unbelievable story, but Professor Wilhelm was quite firm in saying

that he himself had seen it.

It confirms absolutely what primitives say, that certain individuals have a connection with certain animals, either a friendly or a hostile connection.

Such experiences are really the basis for the totemic beliefs.

Mr. Henley: The nervous cat fear, the actual psychological reaction to an unseen cat by certain women, is a very good example of that.

Dr: Jung: It is characteristic of women that they are afraid of cats.

Mr. Henley: I mean where the two are invisible to each other. I have actually seen such cases.

Dr: Jung: That is like animals' premonitions; they behave very queerly when an earthquake or a thunderstorm is coming.

I could tell you a lot of recognized facts.

Now Miss de Witt asks me how animals, that usually cannot be domesticated, can nevertheless occasionally live with man; she mentions the case of a man in Java who had a poisonous snake and a grown-up tiger as domestic pets.

That is very unusual, but I know another case of a rather big boa constrictor that was kept in a private house in England.

Once in the night it escaped and disappeared, but after about a fortnight it came back and the man took a snapshot of it as it was crawling up the steps; the snake apparently had a rapport with him like a dog or cat.

Also tigers and bears can establish a positive relation to man.

I think it is quite possible, on account of that peculiar participation mystique which may

exist between a man and an animal.

Don't forget that the animal is living in the same unconsciousness as we, to a certain extent we are in the same psychical world as animals.

Herodotus speaks of "man and the other animals."

And primitive man never assumes that he is the highest form of animal; the elephant and the boa constrictor-or the python and the lion are all higher, and then comes man, and then the apes, and so on, which simply expresses the fact that in relatively primitive circumstances man is still aware of his participation mystique with animals.

Inasmuch as participation mystique is possible among human beings, it is also quite possible among animals.

So when two people have a certain thought at the same moment it is participation mystique, or parallelism, synchronicity; and, likewise, you may think a certain thing and then the dog does it, as if he had been aware of your thoughts.

Such things happen not only with animals, they can also happen with inanimate objects; facts or events occur in accordance with your fantasy.

For example, a certain thought comes into your head quite suddenly and when the newspaper

appears, there it is printed.

Or you come across a very rare word or name, and the same day you see it in a book which you have had in your library all the time.

These things happen constantly.

There is a book by a very learned zoologist named Kammerer, a professor in Vienna, which is called Das Gesetz der Serie,'the law of the series.

He gives numerous very striking examples of the parallelism of events, synchronicity.

He is inclined to believe that things even prefer to happen in a series, an idea that is quite beyond the law of causality, and he substantiates his point of view by a number of most remarkable examples.

You see that is simply the expression of the fact that the collective unconscious is one; there is no such thing as my collective unconscious, it is all inclusive.

And moreover it is, one could say, the psychic counterpart of the outside world; what you see outside in your surroundings is also the collective unconscious seen from without.

You may see the collective unconscious within, as if it were in yourself, but you may also see it outside-in outer happenings.

So in what you call your own unconscious you know something of the general condition, and that explains why man has at times so-called supernormal perception or knowledge.

No wonder that animals have the same.

We must now go on with our text, where the problem of the instincts was represented by the symbol of the herd of buffalo rushing over the pit.

This describes a condition in which a certain place of safety is reached, a defense against the emotional forces, which are of course practically the same as instinctual forces-a chaotic multitude of impulses, emotions, and fears.

Now after reaching such a place of safety, it is inevitable by the law of enantiodromia that there must be a change, for it makes no sense to hide in a protected place when there is no danger.

To have reached safety is almost a provocation, as if you had left the field free for the onslaught; having retired within your walls, the attack can take place.

That theme is the beginning of the next vision.

It is called "The Market Place." What would you expect that to be in a general way?

Mr. Baumann: It is a symbol of extreme collectivity.

Dr. Jung: Exactly. The market place is the symbol of the crowd par excellence.

Our patient says: The herd of buffalo thundered by leaving a great cloud of dust. In

the dust were many small snakes with the tails of fishes. In their mouths they held germs. A great mist arose, I could find no way to go beyond. The onrush of the instincts leaves a cloud of dust, which is like a great mist.

What does a mist or a cloud of dust mean psychologically?

Mrs. Baumann,· Things are not clear, there is confusion.

Dr: Jung: Yes, blurred, no clear outlines, therefore it is characteristic of a state of semi-consciousness.

You know when you have undergone the onslaught of a powerful emotion, you are left dazed or only half conscious.

Why is that so?

Mrs. Fierz: It is a lack of energy.

Dr: Jung: Partially that, because a great deal of energy has been wasted, but even in a state of great weakness one can be fully conscious.

The unavoidable consequence of an onslaught of emotion is that one is swept under by the unconscious, a wave of emotion is always a wave of the collective unconscious.

One is first submerged and afterwards one is left standing with half one’s body in the water.

Our patient then discovers that in that cloud of dust, which represents the dazed feeling, are many small snakes with the tails of fishes. What does that mean?

Mrs. Baumann: You spoke of the snakes last time as meaning fear, and the fishes would mean that her fears are half in the unconscious too.

Dr: Jung: Yes, in the vision before there was a wall of snakes above her, and now apparently these small snakes are in the air, in that cloud of dust.

That they are not ordinary snakes is shown by the fact that they have fishes’ tails, which, as Mrs. Baumann says, would mean half-unconscious fears.

A fishes’ tails belong to the water, that would refer to the wave of the collective unconscious which has brought up its contents, consisting of animals that are half terrestrial and half fishes; they are half-conscious fears, indistinct.

In their mouths they hold germs, and it is obvious from the later text that these are germs of plants.

What about that?

Mr. Henley: There is a possibility of life.

Dr: Jung: Besides the fact of fear, there is the possibility of new life arising from these unconscious contents.

So we have three attributes, the fishes' tails, the snake's body, and the germs they bring.

Holding the germs in their mouths is like the little olive branch brought by the dove that Noah sent out from his ark.

After the great flood comes the animal that brings the symbol of hope or expectation, the hope of land where plants will grow.

She continues: "I walked around the circle of rock feeling for a way of escape. There was none."

There is apparently no way out of the locality in which she finds herself.

That refers to the pit of onyx, and a little later in the vision it becomes obvious that that is in the center of the circle of rocks.

So it is really a mandala in which she is enclosed, almost as if she were a prisoner in it; that place of safety seems to be at the same time a prison from which she cannot escape.

As long as she is in that prison she is safe from the buffalo, but as soon as she tries to get out of it the danger begins.

At last I came to an iron gate which was shut. It would not open.

The mist cleared away and I saw that the rocks had become green.

Green denotes life, hope again, the plants begin to grow.

It is only an allusion, but the mist has cleared away and the situation looks more hopeful because she has discovered a way out, an iron gate.

That means that she can leave this condition provided she has the key to the gate.

"In the center of the circle where the pit of onyx had been grew a palm tree."

So we were right in the assumption that those germs were not destructive, but germs of life by which the rocks had become green.

And what about the palm tree growing in the center?

Mrs. Fierz: It is a movement upward.

Dr. Jung: She has somehow gotten out of the pit.

The pit, the depression, vanishes and instead of that hole there is now a tree.

But how can the pit transform into a tree?

Mr. Henley: The pit and its contents have gone over to their opposite, the spiritual side.

Dr. Jung: Yes, the tree would be in every respect the opposite of the pit of onyx.

Onyx is as dead as any inanimate thing can be; moreover the pit is hollow, while the tree branches out and fills space, it rises in the air, it is alive.

So this is an enantiodromia again: instead of the dead hole, like a grave, there is life; it is as if something had been in that pit just in order to make roots and to grow.

How do you explain this change?

Mrs. Baumann: The yoga tree has grown up.

Dr. Jung: Oh yes, but how do you explain that this tree grows at all?

Something must have happened.

Dr. Schlegel: Is it the effect of the buffalo perhaps?

Dr. Jung: I should say that that was not in vain.

Dr. Reichstein: There has been a union between matter and spirit, one could say etween a living person and the dead matter of the pit.

One could call it a tomb. And out of this union comes new life, it is like a child coming out of her.

Dr. Jung: Exactly, that onyx pit is the crater of rebirth.

She performed a magic ceremonial in it-holding the figure in the fire-and in that way

she herself, or something in her, is transformed; it is no longer a pit or a grave, it now lives.

Yet it is not the life of the warm-blooded animal, it is not a human life, it is plant life.

That is an irrational compromise, one could call it, between the absolutely alive warm-blooded animal and the absolutely dead thing, the onyx; between the two is the plant, the

spirit, the result of this strange union.

But the herd of buffalo thundering over the pit must also be a part of the transformation mystery.

What would be the effect of that?

Mrs. Schlegel: It is an afflux of new power, and she did not identify with it.

Dr: Jung: Well yes, but one could not call it just an afflux of power, because no additional power is given by it.

It is more a test to see whether the pit is really a safe place.

The fact that these emotions can assail the place of safety without destroying it is an asset, it makes the thing real.

So it has a sort of magic effect, as if a primitive said: "Let the buffalo walk over it to try out its strength."

If a herd of buffalo can go over a bridge without breaking it down, one knows that it is safe, it will hold.

There are many primitive fertility rites where walking over a thing is supposed to make it strong or to fertilize it.

Dancing is part of the fertility rites and in some of them they belabor the earth, they work it with their heels; it is a sort of impregnation of the earth with human libido, the earth is beaten or trodden upon in order to put themselves into it.

The same idea is expressed in the old Germanic custom of cohabitating in the field; in the spring the peasant goes out into the field at night with his wife, and by that cohabitation the fields are fertilized.

So the herd of buffalo had a sort of magic effect in that they test the safety of the place;

it has gained prestige, medicine power, by virtue of the ability to withstand the instincts.

As the sword that has killed has thereby secured prestige; it is a man-killer, it is now different from any other sword, it has beaten or stabbed an enemy to death and has become a mana sword; one can be sure it will kill again.

Therefore this is a magic pit-the onslaught of the buffalo has given it a particular prestige, and what seemed to be a grave or a prison transforms into a tree.

The movement, the mood, is no longer depressive, a sinking condition, becoming slowly black; it is now rising.

These movements are also expressed in the dance, the collapsing and then the coming

up and unfolding.

The original roots of all language were expressions of such movements.

Language is also a sort of motor phenomenon, speech is a dance; you imitate the movements of nature as you imitate the noises of nature.

So the primordial roots for such concepts as shining, or rising, or welling up, are very similar; if you want to inform yourself about this, you can find a lot of examples of the etymology of words in my Psychology of the Unconscious.

For instance, the root word ba, which has just that meaning, is the positive word that describes a movement like the unfolding of the peacock's tail.

When the visions of our patient began to unfold, in the very beginning, there was one of the peacock unfolding his tail.

It is just that hopeful movement, extension, expansion, as when your lungs fill with air, when your heart breathes freely, when you can move, when you embrace space.

And the other mood is the collapse, the dragon, coldness, darkness, sinking down into

a pit.

That expresses itself also in many speech metaphors.

One says in a painful situation: "I could have sunk into the ground." Or when one is ashamed of something: "I wanted to hide in a mouse hole."

The collapsing movement is also expressed by typical root words.

Now the palm tree stands in the center of that rock wall, so it reminds one at once of the tree growing in the center of the mandala, and that always symbolizes the development which takes place in stages, moving up in a sort of spiral.

It is the yoga tree, whose first shoot is the green leaf or the bud in muladhara, or Shiva in the dormant condition.

This is an entirely different psychological experience.

We are used to the psychology of the warm-blooded animals but we are not used to the psychology of the plant.

Yet it is a strange fact that spiritual development, the impersonal life of man, the life beyond his personal psychology, is symbolized by plant life.

And this kind of life must follow other laws, or it has its own particular laws, which are quite different from the mentality of the personal warm-blooded life.

Mrs. Baumann: I was just wondering why specially a palm tree? Would that emphasize peace in contrast to the stampede?

Dr. Jung: Yes, but that is not so important as the fact that the palm tree is a very perfect symbol of the root ba; the leaves have a movement like a fountain, and like the peacock's tail.

Therefore the palm tree is often chosen to symbolize the expansion of life.

She goes on: I went toward it and found at the foot of the tree a small image. I took it and hurled it against the gate. The gate swung open.

Now what has she found?

Dr. Reichstein: The Mexican image.

Dr. Jung: It is probably again some such primitive image, but we should know what it means and whether we have any parallels.

Mr. Baumann: Roots are a means of opening doors.

Mr. Allemann: That is the Alraun.

Dr. Jung: Yes. In English it is the mandrake or the mandragora, and the root often has a forked shape like a badly drawn little man, it is quite irregular.

There are still old specimens in museums which were used for magic purposes.

There is a particular legend about that.

The mandrake is supposed to be the connection of dead matter with the living man, without the intermediary of a woman.

The story is that when a man is hanged, his semen drops down under the gallows and impregnates the earth, and in that place grows the mandrake, which is half plant and half human.

Now if anyone pulls up that mandrake in the night of the new moon, it gives such a hellish shriek that the person dies of sheer terror, so nobody dares to pull that root out of the ground.

Instead, they take a black dog, fasten its tail to the root, and then offer it a piece of bread, having first stopped up their ears with cotton wool.

Of course the dog leaps at the bread and out comes the mandrake with a terrific shriek,

and the dog dies.

But they have not heard it so they can take it. It is also called the Springwurzel, the

root that makes all doors and locks spring open.

It grows under the gallows tree, and is the child of the magic intercourse between the dying man and the earth, inanimate matter.

Now this image is also found under the tree, and here is a very peculiar analogy.

What I have described to you of the Alraun-that it opens locked doors-is the negative aspect of a very positive thing, for at the root of the tree is found the hero child, the savior child, the great treasure, or at least the snake or dragon that guards the treasure.

In the legend of the Buddha it is the sacred boddhi tree that bends its branches down over Maya when she brings forth the Buddha.

The same image is in Spitteler's Prometheus, where the shepherd boy hides his jewel under the nut tree and its branches bend down to guard it.

All these are parallels for this image at the foot of the tree.

Now what is it? Either in its negative or its positive aspect? What is this Springwurzel? What is the jewel that opens gates, that helps this woman to leave the magic circle, showing her that it is by no means a prison?

Mrs. Sigg: The symbol.

Dr. Jung: Yes, but that is too vague.

Perhaps you can find some other analogy in Tantrism, which always gives us a chance to formulate such things.

Mrs. Crowley: Would it not be a sort of anahata attitude?

Dr. Jung: One thinks of the anahata attitude as being free from emotions, but would one be free from emotions in that circle?

You see it is not freedom in the emotions, it is away from the emotions; you gain your freedom by incarcerating yourself in a pit.

But this little magic figure is the way to unconditioned freedom.

Mrs. Baumann: The jewel and the child are symbols for the Self.

Dr. Jung: Yes, they symbolize the Self or the Purusha.

Now to what extent would that mean freedom?

Mrs. Baumann: It is detachment from collectivity in a certain way.

Dr. Jung: The point is not to be detached from collectivity or from emotions.

It means being in collectivity, having emotions, and yet being free.

Mrs. Baumann: It is an indestructible center, and that gives freedom.

Dr. Jung: Yes, but how is it psychologically possible that the Self can give freedom?

Mr. Allemann: Because one is no longer identical with the emotions.

Dr. Jung: Ah yes, but that is freedom from emotions; we want to know how you can live with emotions.

Mr. Allemann: Freedom to live emotions without identifying with them.

Dr. Jung: But how is that possible for the Self?

Dr. Bahadurji: Because the Self is freedom, and freedom is the Self.

Dr. Jung: Well, the inherent idea of the Self being freedom is that the Self comes to life in the detachment from the emotions, and shows its freedom by being undisturbed by emotions.

So the Self means a sort of impersonal condition which enables you to be not only detached from emotions but to be emotional, to be unaffected within the turmoil.

It means that you are always conscious of your own identity and know that you can never be other than yourself.

You can never lose yourself, you can never be alienated from yourself, because you know that the Self is indestructible; it is always one and the same, it cannot be dissolved nor can it be exchanged for anything else, and thus it enables you to remain the same through all conditions of life.

Now this does not mean that, by simply knowing of the idea of the Self, that will all be true, that things really happen like that; this is merely the idea of it, what one says of it.

It is perfectly logical and it is quite certain that if things behave accordingly, they will be like that, but it takes a long time and a long education before it comes about.

In India it takes the whole yoga training to bring out that identity with oneself which never allows one to exchange oneself for anything else.

This interpretation is substantiated by the subsequent text.

The next development is that she is leaving the magic circle, and she discovers that beyond the magic circle is New York.

She walks into Wall Street and is at once in a most uncomfortable situation, because

the skyscrapers are all wobbling about and clashing against each other like the great

clashing rocks in the legend, and she has to dodge through that turmoil. Carl Jung, The Visions Seminar, Page 1063-1078

David Garnett (1892-1976), English author of Lady Into Fox (London, 1923).

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=L4V0W4Q8BISD&dchild=1&keywords=visions+seminar+jung&qid=1633531

---

## LECTURE VI 14 November 1934 Zarathustra Seminar (2021-12-03 04:23)

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

LECTURE VI 14 November 1934 Zarathustra

Dr. Jung:

We were occupied last time with the symbol of the eagle and the snake, and we said that it was rather unusual and a bit abnormal that the serpent should be coiled round the neck of the eagle.

They are usually represented as opponents and the eagle holds the serpent in its claws- it is the general idea of the conflict between Yang and Yin, or between spirit and matter.

And as a rule, during the age of the fishes and perhaps earlier, reaching back to 2000 B.C., the result of the battle is that the serpent is overcome by the eagle: the spirit wins out against matter.

But one learns from Chinese philosophy that that is not always so; it might be reversed.

We are inclined to believe that the spirit is much better than the flesh, and that the flesh or matter deserves to be eaten by the spirit; but one comes across cases where it is rather doubtful whether that is commendable.

One even concludes from certain experiences that it is not really desirable.

I have here two interesting cases where that symbolism of the eagle carrying the serpent round its neck was discovered by other people besides Nietzsche.

The first contribution I owe to Mr. Baumann who is generous enough to let us see some of his pictures, where the fate of the serpent-or the achievement of the eagle-is demonstrated.

It is the story of the relationship of the spiritual and the material principle as a part of the inner development, the drama interieur.

One can call it a sort of initiation process.

Or one can also express it in a reversed way, that all the initiation processes we know from history or by experience are the external manifestation of a natural inner process which is always happening in the mind.

And our dreams are like windows that allow us to look in, or to listen in, to that psychological process which is continually going on in our unconscious.

It is a process of continuous transformation with no end if we don’t interfere.

It needs our conscious interference to bring it to a goal-by our interference we make a goal.

Otherwise, it is like the eternal change of the seasons in nature, a building up and a pulling down, integration and disintegration without end.

No crops are brought home by nature; only the consciousness of man knows about crops.

He gathers the apples under the trees, for they simply disintegrate if left to themselves.

And that is true of our unconscious mental process: it revolves within itself.

It builds up and it pulls down; it integrates and disintegrates-and then integrates again.

It is like the seasons, or the eternal sunrise and sunset, from which nothing comes unless a human consciousness interferes and realizes the result.

Perhaps one suddenly sees something and says, "This is a flower!"

Now we have reached something. But left to itself the process would come to nothing.

You can see that in cases of schizophrenia.

If you follow the dreams of a person who is definitely insane, you see the treasure growing up to the surface, almost to integration, and you realize that if in this moment that fellow could grasp it, or only lift a finger, he would have it and everything would be all right.

But in the next moment it sinks down again for nine years, nine months, nine weeks, and nine days, and it is gone.

Nobody can reach it.

It is exactly the same in a normal person; there are the same revelations without any issue if the conscious doesn't interfere and grasp the treasure brought up on the wave of the unconscious. [Slides are shown.]

Mr. Baumann has looked in through the window and painted some of the pictures presented by the unconscious.

Here is the eagle with the snake, and the figure of a boy is hovering over the water seeking the heart in the water.

This is of course a particular case; the discovery of feeling in a man is a special problem.

The heart in the water cannot be discovered as long as the snake is also in the water.

To enable the boy to find the heart, the snake has to be brought up into the sky or the air. If the two are together, then the heart is the heart of the snake, the feeling is identical with the snake.

Therefore, Yin must be taken out of its element, the cold, waterlike condition of the unconscious.

Afterwards follows a fight between the eagle and the serpent as of course they are not on good terms with each other.

An almost identical symbol exists in Indian mythology.

Mrs. Zinno was so kind as to call my attention to the myth of the Garuda and the Naga, and I have here a picture of Vishnu enthroned upon the Garuda, the snake-killing bird.

The Garuda is the mind bird, a sort of demoniacal eagle, usually represented with feathers and wings.

The Nagas were probably not only serpent-demons; they may also have represented the snake worshippers, a lower stratum of the population, probably of Dravidian origin, autochthonous inhabitants of India who were uprooted or wiped out by the Aryan invaders.'

The Aryans would be the eagles, the air, heaven people that fell upon the dark colored, rather primitive Dravidic population.

Other autochthonous tribes also have such a chthonic form of worship: the Hopi Indians in America for example, who are not nomadic but town-building, or Pueblo Indians, the forefathers really of the Aztecs.

The Spanish word pueblo means town; it comes from the Latin word populus meaning people, but has changed its meaning and become the name of a place where there are people.

Those tribes are called Pueblo Indians simply because they build the villages in which they live.

And the Hopi Pueblo Indians have such a chthonic cult of snakes.

They even perform their snake dances in the Christian church, for they are also Christians.

They have Christian Spanish names and receive the Catholic baptism.

But they always retain their Indian names as well, which are important on account of their mystical meanings.

So something similar may have been the case in India; those Naga people were probably snake-worshippers.

But the myth is of course purely psychological.

It is the struggle between the air principle-the strength which is in the air, light, and wind-against the chthonic Yin principle represented by the serpent.

The Garuda is said to have extinguished all the Nagas except one, which he put round his neck and wore as a neck ornament.

You see, in this case it would not be an encumbrance, nor would it be a sign of particular friendliness.

It would simply be a sign of his victory over the serpent.

Now, it is a curious fact that the ladies of old Rome really used to wear in hot weather a living snake as a neck ornament-of course a harmless snake.

The neck was cooled by the body of the snake, and the snake loved to be coiled round the neck of its mistress because her skin was warm.

So the idea of the neck ornament was also a sort of fashion, and I can easily imagine that Rome was not the only place in the world where snakes were used for that purpose.

You know, children like to carry their pets around with them in just such a fashion.

Now we will continue.

In the last part of Chapter 10 he says: "More dangerous have I found it among men than among animals; in dangerous paths goeth Zarathustra. Let mine animals lead me!"

This shows that he is not going in the path of the animals, which he thinks would be less dangerous, but means to go amongst men.

His enterprise is of course dangerous, because through Nietzsche's identification with

Zarathustra, he is lifted up out of his element into the world of the spirit.

If we forget that we also consist of living body, and try to live in an entirely spiritual medium, the body is going to suffer; and inasmuch as the body suffers the mind will be affected too.

It is a terrible strain on our minds when we are not right with our bodies.

The mind then becomes as overstrained as the body.

So though he hopes that his beasts will guide him, it is very questionable whether they will.

We often express such wishes when we are at bottom quite doubtful whether they will be granted.

He would surely need the helpful animals in his enterprise.

When Zarathustra had said this, he remembered the words of the saint in the forest.

Then he sighed and spake thus to his heart: "Would that I were wiser! Would that I were wise from the very heart, like my serpent!"

You see, he suddenly remembers the old man in the wood who doesn't believe so much in spiritual enterprises, and has therefore withdrawn to the woods, which means to the animal, the Yin principle.

Zarathustra doubts his way here. He feels that it is not particularly wise.

It would need a great deal of wisdom in order to make it a safe way.

He would need the wisdom of the serpent, the chthonic wisdom of the earth, but that he cannot contact when he is out of his body; when he is going with the Garuda bird he is necessarily hostile to the serpent.

Therefore, quite logically after Mr. Baumann's picture where the bird is apparently carrying the snake in that friendly fashion, a very bad fight takes place between them, for they are like dog and cat.

Of course there are certain examples where a dog and a cat have become friends, but those are domestic miracles; and a wild bird like an eagle and a wild animal like a serpent are never domesticated and no such miracle can happen.

They are on different planes altogether and therefore hostile to each other.

Now, with this pious wish the introductory chapter ends, and we come to the real text of Zarathustra.

Mrs. Baynes: May I just ask why Nietzsche identified pride with the eagle?

Dr. Jung: It is always a symbol of pride, but here it is a sort of interpretation.

He was worried with that symbol of the eagle and the serpent.

That came out of the original stuff in him, just as Mr. Baumann chose the symbol of the eagle and the serpent to express his inner experiences, as one would-as always has been done-therefore, the identity of these symbols.

When Nietzsche is faced with such a problem he quite naturally will choose that symbolism.

The serpent creeps on its belly in the dust, and the eagle flies on high, very marvelous and imperial, like the Prussian eagle for instance; so it is of course a symbol of pride.

But that is psychologically absolutely insufficient.

If he had gone further, he would have struck upon the problem of the relationship of

spirit and matter, and then his Zarathustra would have taken an entirely different turn. He would have given body to Zarathustra.

But it is just his peculiar attitude which doesn't allow him to take that experience of bird and snake seriously.

You see, you only begin to think decently about such symbolism when you ask yourself, why the devil a snake and a bird?

Why not anything else?

But he was so overcome by it that he didn’t even wonder about it.

We are all like that. There is a Christmas tree on the 25th of December.

Of course! We all have Christmas trees.

It is what one does at Christmas to give pleasure to the children.

You simply float along on the Christmas mood.

You wear a Christmas face and you have a Christmas tree because one has a Christmas tree: you are identical with that mood.

But if you really ask yourself why the devil just a Christmas tree, you suddenly discover that this has nothing to do with the birth of Christ.

There were no pine trees in Palestine, and there is not one single thing about it which has to do with Christianity.

Yet we think it is the most Christian symbol.

To this extent do people never think, never question themselves as to why they do such things-why that hell of a nonsense, the Easter hare and the colored eggs, and so on.

In making a Christmas tree, one is not one but many.

The mother who makes the Christmas tree is an eternal mother who for centuries has done that.

Formerly, of course, they made something else I suppose, but always with the same feeling of the eternal figure.

It is such a wonderful moment because it has always been so; you are in the olden time again.

The great lure of the archetypal situation is that you yourself suddenly cease to be.

You cease to think and are acted upon as though carried by a great river with no end.

You are suddenly eternal.

And you are liberated from sitting up and paying attention, doubting, and concentrating

upon things.

When you are once touched by the archetype, you don’t want to disturb it by asking foolish questions-it is too nice.

We are all like Parsifal when he sees the Holy Grail.

It is too good, too marvelous-why should he spoil the situation by asking questions?

The suffering of the old man is all right, as it ought to be.

It is so good to be in the miracle; don't spoil it. So you become identical, naturally.

And that is the way Nietzsche becomes identical; to encounter the old man, perhaps to be the wise old man, is such a great discovery and so sweet, that he doesn't stop to ask questions.

He just slips into it and is gone without noticing it.

When the archetype comes up and touches you, you are gone in a wink. You become eternally valid.

You can act and perform and it just goes on by itself.

I always quote the story of King Albrecht who was murdered near Zurich at a ford where the river Reuss empties into the Aare.

His suite, his nephew and several other knights, had made a conspiracy to kill him.

They were riding behind him, deliberating whether they should do it or not, and they could not decide, for it was a crime, parricide.

But the moment the king rode into the ford, which is the archetypal place of danger, the nephew pulled out his sword and said, "Why let that carrion ride before us?" And they fell upon him and killed him."

It was the archetypal situation, and therefore there was no hesitation.

Then you can act, no doubts any longer.

Then you are the dragon, and the murder must happen there; killing is indicated.

Either you are the victim or you are the killer.

So when the old wise man touched Nietzsche, he did not bother when the animals came up.

The Hamsa comes with soft wings and lifts one up and one doesn't notice it and then one is gone.

But then naturally the animals are there; one becomes conscious of the presence of instincts which would inform one that the Hamsa is a bird, not a man, and the snake rises and cries: "He is my enemy."

And they could be helpful.

Nietzsche could disidentify from the wise man if he listened to the cry of the eagle. That was a cry of warning.

But being the wise old man, he knows all about it of course, and he interprets the eagle as his pride, and the serpent as his wisdom-it is like the Christmas tree.

So the bird and the snake are no longer valid.

They are interpreted according to what the old wise man might say about them.

Through the identification with the archetype one falsifies the archetype and then it is no longer reliable. It is only reliable when one separates oneself, when one resists that temptation to the uttermost.

That is the meaning of Jacob's fight at the ford with the angel of God.

He fought against God in order not to identify with him; in that way only could he bring out the real meaning of the whole situation.

To identify with the archetype is unavoidable under certain conditions, however; and Nietzsche's case was unavoidable.

He did not know; it was his fate.

In reading Nietzsche, one must always keep in mind that he was also a victim, and inasmuch as he was a victim he falsifies the true function of the archetype.

The old wise man never would have talked in this way if Nietzsche were not mixed up with him.

There is a lot of unrealized sexuality in Nietzsche.

He was taken out of his body and had not lived a proper life.

Mrs. Baumann: In the last line, isn't the word folly one of those twisted, uncertain places where he could have had a hint of his situation?

Dr. Jung: Ah yes, because he really understands that his enterprise is folly-that is the wise old man.

But Nietzsche himself does not sit up and say, "Why do I say 'folly'? Is it because I am going on a fool's errand with that book?"

He plays with that word; it is a Christmas tree.

If I had written such a passage I would have asked myself, "Now come, folly! What does that mean? Am I going to do something foolish?"

I would have spoiled, of course, the whole joy of the ride, sure enough.

But I am a doctor and that makes a difference. I am too little a poet.

Mrs. Sigg: I think behind the picture of the eagle and the snake there is really another picture which has a near relationship with it, the vision the lunatic saw which you have mentioned in your books, the sun disc with a pipe hanging upon it. That is quite a dangerous symbol, and it seems to me that it has something to do with this because Nietzsche said the snake was hanging onto the eagle, and Nietzsche was really identified with the sun in the beginning of Zarathustra.

Dr. Jung: No, I would not make that analogy.

The vision of the lunatic is utterly different and has to do with this only in a very remote

way.

That has to do with the generative meaning of the sun.

It is the sun generating the word in man, the birth of the soul from the sun; it is really a sort of antique vision like the analogies in the great magic papyrus, the so-called Mithraic liturgy, which is very clearly of antique origin.

It is a concretization of the beginning of the Evangel of St. John, where it is said that the word is the light which shines into the darkness, the Logos.

We would go pretty far astray if we considered this a parallel.

That was a case of dementia praecox where one cannot expect very modern symbolism; usually such people, particularly the uneducated ones, start from a medieval Christian level of consciousness and simply fall into the collective unconscious which then has a chiefly historical character, as our unconscious has when we first contact it.

The unconscious first produces aspects of the historical symbolism which becomes modern or advanced, or anticipates the future through the interference of a definite consciousness.

Mrs. Durer: I want to ask about the very last word. Why does he not say going upwards instead of “down-going?" Is it a premonition?

Dr. Jung: There may be a sort of premonition in it, but all through the introductory chapters he describes his movement towards the world as his down-going, his Untergang, which of course is also spoken out of the archetype, because the Hamsa is the bird of the great heights.

And when the spirit comes into the world, it comes down.

The Logos comes down from heaven to earth, and God descends upon the earth in order to be born. Yang is sun or light and is always above; if a reconciliation is attempted, the Yang principle comes down to matter, because matter cannot rise.

And then it lifts matter up.

In Christian symbolism this would be the transfiguration of Christ.

He was in a state of levitation, thus showing how the spirit overcomes matter, how matter can be completely undone.

You know, our mind begins with the downfall of antiquity, and it was first a theologically speculative mind, scholastic philosophy.

We were all up in the air.

We thought up the most abstruse things, absurd things really.

We were only concerned with unempirical problems.

Then, very slowly we began to discover nature.

Albertus Magnus, although a Scholastic, made observations on nature in the early thirteenth century; he was interested in botany.

And through alchemy, chemical interests came in.

Towards the sixteenth century such interests developed rapidly, and at the same time the Gothic style, where everything was vertical, began to spread out, and there was a sort of regression to antiquity because antiquity was nature.

The horizontal movement began and they discovered the way round the world. India and America were discovered, and so on.

It went on in this way until in the nineteenth century our whole point of view became realistic.

That means that the light which was in heaven and a god on earth then went into the earth, into matter.

One could say that Christ was then buried in the earth.

Our mind, our whole mental development, wound up with complete materialism.

The celestial world entirely disappeared and only a few idealists were left crying for help, for support for their shaking ideals; and with the war the whole thing tumbled down for good.

But now we make an extraordinary discovery. What has the mind done in the ground?

Mrs. Baynes: The new physics has turned the ground into spirit.

Dr. Jung: Yes, the new physics has done the trick, exploded matter altogether, and the most recent development is reported in an article by a very modern physicist, in which he shows how modern physics becomes psychology; they climb in at the bottom of the collective

unconscious."

Mrs. Baynes: How did they get into the collective unconscious?

Dr. Jung: Through the fact that when you observe the phenomenon of the interior of the atom, you find that your observation disturbs the thing you observe; and if you go on observing, you observe the thing that disturbs, you discover the psyche.

They are now dealing with the telepathic phenomenon, namely, the fact that the collective unconscious-what I call the collective unconscious-is a factor which is not properly in time and not properly in space.

Before long you will read that article on these questions in a very scientific paper.

So the spirit that descended into the earth has exploded matter, and comes up again in the form of psychology.

That is what the Garuda has done.

The thing has happened which is always foretold in Chinese philosophy: Yin increases till it overcomes Yang.

Yang disappears into utter darkness. It is completely gone.

But then Yang is seeking the heart of darkness and overcomes the darkness from within, and suddenly out of the power of Yin appears the Yang again.

That transition is also in the time calculation of China.

In the time when everything consists of whole lines or Yang lines, suddenly towards the end of that period we get a new picture.

Here we have full light, it is all Yang.

Then the first line of darkness appears in the next sign: and so on: until there is complete darkness: == I And then it begins again, the Yang comes up: -==-== You see, we have reached that stage where everything is a derivative of matter, the Yin condition.

But now physics has done the trick.

The Yin condition is exploded and the first Yang line is appearing.

There is no return to material matter now, no chance. It is completely gone.

For the last thing you really can observe is the mind.

You disturb whatever there is by means of your mind, and what you are able to disturb, you can observe: you can perceive your disturbance.

As when you look into a black hole where you see nothing, after a while you see your-

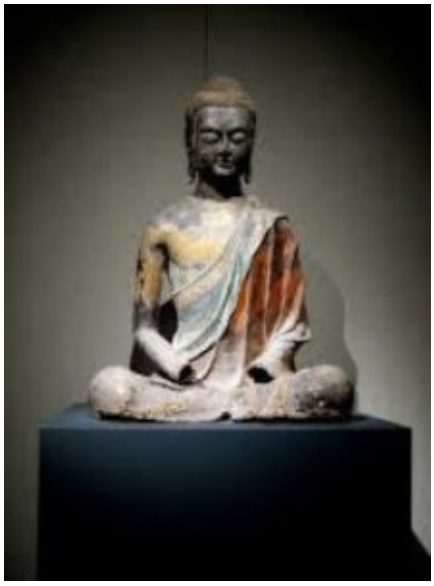
self.

That is the cognitional principle of the Yoga: you create the void and out of the void comes the beginning of all knowledge, all real understanding. Carl Jung, Zarathustra Seminar, Page 236-245

---

**That’s why you are my soul, a changing moon. Your light is borrowed. You will wax again tomorrow.** **(2021-12-03 04:37)**

[paypal _donation _button border="5"]



[1]Black Books

1. II. 18.

I recognize him. He makes my heart rejoice, the old rebel-yet his hand brings death and the lower half of his body is of stone.

Soul. Yet in his But-his brother is the Buddha, the blessed one.

I. What are you saying-the Buddha? Welcome, Ka you are welcome, you who grant death. You are revered, the brother of the Buddha. What good fortune, to see you!
Ka: Do you recognize me? I built the temple, full of eternal beauty, the palaces of death, the grave chambers of the Gods. Do you see my beauty, my art? My thoughts, which have become gold and precious stones? Where is truth now? Speak!
I. The truth? Should I choose? Since you ask me, is truth perhaps in me? Yes, the truth is in me: I am. That is the first principle of all truth. Where else is truth? The truth is in me. What do I know of Philemon's truth, or yours? I know that you speak of your truth and you contradict one another. So my truth decides. The second principle of my truth goes: I don't know. You know your truth and Philemon knows his. I don't know mine. That is the truth.

S. My friend: and I? You forgot mine. I praise your God. I praise the luminous one, the guider, the consoler. I praise the light that receives you, that leads you up, that illumines you. That is my truth.
I. That is the third principle: I follow the inner light, as I obey the sun that illumines my day.
Ka: The God of the grain of sand?
I. Yes, truly, the God of the grain of sand.
Ka. You base yourself on a nothing.
I. I am, that is something.
Ka: I cannot deny you, yet you are so small.
I. All the greater is my God.
S. What are you saying? Do you really believe in this God?
I. What, did you not just praise him?
S. True, but my feeling quickly changed.
I. That's why you are my soul, a changing moon. Your light is borrowed. You will wax again tomorrow. The Black Books, Vol. VII, Page 170-172

1. https://smile.amazon.com/gp/product/0393088642?pf_rd_r=R7GMRW88DXVSNSR8RS80&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8

---

**In our sleep we consult the 2,000,000-year-old man which each of us represents.** **(2021-12-03 04:43)**

[paypal _donation _button border="5"]

[1]Black Books

In an interview in the New York Times in 1936, Jung said,

"Together the patient and I address ourselves to the 2,000,000-year- old-man that is in all of us . In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored in us. /

And where do we make contact with this old man in us? In our dreams .... In our sleep we consult the 2,000,000-year-old man which each of us represents.

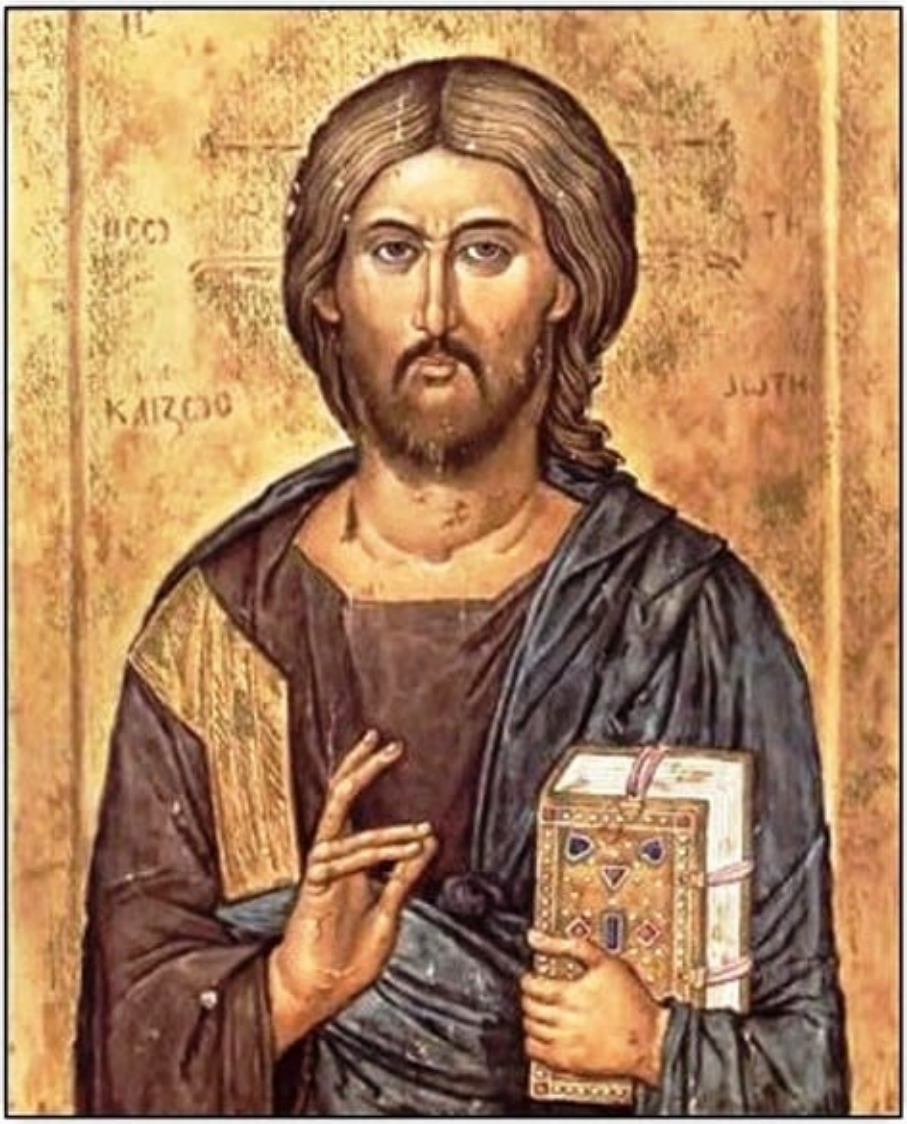
We struggle with him in various manifestations of fantasy" (C.G .Jung Speaking, p. 100 ). The Black Books, Vol. VI, Page 296, fn 341

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=2WXY434ZFN360&dchild=1&keywords=jung+black+books&qid=1609408069&sprefix=j

---

**How can these primitives be impressed with our religion? (2021-12-04 04:07)**

[paypal _donation _button border="5"]



[1]Dream Analysis Seminar

Miss Wolff: There is an old German poem where Christ is represented as the hero with a sword, doing great deeds.

Dr. Jung: Yes, he is represented there as the healer and also as the hero and warrior.

It is peculiarly applicable to our Christian nations, just emerging from the Great War. We are most of us very unconscious about it.

To one born in the East it is convincing and impressive that a Christian people could use the sword to that extent.

It is the German warlike quality, the primitive berserker rage that is in the Western man in general.

So this man's Christ is equipped with a long sword, that most peaceful redeemer Lord leading an armed host.

And the sword is detachable, an impression that would not originate in the Western Christian mind, only in one born outside, to whom the European is not the model of virtue.

As soon as I was outside our white civilization, I saw what Europeans are like. We look awful.

The Chinese call us devils and it is true, thin cruel lips, and our wrinkles are uncanny.

And we are always intent on something no devil can understand. What are we seeking? Why the devil should we be seeking at all?

To a Pueblo Indian, God in his completeness is walking over the heavens every day.

As you approach the coast of Europe from the great flats of Africa, and see the snow-capped mountains, the little bays, etc., you know that this is the country where the pirates live, where their raids start upon the quiet, cattle-like men on their grassy plains.

From Europe, that half-island, the white man came in ships, bringing awful diseases and fire-water, and even intentionally selling infected clothing to destroy the population, as they did in the South Seas.

Wherever the white man went, there was hell for the other nations; one has to be outside to understand.

The white man is a very beast devouring the earth, the whole world trembles at him. Such Christianity is a compensation, a hellish lie.

The missionaries told me how they shoot antelopes from their bedroom windows, and how they cheat the British Government for a game license.

They complain of their lot, when actually there is nothing more interesting than life among the primitive tribes.

Rockefeller has given a great deal of money to the missions, but the people of the countryside say, "Don't employ a boy trained in the missions-they all lie and steal."

How can these primitives be impressed with our religion?

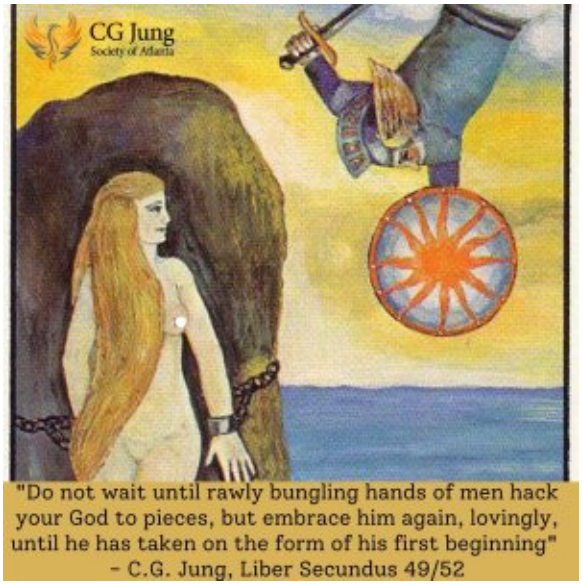
They accept it as the old Britons accepted it, who took Christianity, trembling, from the lances of the Roman legions. Carl Jung, Dream Analysis Seminars, Page 337-338

1. https://smile.amazon.com/gp/product/0691098964?pf_rd_r=S9MWJGJYAEPB2DY1S3DB&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=99a44d2a-e337-44e1-8a12-611e3c8

---

**Instead, secretly carry your God to a hospitable roof.** **(2021-12-04 05:20)**

[paypal _donation _button border="5"]


CG Jung
Society of Atlanta
"Do not wait until rawly bungling hands of men hack your God to pieces, but embrace him again, lovingly, until he has taken on the form of his first beginning"
- C.G. Jung, Liber Secundus 49/52

[1]Red Book

Take your God with you.

Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else.

Bring your God down to the haze pregnant with poison, but not like those blinded ones who try to illuminate the darkness with lanterns which it does not comprehend.

Instead, secretly carry your God to a hospitable roof.

The huts of men are small and they cannot welcome the God despite their hospitality and willingness.

Hence do not wait until rawly bungling hands of men hack your God to pieces, but embrace him again, lovingly; until he has taken on the form of his first beginning.

Let no human eye see the much loved, terribly splendid one in the state of his illness and lack of power.

Consider that your fellow men are animals without knowing it.

So long as they go to pasture, or lie in the sun, or suckle their young, or mate with each other, they are beautiful and harmless creatures of dark Mother Earth.

But if the God appears, they begin to rave, since the nearness of God makes people rave.

They tremble with fear and fury and suddenly attack one another in fratricidal struggles, since one senses the approaching God in the other.

So conceal the God that you have taken with you.  Let them rave and maul each other. Your voice is too weak for those raging to be able to hear.

Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner:  Carl Jung, The Red Book, Page 283-284

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=QFKBKB2DKOVI&dchild=1&keywords=jung+red+book+readers+edition&qid=1618995287&spr

---

**Oh my soul, you must truly refrain from all moods and infidelities.** **(2021-12-05 04:37)**

[paypal _donation _button border="5"]

[1]Black Books

1. XII. 1922.

[I]. Your voice called me. You have disturbed my sleep.

You came to me in the middle of the night and attacked me with fear. You are not my soul. Or are you? Answer.

S. It’s not me, faithless one,

I was kept waiting by you for so long, and yet I stood with you the whole time and gave you more than a warning these last days.

And still you have hesitated. Are you finally listening?

[I]. So speak, who is it that robs me of sleep, coming in the middle of the night, like a lost stranger, or like a thief?

S. Here he stands, one greater than you. Foreign and yet known.

I. I can’t see him.

S. He is decorated with green wreaths, almost naked and half-draped in loose silk. [I]. How should I make him out? Who are you?

He. One whom you overcame.

[I]. Are you my friend, my much loved one? Did the heart of Africa release you? How did you find the way through northern clouds?

He. I had to come, the time was ripe, the conditions have been fulfilled. I have come to be with you.

I. What do you want to say? How are you going to be with me? You, whom I don't see, whom fear proceeds, the terror of death, nocturnal anxiety and sinister forebodings?

What do you bring so suddenly, you long awaited and unanticipated one?

He. I bring the gold, the golden heart of the world.

[Note: It emerges, from the following exchange, that the figure had first appeared to Jung in a dream he'd had in Tunis in 1910.]

I. What do your words mean? Gold is deceptive.

Has the word not already deceived?

He. Don't be surprised.

You thought that you knew me, because you saw my beauty in dreams, as you slept blissfully under the silver moon of Africa.

But you don't know me. You saw one of my coverings, a mortal appearance that I borrowed from you.

As you can't see me, so you can't make out my form. Your soul made a song about me, since she is a woman.

What you may always grasp of me is appearance. My words are appearance, borrowed from the chambers of your speech.

The golden heart of the world is an appearance, something radiant or shining like gold, like a sun of the world.

I come from the heart of the world, I am the heart of the world, I am radiance, not light.

I cover myself in solstices, my robe is time, and time is my appearance. I am unable to appear to you without appearance,

Oh teacher of the black letters!

I. Oh, you speak of the book, that I forced you to read - a teacher, who should learn from his own children!-it was not I, noble master, who raised himself and was presumptuous.

It was a dream vision gifted to me, a gift of heaven, that fell to me that night from the middle of the fourfold division of the world, when I saw the starry heaven of the eternal desert for the first time. Yes, what nights!

I wasn’t presumptuous, a dream from unknown eternity was.

I longed for you, my most beautiful friend, in all cold and foggy darknesses, in all the confusion and sickness of Europe.

Yet you were far and only once did I hear a distant message from you.

Yes, I have seen your true divine beauty; I didn’t do it from the hubris of my imagination, but the dream from the foreign heaven showed it to me.

My eye was truly unworthy, my understanding, dull. I believed that I had seen you, but I saw only your appearance, and I didn’t know this.

I didn’t teach you from myself, from my hubris, but the dream sent from the heaven of the Gods showed it to me.

I didn’t teach you my wisdom, but I taught you from a book that I found on the carpet, the red carpet of your he-use chamber.

It lay in your house. The book didn’t belong to me. It was precious and more beautifully written than I could ever write.

I never saw more delicate, whiter parchment than this, never was there a blacker ink than that which the book was written with.

It was indeed an old book, and it spoke a language which wasn’t my language, but one more beautiful and perfect than there truly has been on earth.

And how could I have taught you, if that dream hadn’t shown it, that thrice blessed dream, that truly flowed to me from the heart of the world.

He. Stop, it was truly you who was elevated to the radiance, because you overcame me. Have you ever understood that?

I . Never. My understanding was puny and couldn’t even get to a question.

And whatever wanted to say to myself about it was hollow and stale. Noble one, you know it better, so teach me.

He. Do you believe that I have come to teach you? Didn’t the dream show you that you had to teach me as a youth, ignorant of wisdom?

Didn’t it say that I am the ignorant one, since you had to be the teacher?

I . What do I have to teach you from my poverty?

He. Appearance thirsts for content. What is appearance, when it is not mirrored on bodies?

I. Oh, you speak in riddles that I can't make out. I fear that a king is the guest of a beggar. What can I offer you? What is your wish?

He. I would like to be taught by you.

I. Who are you, that I could teach you?

You call yourself the heart of the world. How can I speak to the heart of the world, I, a poor man, who sits in the cover of darkness?

He. Speak to me and you speak to the heart of the world.

I. But what should I say to you, my beloved, whom one night gave to me and robbed?

You have returned to me invisible, truly beautiful beyond all measure; oh, if I had the vision of my soul!

Perhaps I would then find the words to speak to you.

He. Spell it out, teach me. I don't know. Tell me who I am.

I. How should I know that?

He. What use is my light, if it does not illumine you?

But it illumines you and you will not be able to contain your words, since my appearance betrays them. Don't hold back.

Express what darkness and poverty taught you, express what you found from errancy in eternal clouds and what you brought back from long wandering.

Don't be afraid of your words.

I came to you at midnight, l disturbed your speech, l demanded entrance,

l wanted instruction, as the dream that came to you from the depths of the world taught you.

Talk to me and I will listen to your words. You've overcome me and made me willing. The Black Books, Vol. VII, Page 222-224

In 1921- 22, Jung painted Images 129,131, and 133 in the calligraphic volume of LN.

On November 25 he completed Image 135. It bore the following inscription: "Completed on 25 November 1922.

The fire comes out of Muspilli and grasps the tree of life.  A cycle is completed, but it is the cycle within the world egg.

A strange God, the unnameable God of the solitary, is incubating it.  New creatures form from the smoke and ashes."

In Norse mythology Muspilli (or Muspelheim) is the abode of the fire Gods.

On November 29, Jung was transcribing p. 134 in the calligraphic volume of LN.

He gave a lecture to the Society for German Language and Literature, "On the Relation of Analytical Psychology to Poetic Art Works," on May 26 (CW 15), which he repeated at the Psychological Club on July 9. From June 2 to 6 he was on holiday in Schmerikon.

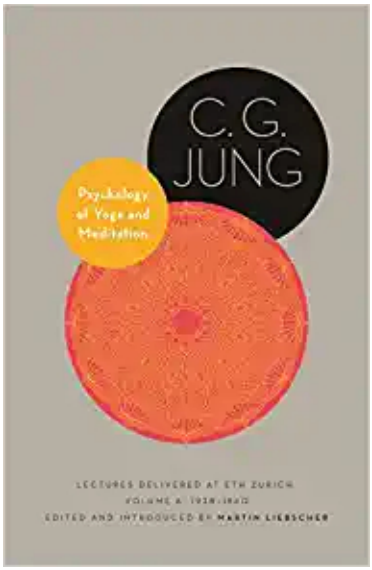
On November 7, Emma Jung gave a presentation to the Psychological Club, "Considerations on a Word of Meister Eckhart."  The Black Books, Vol. VII, Page 222, fn 199

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1LQTLLAF1RJJ5&dchild=1&keywords=jung+black+books&qid=1609246797&sprefix=j

---

**28 APRIL 1939 Lecture 1 Psychology and Yoga Meditation (2021-12-06 04:26)**

[paypal _donation _button border="5"]




[1]Psychology of Yoga and Meditation

28 APRIL 1939 Lecture 1 Psychology and Yoga Meditation

Tantric symbolism Hermetic symbolism

1. Shûnyatâ (=the void, ávidyâ)
2. Four elements

III. Mount Meru

1. City
2. Four-part, four-headed

vjara

1. Lotus

VII. Moon

VIII. Sun

1. IX. Lotus (=yoni)
2. Moon with lingam
3. Vihâra

XII. Mahâsukha

1. Chaos
2. Tetramery

III. Mons

1. Civitas, castrum
2. Quaternitas, quaternarium
3. Golden flower

VII. Luna

VIII. Sol

1. The white woman, femina alba,

Beya

1. Conjunctio solis et lunae
2. Domus thesauria, vas hermetis

XII. XII. Lapis, hermaphroditus, lux

Last winter semester we grappled with a very difficult question, namely that of active imagination.

Over the course of my lectures I tried to give a sense of how we might understand active imagination from an historical perspective.

Of course, I’m fully aware that this problem of the active exercise of the imaginative capacity is a matter that is not exactly popular, especially these days while the world resounds with war and rumors of war, and our culture is gradually disappearing into obscurity or at least is threatening to disappear.

I am making every effort in my humblest of situations to ward off this process of erosion, which is another aspect of the soul, and for this reason I am punishing the present audience with this difficult problem of the human soul.

It is quite the same to me whether this makes me popular or not.

I will go on seeking incessantly to pursue the path of the human soul, unfazed by which recent treaties have been agreed and then abrogated.

Those of my audience who were here last semester will know that by active imagination we understand an active engagement with otherwise passive fantasy.

By fantasy we mean something usually quite useless.

Like a leisure activity for people with time on their hands.

One often thinks there's something pathological about it.

If someone entertains a fantasy, it is said that they are ripe for the Burghölzli, yet no one stops to consider that not a single cultural artifact would exist if it did not grow out of the finest imagining.

It must be admitted that fantasy is a game, a creative game. In Indian mythology the play of the gods is the making of the world.

So, in microcosm, man can become creator, at least "the little god o' the world" as Faust says.

Fantasy is nothing to be trivialized, although some make bad use of it, since nothing is so good that it cannot also be misused.

Our fantasy is in fact not an object of education, and for this reason it is mostly wild and produces weeds.

For some people it serves in the creation of works of art and even of technical discoveries, which these days harvest the ultimate honorary awards.

In the Middle Ages and in the East fantasy as imagination played a specific role.

They trusted it more than we do today.

And there used to be systems of religion—and in the East, these still exist—in which fantasy was subjected to a special process of education.

We have no such process, but there used to be one, and this still exists in specific circumstances.

We will hear more about it.

In the East, however, the training of fantasy, the transformation, the mere act of phan-

tasizing is an active exercise, an absolutely meaningful question in philosophical and religious systems.

Over the course of the winter semester we concerned ourselves with two texts.

Both are Buddhist texts.

One is the so-called Amitâyur-Dhyâna-Sûtra, the text about Amitâbha (or

Amitâyus) contemplation.

Secondly, we considered the Shrî-chakra-sambhâra Tantra the book of the sacred wheel collection.

The wheel is a symbol, a mandala, expressing the wholeness of man.

The Amitâyur-Dhyâna-Sûtra is the older text.

We have a Chinese translation from the fifth century. The Sanskrit original is lost.

In the form of a frame narrative, this sûtra teaches how the concentration of fantasy is to be carried out.

Concentration begins by directing the gaze towards the setting sun as a fixed point.

Then follows the meditation of imagining the water, then the ice, then the lapis lazuli whereby one is ferried across to firm ground.

That is a further object of imagination.

Then follows the imagination of nonvisible things: namely, the so-called dhvajâ is imagined under the ground, i.e., the flag or standard, but also a symbol.

I think it is better translated here as symbol, because we immediately learn from the text that this sign extends into the eight directions of space.

These directions are then depicted by the golden cords, and the whole is thought of as enclosed in a circle.

This is the chakra. It is also called padma.

It has a double meaning, it can also mean yoni and the feminine in the sexual sense.

I’d like to remind you that as far as Eastern fantasy is concerned everything has a different character than it does for us.

The East, unlike us, does not suffer from a morbus sexualis, in this regard being absolutely normal.

Then follows the meditation upon the eight lakes, corresponding to the directions of space.

The lakes are strewn with lotus flowers, which are all perfectly round.

The round element is stressed here.

These eight lakes strewn with countless lotus flowers actually have the meaning of

worlds or groups of humanity.

The individual lotus flowers actually refer to single individuals, all perfectly formed.

Thus all these lotus flowers contain Buddha figures.

They are the expression of perfect humanity, whose only form is that of the Buddha, the perfect, the enlightened one.

According to these meditations, a single lotus is imagined, located on the foundation, the firm ground of reality.

So when a lotus is imagined upon the firm floor of the real it means that the lotus is really made through the imagination.

This is an extremely particular Eastern requirement, this imaginal exertion to create something psychically real through practice and the utmost concentration.

Of course, we cannot imagine this very well. For us the concept of the real is based on something actually extended through space in three dimensions, whereas the East has no such prerequisites.

A truly educated Indian will of course not accept that something that fills the room can be created.

But there is a large group of people in India who are firmly convinced that in the caves of the Himalayas live great wise men, the Rishis, who are gifted with supernatural abilities and who, from there, direct the fate of the world through the strength of

their thought.

And yet they have never been seen.

The Ramakrishna mission actually sent out people to investigate this question, who undertook research in the entire Himalayan area, but not a single example of such men was found.

As a rule it is accepted that psychic reality is nonspatial, for in the East psychic reality is a

thing which exists in and for itself, it can be perceived and even induced to appear, but it cannot be invented.

But we in the West think that someone has an idée fixe or has been gripped by an idée fixe as if it has happened to him.

In the East, it is a matter of a fixed form which is simply entire unto itself, which does not arise from some sort of idea, but which in fact can be apperceived.

In the final chapter of the book With Mystics and Magicians in Tibet by Mme. David-Néel, there is a description of how she was guided to produce such a splinter figure within herself, who then however became truculent, and how it took several months to work free of this figure once again.

The reality of this description cannot be doubted. I know Mme. David-Néel personally.

She is a very intelligent, clear-thinking French woman of whom one cannot easily presume fanciful “nonsense.”

But all sorts of remarkable things can happen to one who lives for a long time in this environment and specifically in this natural environment, which of course would never happen to one on the Bahnhofstrasse here in Zurich.

I met a sportsman who was on the first expedition to Mount Everest, a geologist, a highly educated scientist who assured me in all seriousness when he returned that he had been cursed by the lâmas in a lamaic monastery, and he was completely convinced that the mountains were inhabited by devils.

Fortunately I have had my own experiences in Africa, so when I’m told such things, I

always keep a straight face.

Our European consciousness is nice only here at home, under other conditions it becomes something completely different.

When I went to East Africa to visit the Negroes, a medicine man asked me: “What, you want to study these negroes? That’s not interesting at all.

you must study the Europeans who come to Africa!” And he was right.

Our psychology is infected by its own devils.

We also did not think that this Europe of ours could develop so curiously as it has in the last ten years.

We’ve got it in us, and thus it doesn’t come by chance.

The evil is not hidden behind the mountain but is right in front of it.

When the lâma imagines something real and it succeeds, then he has made something

real.

He has created something with his fantasy that adheres to him.

His conscious psychology has changed, and he has made another being.

I don’t mean to say that I would be able to see this second figure with my physical eyes, but I would recognize this person, the author of such a peculiar accomplishment, by virtue of his peculiar psychology.

Upon this lotus of the real an equally real tower arises, characterized by four.

The conclusion reached by the text is that upon this tower is located the ultimate being, the Buddha himself.

And in this moment, if this realization succeeds, the one who is meditating has become the Buddha himself, i.e., the omnipresent spirit who is dispersed into the whole world, i.e., the universal Buddha.

This figure, then, is simply identified with what is always translated into English as mind: Buddha consciousness.

In any case it is evident that this Buddha corresponds absolutely to the mystical idea of the inner Christ.

In the New Testament there are individual places referring to this idea, namely that

everyone is in fact a Christ, inasmuch as he succeeds in identifying himself in imagination with Christ.

The occurrence of the stigmata is a living expression of this medieval idea.

Concerning the Shrî-chakra-sambhâra Tantra, this is an uncommonly rich text, which it is impossible for me to recap for you.

The best way to do that is to present to you once again the series of symbols that forms the skeleton of the text.

In this series the entire exercise emerges from shûnyatâ, i.e., the void or ávidyâ as far as Mahâsukha at the end.

It is the typical developmental process from (1) unknowing to (12) ultimate enlightenment.

1. At the beginning we do not have the void state achieved through ultimate

consciousness, i.e., Buddha consciousness, but rather the original void, the void of

the world where unconscious beings dwell, who do not know that there is a world.

For when one does not know that there is a world, then there is no world.

This is the basic fact of the Indian spirit, that it realizes that the world is as we see it and that it is because we see it.

This is also the basic idea of Schopenhauer's philosophy. He was also influenced by Indian ideas, although his rather limited knowledge of the Upanishad texts must be kept in mind.

This original state is actually based upon unknowing: ávidyâ, i.e., unconsciousness.

We must imagine that we would be in the state of ávidyâ.

Thus, every person in the West is in the state of ávidyâ which makes a redemption necessary.

Active imagination serves the purpose of introducing psychic enlightenment into this void and thus transforming the inner dark unknowing into the light so that one is not in non-existence, but one knows that one exists.

1. The series begins with the splitting of the void. Something must be differentiated so that one knows that something exists.

Thus, the separation, the division into four elements, is the foundation of knowledge.

So there is a typical analysis of knowledge in this text, as well as an analysis of the psychic functions, which can even be translated directly into modern speech.

The division into the elements is a system of orientation: a four-part orientation

system like the crosshairs in a telescope.

It is exactly like the directions of the wind that divide the horizon into four parts.

Or the four elements: fire, water, air, earth, which have always been identified with the four points of the compass or the four seasons.

This is a complete system of order because it completely illuminates the spirit.

You can also divide the circle into sixteen parts, but the division into four is the simplest, and for this reason it is an archetypal, basic attitude of the human spirit.

1. After this differentiation follows the symbol of the world Mount Meru.

This is the first creation of something magnificent, towering, heaped up. Concentration intensifies somewhat with this, and that is symbolized as a mountain, which of course determines the central point because Mount Meru is situated in the center of the earth: a complete division into four parts, in every direction.

1. Upon Mount Meru there is the city. Enclosed as a human community.
2. Then a four-part vajra appears, a diamond, symbol of the accumulated energy that can be radiated, with which one can do something.

This is the lightning energy in Tibetan: dorje.

The diamond is hard and indestructible.

That is why one can translate the word vajra simply as eternal, i.e., this form is transformed into an eternally indestructible one.

This form that is created through active imagination is eternal.

It exists on the other side of time and space and thus is completely liberated from the corruptibility of our things located in space.

So it is something symbolic, but psychically completely real.

1. This now transforms into a lotus, upon which rests the moon.
2. The moon is considered nearly everywhere to be feminine, although it is a masculine noun in German.

However, in middle High German mâne is feminine. It is the “reflecting light.”

1. And the sun is the masculine counterpart. This is the actual light.

The sun, source of light, of radiation, and the moon is the reflecting light; they are feminine and masculine principles.

This would no longer be a division into four, but rather into two.

1. The yoni arises out of the lotus, the feminine organ.
2. The moon then appears as the feminine, united with lingam, the masculine.

Lingam is mostly translated as phallus.

In the ancient Shiva temples you sometimes find a whole series of such phallic symbols, described as lingam, mostly in the inner sanctum of the temple, inaccessible to Europeans.

With us, in the choir of Christian churches there is the high altar and suspended above it is the cross.

In contrast, in the East the holy of holies is in a deep shaft in the earth, three to four meters deep: beneath is a yoni in a lotus, upon which is the lingam, the phallic symbol.

We associate the spirit with above; in India it is below, in the mulâdhâra, meaning in the root support from which the whole of life ascends.

The layout of the church depicts a human form.

In India one gathers that the innermost of the temple corresponds to the innermost of the human body.

The early Buddhist chaityas are usually hewn from the rock, and this then looks like a ribcage from the inside.

In the background stand the Buddha and the lingam.

This leads to a further meaning of the lingam.

In sâmkhya philosophy, or in Vedânta altogether, the lingam means the subtle body containing the ancient idea of the anima.

The subtle body is thought of as half matter.

The soul has a fine subtle body, and it is called lingam.

This comes from the fact that lingam is an appendage, a mark, a sign, so it also carries the meaning of the sexual sign of the masculine, of male genitals.

In the same way, the subtle body is appended to the actual body, a sort of appendage.

All this points to the fact that the lingam symbol is in fact a symbol of the soul.

Remarkably, I experienced this from a Tantric teacher in Puri in Bengal.

He told me all kinds of things about the temple and now, at long last, he wanted to share the most profound secret with me because I was so full of understanding, so then he whispered: “This is in fact a masculine member.” I thought, well, every child knows that.

But—this is India, where what is the biggest secret is the most obvious thing to us.

And we thought we already knew it, yet we have not understood anything about India. It was hard for me to get my bearings.

I simply could not understand why this should be a secret for Indians.

This unification is a very significant moment in the entire series of symbols.

1. Then follows the so-called vihâra.

No longer a town of this world, but a spiritual monastery, a seminary, an enclosure for a few who are a fellowship in a particular spirit.

Within is the great magic circle.

1. In the center of this magic circle is Mahâsukha, the lord of great blessedness.

Mahâ means large, sukha is blessedness.

This is the Buddha.  The series ends in the same way as the Amitâyur-Dhyâna-Sûtra.

The lâma finally becomes Buddha through the unification of moon and lingam.

The moon (manas) means reflective knowledge, understanding, consciousness, truth. Consciousness (or psyche) unified with the subtle body (lingam) creates the holy gathering.

This is the reality of the Buddha.

The idea of the exercise is that the exercise is accomplished insofar as the lâma who undertakes it ultimately is completely realized in the second version of himself, which he has found through imagination.

Rather like Mme. David-Néel with her shadow, into which she threatened to transform herself.

But then she would never have existed, for then the other becomes the real.

Such things may sound pathological to you.

A young woman who was pretty normal, perhaps a bit nervous, had transformed herself into another, completely unconscious of herself.

The one a rather morose person, the other euphoric, funny, enterprising, the opposite in every regard.

When the one within her had retreated, the other stepped forward.

This second personality animated her so strongly that when she became pregnant, the first personality knew nothing about it.

So she was unconscious of the state she had entered into, before she had realized it consciously.

The woman gradually transformed into the second person within her.

This is a pathological occurrence. I have seen similar things.

People who are rather retarded in their conscious development in this way give themselves over to what they do unconsciously, which brings with it a very remarkable disposition of character.

It is the same phenomenon of the split in character that is accomplished consciously in our Shrî-chakra-sambhâra Tantra through active imagination. Carl Jung, Psychology and Yoga Meditation, Page 177-185

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=15TVMM6DJN2FR&dchild=1&keywords=psychology+of+yoga+and+me

---

**I had not dreamed of my father since his death in 1896.** **(2021-12-06 04:40)**

[paypal _donation _button border="5"]

[1]Black Books

In Memories, Jung narrated the dream as follows , dating it to September 1922:

"I had not dreamed of my father since his death in 1896.

Now he once more appeared in a dream, as if he had returned from a distant journey.

He looked rejuvenated, and had shed his appearance of paternal authoritarianism.

I went into my library with him, and was greatly pleased at the prospect of finding out what he had been up to.

I was also looking forward with particular joy to introducing my wife and children to him, to showing him my house, and to telling him all
that had happened to me and what I had become in the meanwhile.

I wanted also to tell him about my book on psychological types, which had recently been published.

But I quickly saw that all this would be inopportune, for my father looked preoccupied. Apparently he wanted something from me.

I felt that plainly, and so I refrained

from talking about my own concerns. / He then said to me that since I was after all a psychologist, he would like to consult me about marital psychology. I made ready to give him

a lengthy lecture on the complexities of marriage, but at this point I awoke.

I could not properly understand the dream, for it never occurred to me that it might refer to my mother's death.

I realized that only when she died suddenly in January 1923.

/ My parent's marriage was not a happy one, but full of trials and difficulties and tests of patience. Both made the mistakes typical of many
couples.

My dream was a forecast of my mother's death, for here was my father who, after an absence of twenty-six years, wished to ask a psychologist about the newest insights and information on marital problems, since he would soon have to resume this relationship again.

Evidently he had acquired no better understanding in his timeless state and therefore had to appeal to someone among the living who, enjoying the benefits of changed times, might have a fresh approach to the whole thing.

/ Such was the dream's message. Undoubtedly, I could have found out a good deal more by looking into its subjective meaning but why did I dream it just before the death of my mother, which I did not foresee?

It plainly referred to my father, with whom I felt a sympathy that deepened as I grew older" (pp. 346- 47) .

The dating here has the dream occurring the night before his mother died.

In 1925, Jung contributed an essay on "Marriage as a Psychological Relationship" to Count Hermann Keyserling's The Book of
Marriage (CW 17).

On January 13 he wrote to Josef Lang, whose mother had also died: "My mother's death surprised me while I was traveling in the South.

When I came home, I found the note telling me about your mother's death.

That explains why I'm getting back to you only now. The death of one's mother is an unusually difficult experience.

It's probably the secret organic connection which makes this loss so wrenching, against all reason.

You are being taken toward death for a bit yourself, as there is a part of you that wants to die, too.

I did not know anything beforehand of the impending end, but I did have very ominous premonitory experiences and dreams: for
example, my father, who has been dead for 27 years, appeared in a dream, and also once when I was awake, and he was laughing and in a good mood.

Strangely enough, I was stricken with blindness, and it simply did not occur to me that my mother might die.

Today is her funeral.  Given the circumstances, there is no need for more words:  we share the same grief" (private possession, Stephen Martin).  The Black Books, Vol. VII, Page 232-233, fn 225

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1LQTLLAF1RJJ5&dchild=1&keywords=jung+black+books&qid=1609246797&sprefix=j

---

**A dream and a vision of shooting stars by Sabina Spielrein (2021-12-07 04:15)**

[paypal _donation _button border="5"]

**A dream and a vision of shooting stars by Sabina Spielrein**

(Translated by Pramila Bennett in collaboration with Barbara Wharton)

These two observations are interesting because of their common structure; the two cases are about people of different nationality; one of the girls is rather plump, the other is schizophrenic.

In spite of that, in both cases, we have the image of the golden rain in the foreground and that of personal desire in the background; in the dream there is a signboard in the sky bearing in large letters

the word ‘love’, in the vision it is the beloved himself.

**The dream of shooting stars**

Plump Miss N. tells the following dream to a small group of people:

I was by my bedroom window; the window was closed, there were lots of stars; I was looking at them casually; suddenly I saw several shooting stars.

I found the sight magnificent; it was never ending, it went on and on. I went on admiring them.

Suddenly I saw that they were not shooting stars, that it was rain, rain-water running down the other side of the window, driven against the other side of the window by the wind. It was like the reflection of starlight, with the water falling in a continuous motion, like rivulets of gold, threads of gold, not really threads as it was a flowing movement, not a linear one.

She was astonished when she woke up.

The contradiction of stars and water, rain, both being present in the same dream struck her.

When she discovered that it was nothing, 'only water', she was disappointed, but she drew comfort

from the fact that it was nevertheless very beautiful.

One must always make a wish when a shooting star appears; but she was always too late for it.

This time she said to herself in her dream: 'If you are too late for that one (star), there will be another'.

**Analysis (a few days later)**

The shooting stars remind her of a childhood memory: she was walking with her aunt, when suddenly a star fell; it was so fast that she did not have time to make a wish; then a second star fell; a million stars.

The aunt commented that she ought to have made a wish, to which she answered that she had already made it silently. 'How stupid I was then', she said to me, 'this time I would have made an altogether different wish'. – 'What would you have wished?' – 'A great love'.

Later she confides to me that she had not wanted to tell her whole dream in front of everybody.

What she hid from us was this: on a signboard in the sky she had seen written in huge letters the word 'love'; the letters were round and black on a red background.

'Now I am thinking of a dish (a kind of brown pudding which is sold as a powder); I think of the factory that makes

it; the letters were round like those on the wrapper of this pudding; I see the rivulets of gold; I remember yesterday's walk (after the dream), we were in a restaurant where we drank tea; there was an advertisement showing a comet, with a tail, like the golden rivulets in my dream.

I was told that once having sustained a knock on the head, I saw stars.

As a child I used to love the marvellous

candles on the Christmas tree; once I burnt myself on them.

In my dream too I saw a torrent; a firework; it was magnificent, but it was soon gone! It was a waste of money'.

'I would like to have a great love, an immense love; I am so afraid that it will never happen'.

The rivulet of gold makes her think of money. 'Good gracious!' she exclaims in surprise, 'I never think of money, that is, I am happy to be able to carry on with my studies, but money is not important to me.

I think of gold, of Mrs. Holle and the golden rain; a fir-tree wished it could have golden leaves.

I remember a sad story, something that happened recently to a young girl.

This young girl, like me, was always looking for the ideal.

She loved a young man and was fighting this feeling; she thought she had conquered it.

And then this young man came to ask for her hand.

But he does not love the girl, he is thinking of her money. The poor girl on the other hand loves him very much; she is very disappointed'.

Miss N. also is very disappointed. What if the same thing were to happen to her too?

These days she is always thinking of this young girl.

Miss N. has never experienced anything as 'disgusting' as this.

She confides in me that she is in love with a young man for the first time.

She will soon be going away, she will be able to conquer this love, but she feels transformed since that moment,

she feels a new, until now unknown, element penetrating her soul against which she will have to fight constantly. She has been offered a good job at R.

Her future boss is very rich (golden rain, the rivulet of gold in her dream and the associations with money); but he is said to be not very likeable ('he has been painted black' in her own words).

He is thought to be very lazy, and stingy, though he is rich; he would love the pudding.

‘All this considered I said to myself that it would perhaps be better not to be introduced to him.

He loves the pudding, like me’.

I think the dream is understandable without explanations: the young girl is looking for a paradise on earth, a heaven of love, something immense and pure. At the same time she has doubts whether it exists.

The sad story of her friend accentuates this feeling of doubt even more.

She herself has recently felt the torments of love.

She runs away, carrying in the depths of her heart, unknown to her, the secret desire of finding this ideal love in the form of her future boss.

The letters on the board are black – they have been painted black, but fundamentally there is something good – the background is red (=the colour of passion); the letters are round as on the pudding wrapper – he likes puddings, as she does.

The impressions of the last few days, which have played their part in the formation of the image of the signboard, are still present.

These black letters remind her of a comedy poster, it is that of a performance … here she hesitates, of ‘La dame de Chez Maxime’ (‘The woman from Maxime’s’).

She confuses the poster of this play with another, which had black lettering on a red background.

These two posters have a common characteristic, in that they both advertise plays of a rather frivolous,

‘improper’ character.

The idea of ‘heaven on earth’, the doubt (‘a false flash which is gone in a moment’), the image of the boss, who is very rich (=gold), are evocative of the image of the shooting stars in the dream; there is one more point, based on the popular belief that a shooting star could bring one happiness.

Images of shooting stars have played a big part in Mrs. N.’s life since her childhood.

As free association shows, they are transformed into images of golden rain.

The two stories of ‘Mrs. Holle’ and ‘the little fir-tree’ are well known: Mrs. Holle rewards the beautiful and good young girl by showering golden rain on her: this rain makes her even more beautiful, rich, and finally brings her a handsome prince.

She had heard this story when she was four or five years old, and had always wanted to hear it again and again.

The story of the young fir-tree had impressed her even more: the young tree was not happy with its needles: it wanted leaves of glass: once its wish had been granted, the leaves were broken by the wind; next it wanted leaves of gold but the children plucked this finery off; its third transformation was as unhappy as the first two: the beautiful green leaves which it received this time were eaten by animals. So it was very happy to get back its old needles.

Some people may believe that dreams reveal an idea of a moral order, because these stories contribute to the formation of the images.

Objective observation does not corroborate this supposition; throughout the dream we see only the crisscrossing of the desire and its negative aspect, doubt; desire happens to triumph: the signboard in the sky is the image of the fulfilled desire.

Even the shooting stars, which give rise to numerous associations with doubt, give great pleasure to the dreamer in the end: the great love is only a firework; it fades away very quickly. She finds out 'that it was nothing, only water', at the same time she feels that it was nevertheless 'very beautiful'.

**The vision of shooting stars**

A patient (a schizophrenic) had read somewhere in the Bible that at the time of the last judgement a shower of shooting stars will fall on to the earth and destroy the world. In her delirium, one rainy day, it seemed to her that the rain was a shower of shooting stars; behind it came the angels, dressed in blue; they introduced the patient to a Mr. K. with whom she was in love.

She could see all this through the window of her cell.

The patient herself said to me: 'Yes, in my delirium the shower of shooting stars meant something completely different from what the Bible says!

On the contrary there was great rejoicing! Such force! A thrilling of the senses.

I still feel that sensation when I think about it!'

She felt a warm glow at the same time.

So here as in the previous dream, the symbol of the shower of stars has become the image of personal desire, which, so it is said, must be prepared for or introduced, and enhanced, while at the same time perhaps remaining hidden, as a result of this symbol. Sabina Spielrein, The Vision of the Shooting Stars, Page 211-214

Journal of Analytical Psychology, 2001, 46, 211–214 0021–8774/2001/4601/211 © 2001, The Society of Analytical Psychology Published by Blackwell Publishers Ltd, 108 Cowley Road, Oxford OX4 1JF, UK and 350 Main Street, Malden, MA 02148, USA.

**5 MAY 1939 Lecture 2 Psychology and Yoga Meditation (2021-12-07 04:20)**

[paypal _donation _button border="5"]

[1]Psychology of Yoga and Meditation

5 MAY 1939 Lecture 2 Psychology and Yoga Meditation

Tantric symbolism Hermetic symbolism

1. Shûnyatâ (= void, ávidyâ)
2. Four elements

III. Mount (Meru)

1. City
2. Four-part, four-headed vajra
3. Lotus

VII. Moon

VIII. Sun

1. Lotus (=yoni)
2. Moon with lingam
3. Vihâra

XII. Mahâsukha

1. Chaos
2. Tetramery

III. Mons

1. Civitas, castrum
2. Quaternity, quaternarium
3. Golden flower

VII. Luna

VIII. Sol

1. The white woman, femina alba,

Beya

1. Conjunctio solis et lunae
2. Domus thesauria, vas hermetis

## XII. Lapis, hermaphroditus, lux

Last time we traced the symbol series of Tantric yoga.

Today I want to give you a brief résumé of what we discussed in part last term, namely the second series.

This is a short overview of the symbolism from medieval natural philosophy, the so-called hermetic philosophy, which became known particularly in the form of alchemy.

As you know, the opinion was generally held that alchemy was a formidable piece of nonsense.

A modern book on it begins with the affirmation that this is a narrative of the greatest errors.

But this comes only from the scientific perspective.

All researchers of alchemical history have overlooked the fact that the main point in what they said and thought was not the making of gold.

The most important and most interesting thing is that it is a Western form of yoga.

This has been completely overlooked apart from a few exceptions.

I say this for the sake of historical justice.

In the first half of the nineteenth century there were a couple of alchemists still living who practiced this philosophy in the proper ancient manner.

An old English private scholar and his daughter practiced this yoga, and when the father felt that he was getting old he was convinced that these yoga experiences should be shared for posterity.

He proposed to his daughter that she should report on these exercises in her own way, without any influences from him, and he wished to do the same in his own style.

They had a large house with two separate wings, with one of them inhabiting each of the wings so that they could write down their history of these experiences separately from

each other.

After a few months the daughter had finished her writing, and she brought it to her father contained in a respectable volume.

He was delighted with it and confided in her that he had also been writing, but in verse.

So the old man collected his experiences in poetic form, his daughter in scientific language.

But no sooner had this been published than the old man became concerned that he had committed a terrible sin by revealing the secret of hermetic philosophy.

These are exactly the same scruples that an Eastern philosopher gets when he wants to publish a sacred document.

This is why everything remains secret and is only gradually coming to the surface.

He got into such a state of panic that the daughter felt obliged to withdraw all of the copies.

So they burned as many printed copies as possible.

But nine copies were not returned.

The book was written in 1850 and the daughter died at a great age in 1909 or 1910, I believe.

Then the admirers of her work published her writing after her death.

This work represents a first attempt in modern times to shed light on this extremely curious school of thought for Western

consciousness.

Although the Western spirit gave rise to the entire tradition, there are only allusive philosophical or psychological explanations about it within actual hermetic philosophy.

One must seek out rather onerously the allusions to it in the ancient texts.

The relevant book is called A Treatise on Alchemy by Mrs. Atwood.

It can be found only on rare occasions in antiquarian bookshop; it is a rather rare book.

I would not advise you to rush to read this book.

It is rather indigestible, permeated with theosophy, and one must know quite a lot about alchemy oneself to be able to understand what it actually means.

Until the last few years the book remained rather obscure except in those circles in which alchemy is still practiced.

There are still ancient alchemists.

I noticed this when I wrote a small text on “Notions of Redemption in Alchemy” for the Eranos Yearbook of 1936.

I got hold of some texts then.

Among them were certain alchemists who complained that I had not understood the true meaning of alchemy: it was really about gold making.

Looked at from its outward contents, alchemy is of a rather contemptible character, but its inner content is more interesting.

In order to understand the issue, we must descend inwardly far more into our unconscious to understand what is happening.

You see the table here: a complete parallel.

By way of introduction I have given you the salient points of the hermetic process.

1. It begins with the chaos, the massa confusa, the compound in the primeval sea, the genesis, where the original water was brooded over by the spirit of God.

These primal waters are expressed by the chaos.

I will return to this and explain the psychological significance to you, but I will first give you a further explanation of the series of symbols.

This is a dark, watery chaos.

1. Then comes the tetramery, the division into four, the attempt to de-compose the compound.

They wish to divide this compound of the darkness into the original four parts in such a way that a certain differentiation emerged, a discriminability.

This happened with the assistance of fire.

Some sort of material—described as prima materia—was heated and separated into an upper and a lower part.

One could say that it is a reiteration of the work of the creator, based on Genesis.

Thus something firm arose below. Vapors arose from the matter; if mercury, then it was Hg vapors.

Since the materials with which the medieval chemists operated were never pure, all sorts of vapors arose.

So what was above was described as volatile, the spiritus, the ephemeral; what was below as the corpus.

In these and similar processes, such as distillation, sublimation, and whatever they were all called, the ancients were so immersed and yet understood so little of what they were doing that they projected their own unconscious state into this activity.

And then they had visions.

You must imagine: these people lived in great isolation and worked in secret, as this was a forbidden activity as far as church doctrines were concerned, and so there was a danger that one would get a reputation for being a gold maker or magician.

This was very unpleasant; one did not want to be denounced as a magician.

So they poured tremendous hope into their chemical operations and saw something within them that can no longer happen to us today.

They saw all their unconscious expectations in process.

There were actually Latin texts that contain descriptions of such visions, and that is the origin of alchemy’s curious metaphorical language.

1. They described what towered above the annealed body as a mountain.

They also named the upper part of the retort where the clouds gathered as mountain.

The deposits on the retort were described as rain or dew.

This is where the idea of the mountain comes in. It is considered the carrier of precious substance, which is supposed to come into being through this process.

Upon the mountain lies the treasure: the lapis philosophorum as the elixir of life.

Alternatively, the wonderful medicinal herb grew upon this mountain.

That is why the mountain was also compared with all the saints, not least with Christ himself.

They could do this all the more easily since Christ too was described as mountain, as the small stone that was hewn without hands from the mountain (Book of Daniel).

So a Christian allegory. This was known to the alchemists.

A series of alchemical tracts are attributed to the Church Fathers Albertus Magnus and Thomas Aquinas, although it has been proved that neither Aquinas nor Albertus Magnus in fact wrote either. But what is certain is that they engaged with them.

The Church Fathers practiced and spoke an enormous number of metaphorical and symbolic languages.

One who was most involved with this was Alanus de Insulis (Alain de l'Isle), a general doctor, philosopher, and theologian who lived from 1128 to 1213, secluded in Citeaux.

He made use of an exceptionally lively metaphorical language. Such tracts were also attributed to him.

The philosopher's stone was also equated with the cornerstone, which is another allegory of Christ.

1. Upon the mountain lies the city, the idea of the civitas or the castrum.

This is the idea of the vessel in which the precious substance is enclosed and protected from external effects so that what is within does not escape.

It is important in alchemy that what is cooling and vaporizing does not disappear.

The vapors must not evaporate. Nothing may escape from what is going on within.

1. Then follows the quaternarium, i.e., the four elements into which the primal material is dissolved, but in a new meaning.

Here, a coagulation appears: solidification, freezing, coagulation; here the four are put together again.

This corresponds to the vajra with the four heads. This composition takes place upon

the mountain.

Above, the spiritus make a compound together, not the bodies.

These elements that make a compound through the coagulation are the essences of the elements.

These essences are compounded, resulting in the quinta essentia as the medium inter quaternas.

This middle one naturally has a highly symbolic meaning, just as we also see in Tantric yoga out of which the lotus develops.

It is also the uterus in which the divine birth takes place.

(6) Out of this quaternarium arises the quinta essentia in the form of the golden flower, flos auris. The blossom of gold.

This is a typical expression in alchemy. In chemistry, we also now still describe certain precipitations as sulphur blossoms; they are just such efflorescences.

The saltpeter or salpetre that oozes from ancient walls is one such efflorescence.

All these results were described as golden flowers—remarkably not only here in the Middle Ages but also in Chinese alchemy, hence also the Secret of the Golden Flower.

(7) When this flower has manifested itself, then what follows this blossom is the moon and

(8) the sun, also in tantrism. In alchemy, the golden flower is considered a vessel, chalice, or bath in which sun and moon unite.

And this is why: tetramery is not the only division that is possible, for masculine and feminine also exist.

For the original division was one into two: clouds above—water below, spiritus considered masculine above, the watery below being feminine.

“The spirit of God moved upon the face of the waters.”

One could almost say that the spirit of God brooded over those waters.

The ancients also dreamt that the water was impregnated with the seed of God.

So the golden flower is a vessel in which the opposites of the sexes are united, not only the four, but also the two.

When this unification is complete, it always manifests in the form of a personification.

There is no objective unification as in chemistry.

(9) Usually the moon is described as a white woman: femina alba. In Arabic it is al-baida.

The Arabs passed Greek alchemy down to us, although there was a Greek codex in Venice: the Codex Marcianus.

But in the Middle Ages no one in Europe understood Greek. Not until the time of the humanists, when Byzantium was conquered from the

Turks, did part of this Eastern spiritual culture arrive in the West.

The white woman al-baida was changed into Beya.

There was a famous myth of Garbricus and Beya.

Gabricus comes from the grouping of Arabic words: el Kibrit, i.e., sulphur, and Beya is white, i.e., silver or mercury.

Thus, these come together: sulphur is yellow (red), i.e., the sun which is fire, sulphur being plainly identical with fire—and the moon, i.e., mercury or white.

(10) This was the famous alchemical wedding of Gabricus and Beya, described as conjunctio. It is the union of the fiery with a cool, watery substance.

There is a Latin tract with Arabic influences from the sixteenth century, the Consilium Conjugii, seu de Massa Solis et Lunae (Counsel for the Marriage of Sol and Luna).

I have brought you a series of old visual representations in which you can see how this is depicted.

A conjunctio now becomes the ultimate composition. Even the difference between the sexes is removed.

I must add that the difference between sun and moon is not thought of as physical.

For this reason alchemy never tired of stressing: “Our gold is not the it is the essence of gold.” This was their secret.

Despite the palpable symbolism, the conjunctio is not to be thought of as a physical connection, but rather as a unification of the spiritus, the subtle body.

(11) Now follows the holy enclosure, the house, the secret chamber.

The monastery vihâra corresponds to the mysterious vas hermetis in alchemy in which the conjunctio took place.

In the Chinese Book of the Yellow Castle it is described as the “purple room in the Nephrite city.”

It was also described as a secret crystal in which a very small sol and luna in union could be seen.

This means nothing other than the final removal of opposites, this being an ultimate composition. A union of the mutually warring.

It must be protected as if in a cloister or a building, a treasure house, where the precious substance is enclosed and concealed.

(12) Then, at last, in the Tibetan text the lord of the whole appears, the personality, the end product: identification with the Buddha.

This is where the identification with Christ logically follows. Alchemy compared Christ with the lapis.

Conversely, as in the language of the church, the lapis is allegorized by Christ, namely the highest figure is also described as hermaphroditus in which the masculine and feminine have completely unified in a perfect being.

It has probably struck you that the representations of Christ are always exceptionally feminine, a very feminine man.

This corresponds not only to the general flavor, but also to the meaning that all opposites are united in him.

This is that secret, feminine influence.

He is also sometimes symbolized by some of the Church Fathers in a feminine way, as “the woman” (mulier), for he could not be the savior if man and woman had not been united in him.

All opposites had to fuse within him. That is where the psychological secret gathers itself home. This form is also a child.

There is an alchemical text: The Hermaphrodite Child of the Sun and the Moon.

This is the homunculus, a tiny thumbling, considered very small because he is on the inside of man.

The philosophers say of this stone that it consists of body, soul, and spirit, just like a man.

An ancient text says: “you are the stone.”

It is also described as lumen or lux moderna, as a “light that has arisen in the darkness” or as “sun of righteousness, descended from heaven.”

And there is also always the idea that the stone cannot be thought of without the intervention of divine grace.

“It cannot be made apart from the grace of God.”

It is therefore also known as opus magnum, as a great work, because God himself is manifested within it.

This is the intervention of the divine in the experience of the laboring alchemist.

In the Greek alchemists, in particular with the philosopher Zosimos, a gnostic from the third century, we encounter the symbol of light: phôteinós, i.e., of the luminous one or the man of light.

This plays a great role in gnosticism: the man of light is a spark from the eternal light that has plummeted into the darkness of matter (scintilla, i.e., the spark).

Man is to redeem light out of the darkness.

As you will see, in alchemy the reigning idea is that salvation results ex opere operato, out of works carried out, in contrast to the church’s belief where salvation depends utterly on the gratia dei.

Alchemy has this belief in common with the East, as you will see: the individual works at what is necessary in order to deliver himself into the state of salvation.

This belief also prevailed in alchemy, and it would be mistaken to say that the alchemists were unacquainted with it.

There is evidence that some of these ancient philosophers really did hold this belief, in which this process and the unconscious were so intermingled that it also had a psychological meaning.

While these people worked with their chemical materials, they did so with such hope and expectation that the effort also had a psychic effect upon them.

This is hard for us to understand.

If you can envision primitive man who knows nothing of psychology and sees nothing but the world as he animates it, then it won’t surprise us that such was still the case in the Middle Ages in an area where still one knew nothing.

Men encountered within dead matter what it would now be impossible for us to experience.

We can only empathize with it psychologically or metaphysically.

Nor do we these days know anything of metaphysics either. That gives you the whole alchemical series.

Now I will supply you with a psychological parallel to the two series of symbols:

- The original state corresponds to ávidyâ, unconsciousness. We all assume we are not unconscious.

But in a certain respect we are all unconscious. We are not conscious of all of our contents by a long shot.

Because we don't know these matters, we also don't know that we are unconscious. "What you don't know can't hurt you."

If someone does not know that America exists, then for that person there is simply no America. But of course others notice it.

(2) If you encounter a person who for some reason has had a shove from the unconscious, who "has a screw loose," they must be shown that this reason is not unconscious but are close at hand, even if those affected resist learning of it.

Here begins the tetramery, because something presses to be brought back into order, if, for example, someone complains that people do not understand him, or is troubled by difficulties with his wife and child, he does not know why, then something is out of order. He is not conscious of how all of this could have happened.

As if overcome by hypnosis or by being drunk.

Here, there is a dark unconscious state that we must bring to light. So he requires analysis.

That is why Freud named his work psycho-analysis, i.e., the dissolution of the dark state.

In that way one manages to bring a bit of order into the situation. And this bit of order is always a system of four.

Of course, with such a dissolution, the image that one had of oneself also completely dissolves.

There are those who have a very high idea of their ability and their qualities, who experience no self-doubt.

Despite all that, everything goes pear-shaped, and others have to suffer him and complain about it.

When these people land in a neurosis, one is faced with the unpleasant task of showing these people that not everything about them is made of gold, for all sorts of dross has accumulated.

For sure, when the generous man gets to discover where he is greedy, and the upstanding man where he is disreputable, people experience a lot of self-doubt.

An unsatisfactory, secret condition in which one can completely lose oneself.

(3) Yet somewhere there is a firm place—where one can say: this is how I am, I see exactly that here I am upstanding, here not; clear here, dark there; right here, completely wrong there—at least this is what I am.

Something clearly emerges, like a mountain, like Mount Ararat did for Noah's ark in the flood. Finally, there is an instinctive foundation.

At last he sees: I am not completely right but also not completely wrong. This is the mountain: the sure conviction that emerges.

At first it is a small island that comes up out of the flood.

Then something becomes manifest that one can describe as the actual Self of the person.

All this means that one actually knows very little of oneself—that there is no ground for certainty—yet a certain

instinct is present, which ultimately decides.

One can call to mind one's own foundations: "At root, I am simply like this or like that."

(4) This insight is precious and promises much because it is a new attitude for the person. Hence the symbol of the city.

It is like a magic circle that one places around oneself so that no one else prattles their way into it, not even one's own reason.

One requires a certain inner and outer protection against all of that. Carl Jung, Psychology and Yoga Meditation, Page 186-197

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=15TVMM6DJN2FR&dchild=1&keywords=psychology+of+yoga+and+me

---

**Marie-Louise Von Franz on the "Animus" - Quotations (2021-12-08 03:56)**

[paypal _donation _button border="5"]

The animus fosters loneliness in women, whereas the anima thrusts men headlong into relationships and the confusion that accompanies them. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55

Woman needs life, relationships with people, and participation in meaningful activity. Part of her hunger comes from an awareness of dormant, unused aptitudes.

The animus contributes to her unrest so that she is never satisfied; one must always do more for an animus-possessed woman. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55

If she can stand for her human rights without animus, and if she has a good relationship with the man she loves, she can tell him things about feminine psychology which will help him to differentiate his feelings. The animus fosters loneliness in women, whereas the anima thrusts men headlong into relationships and the confusion that accompanies them. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55

Woman needs life, relationships with people, and participation in meaningful activity. Part of her hunger comes from an awareness of dormant, unused aptitudes. The animus contributes to Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 9

In our Christian civilization, as I mentioned, the image of the woman is incompletely represented. As Jung has said, she has no representative in the Upper Parliament. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 10

In a matriarchal structure, such as in South India, women have natural confidence in their own womanhood. They know their importance and that they are different from men in a special way, and that this does not imply any inferiority. Therefore they can assert their human existence and being in a natural way. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 10

The source of evil and of things going wrong in women's lives is often a failure to deal with and to get over hurt feelings, for hurt feelings open the door to animus attacks. The source of things going wrong, and of evil in women, in a tremendous number of cases, is that archetypal reaction of not getting over a hurt, or resentment, or a bad mood, through being disappointed in the feeling realm, and then being overpowered by the animus. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 35

If you can get back to the origin of the hurt and where you have not worked it out, the animus possession will stop; for that is where it jumped in, and that is why in animus possession there is always an undertone of the reproachful hurt woman. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 35

Animus possession in a woman annoys men madly; they go up in the air at once. But what really gets the man's goat is this undertone of lamenting reproachfulness. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 35

Men who know a little more about this know that eighty-five percent of animus possession in women is a disguised appeal for love, although unfortunately it has the wrong effect, since it chases away the very love that is wanted. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 35

Underneath the animus there is a feeling of reproach and at the same time of wanting to get back at the one who has hurt you. It is a vicious circle, and arguing develops into a typical animus scene. Thus the ignored femininity which plays up in a woman's anger is something archetypal. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 35

If the woman is in Tao and functioning according to the inner laws of her being, she can afford that kind of feminine nastiness, and it is not animus possession. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 43

There is the expression "a typical lovers' quarrel." We would call it an anima-animus quarrel, the sword crossing of animus and anima, which consists in a most horrible way of hurting each other in the most vulnerable spots. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55

Just where the man has a most uncertain delicate feeling, the woman places the thorn of her animus; and where the woman wants to be understood or accepted, the man comes out with some anima poison dart. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55-56

A world in which nothing on the harsh side is ever allowed, is not on the side of life,

and here we come to a typically feminine problem. The more feminine a woman is, and the less aggressive her animus, the more she will tend to be overrun by her surroundings. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 65

So we have a marvelous picture of the annoying and irritating side that a woman's animus can produce. It shows how a grownup, intelligent woman can entangle herself in such a silly idiotic quarrel or discussion. The irritated animus loses his sense of humor and is ungrateful and full of power. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 66

But usually there is a projection of the woman's destructive animus onto the man. Even if there is no man on the outside to torture her, the woman will get it from within, for when she is alone her animus assures her that she is lonely and nobody and nothing and will never get anywhere—the sadist within tells her that Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 70

In every couple relationship there are actually four figures involved: the man and his anima, and the woman and her animus. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 76

I have often observed that women who make a first attempt to use their mind, say at the university, show an animus especially inclined to mix up the instrument of the mental work and its meaning. It is typical for a kind of half-baked animus. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 78

As soon as she touches anything on the side of life activity she may fall into animus possession or a power drive and become as cold, ruthless, and brutal as her father was. All she can do is to keep right out of the life of the spirit. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 88

The animus is a kind of primitive man, just as the anima in men is a kind of primitive woman who overdoes things and then collapses. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 88

That is the tragedy of such women, but they can get to the turning point, and in the second half of life have their hands healed and can stretch them out for what they want—not from the animus or from the ego, but, according to nature, simply stretch out their hands toward something they love. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 97

It is typical for the animus that, statistically seen, he is generally right, which is why we fall for him. But he is not right in the actual situation. You might say to such a lonely woman that she should introvert more, sink into her loneliness. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 99

A woman who always gives advice irritates a man. It needs a veiling of the inner face of her animus. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 99

The head is a wonderful image of the animus, with its opinions and musings going on all the time. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 111

The moon god is another beautiful animus figure but different from the head in the sea

because he is not the single ghost of a dead person but the generally recognized god of the tribe, a god to whom the Eskimos do not show much love but to whom they pray for luck in hunting. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 115

I have seen analysands again and again cheat themselves in this way. They fight with animus and anima, abreact the emotion, then think they do not need to talk about it. But this is an illusion! Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 135

Women, much more than men, especially if they do not have a strong animus, vegetate in an amazing way. They can live ten or twenty years like plants, without either a positive or a negative drama in their lives. They just exist. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 159

When women have an undeveloped animus, when they have not worked on the animus, their mental functions often remain fixed on gossip and thinking about their neighbors. They get interested in a divorce in the neighborhood and want to know how. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 174

And it is very true that if women live alone for a long time without being in touch with men, they generally fall into the hands of the animus. It is very difficult to stand loneliness without getting overwhelmed by the unconscious, and in a woman's case naturally by the animus. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 193

In the present-day women's liberation movement, the animus plays a very prominent role. Often the tyrannical boss that women are struggling against is not so much an external man as the tyrannical animus within themselves, which they have projected onto him. Such women even seem to attract the tyrants in their environments or to choose them as partners. They fail to see that this is connected with their inner worship of their own animus, which is suppressing their femininity. The same thing also sometimes holds true for men. They become woman-scorning homosexuals and never see that the cold, inconsiderate, and tyrannical behavior that they criticize in women is seated within themselves. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 220-221

It is just the same but one layer further in. You could say that with a woman the animus always anticipates what she has to do later in reality. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 16

If she has a puer aeternus animus, she generally has a creative problem, and the cure for women is unfortunately exactly the same as for men: it is also work. When you say that, do you include having children? Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 16

In private life it is the animus of the devouring mother who takes the lead for the sheep-son. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 44

The devouring animus of the mother feeds on the innocence and the best and most devoted feelings of the son. And there too the sheep have been eaten by the shepherd. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 44

With a woman, it is the animus who whispers something at the back of her mind, some

kind of "nothing but" remark. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 85

In the case of a woman, it is the animus who engineers things, and he is always a professional pessimist who excludes the tertium quod non datur. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 149

The animus says to the woman that he knows there are only so many possibilities; he says the thing can only go in such and such a way, thereby blocking off any possibility of life producing something itself. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 149

Like so many women who feel unloved, in her bitterness she has sold herself completely to the animus. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 208

The pretension of knowing all the answers is exactly what the father-animus produces in a woman: the assumption that everything is self-evident—the illusion of knowing it all. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 209

Women usually accept any new spirit of the times more quickly than men, and accept it with their animus, which is a logos spermatikos, because frequently they are less skeptical. Marie-Louise Von Franz, Dreams, Page 89

When a woman stays alone, she often falls into the animus. The Arabs say of a woman who leads a lonely life that a djinn has captured her in the desert! Marie-Louise Von Franz, Dreams, Page 105

Animus Personification of the masculine nature in the unconscious of a woman. The animus is often recognized in projection onto spiritual authorities; in this way, a woman’s inner image of masculinity finds expression. Marie-Louise Von Franz, Dreams, Page 193

There the wolf becomes an attribute of a dark feminine goddess and of dark nature. In the dreams of modem women the wolf often represents the animus, or that strange devouring attitude women can have when possessed by the animus. Marie-Louise Von Franz, Shadow and Evil in Fairy Tales, Page 255

Even if one watches one’s shadow or one’s animus, if one is not constantly on the alert, these figures get one in a moment of fatigue or in an abaissement du niveau mental. Marie-Louise Von Franz, Shadow and Evil in Fairy Tales, Page 321

In general, the extraverted man has an introverted anima, while the introverted woman has an extraverted animus, and vice versa. Marie-Louise Von Franz, Shadow and Evil in Fairy Tales, Page 30

If I project my animus onto a man it is as though a part of my psychic energy would flow towards that man and at the same time I would feel attracted to him. This acts like an arrow, an amount of psychic energy which is very pointed. Marie-Louise Von Franz - Psychological Meaning of Redemption Motifs in Fairytales, Page 71

Unfortunately, possession carries the conviction that one is right. Just as Russian pro-

tagonists are convinced that the Western world is the destructive thing, so if the animus has you, you are sure that it is so. Marie-Louise Von Franz, Meaning of Redemption in Fairytales, Page 105

The great thing is to know that. Like most of my brothers and sisters, when I am possessed by the animus, I do not notice it I am convinced it is my own and not the animus's opinion. Marie-Louise Von Franz, Meaning of Redemption in Fairytales, Page 105

When you are too much in the animus you cannot get out of it at once, so keep quiet. Go back into your room and say, "This is all wrong, there is something very suspicious about the state in which I find myself so I will not say anything for a few days," and then afterwards you can thank God that for once you managed to keep it inside. Marie-Louise Von Franz, Meaning of Redemption in Fairytales, Page 105

Thus when a woman feels she needs to assert herself in some respect vis-à-vis the man, she finds herself face to face with the problem of a "two-front war"—against the man, on one hand, and against her own animus, which spoils her plan, on the other. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 145

This masculine spirit is the animus of the woman, mentioned earlier, which now, however, no longer manifests purely as affect, impulse, and vital force, but has become human, can express itself in words and deeds on a human level. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 148

The prince can be looked at as an animus figure within the woman, and in this case it would mean that when a woman makes an effort to develop the masculine side of herself, she inevitably passes through a temporary phase in which she behaves arrogantly and unskillfully by way of compensation for her otherwise yielding feminine nature. (History shows this, for example, in the behavior of the first feminists before the First World War.) Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 149

Jung tried to prove in his life's work that behind the animus and anima in the unconscious of man and woman, a still mightier content dwells hidden, the true "atomic nucleus" of the psyche, which he called the Self to distinguish it from the ordinary everyday ego. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 153

Women, for example, often confuse the rigid opinion of their own animus with the much softer divine inner voice, which is why the French are wont to remark sardonically, "Ce que femme veut, Dieu veut!" Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 154

Beyond those, it seems to have been chosen by nature to serve the development of consciousness and the realization of the Self; for without a deep psychic relationship and interaction with a member of the opposite sex, one cannot become conscious of one's animus or anima. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 155

Jung pointed out in his work that the tendency exists for both animus and anima to be projected onto a human partner, or in the framework of the Christian tradition to be projected onto the dogma. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 209

The projection of anima and animus onto religious figures was in many ways quite useful, because it protected people from overvaluing and deifying the opposite sex, the result of which was that there was more room for straightforward, realistic personal relationships. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 220

Today the religious symbols that could have served as a vehicle for the projections of anima and animus have lost their meaning for many people. Anima and animus have fallen back into the unconscious of men and women, where, as Jung showed, they create complications in people's relationships. To this we can ascribe the enormous number of shattered marriages we see around us today. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 220

When men and women get to know more about their own anima or animus, they get along better with the opposite sex and also redeem these figures within themselves. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 221

The animus, however, does not express itself so often in women as an erotic fantasy or mood, but rather as "sacred" convictions. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 279

One can seldom contradict the animus, for it (he) is always right; the only problem is that his opinion is not based on the actual situation. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 279

The animus appears in many myths, not only as death, but also as a bandit and murderer, for example, as the knight Bluebeard, who murdered all his wives. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 280

The animus then embodies those half-conscious, cold, unscrupulous thoughts that many women permit themselves in the "quiet hours," especially when they are neglecting matters that are obligations from the feeling point of view—thoughts about the division of the family inheritance, manipulative plans in which they go so far as to wish other people's death. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 280

Like the anima, the animus, too, consists not only of negative properties. It too has an extraordinarily positive and valuable side, in which it, like the anima, can form a bridge to the experience of the Self and perform a creative function. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 281

The animus frequently appears, as it does in this dream, as a group of men, or as some other collective image. Thus also the pronouncements of the animus possessed woman usually begin with "one should" or "everyone knows" or "it is always the case . . . ," etc. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 281

Many myths and fairy tales tell of a prince, who has been turned into an animal or a monster by sorcery, being saved by a woman. This is a symbolic representation of the development of the animus toward consciousness. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 281

As the anima does with men, the animus also creates states of possession in women.

Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 282

Through her suffering, the animus (for both the demon and the savior are two aspects of the same inner power) can be gradually transformed into a positive inner force. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 282

In real life, too, it takes a long time for a woman to bring the animus into consciousness, and it costs her a great deal of suffering. But if she succeeds in freeing herself from his possession, he changes into an “inner companion” of the highest value, who confers on her positive masculine qualities such as initiative, courage, objectivity, and intellectual clarity. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 282

The creative courage in the truth conferred by the animus gives a woman the daring to enunciate new ideas that can inspire men to new enterprises. Often in history women have recognized the value of new creative ideas earlier than men, who are more emotionally conservative. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 282

As mentioned, the woman’s animus can lead to courage, a spirit of enterprise, truthfulness, in its highest form, to spiritual depth and intensity; but this only happens if beforehand she musters the objectivity to call her own “sacred” convictions into question and to accept the guiding messages of her dreams, even when they contradict her convictions. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 283

For this reason Jung says that the integration of the shadow is an apprentice’s work, but the integration of the animus and anima is a masterpiece. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 319

In the Middle Ages, the negative animus of women was embodied in the devil (the witch trials), the positive animus in Christ. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 320

Today the problem of projection of animus and anima onto collective religious figures has become much less acute, and thus these contents exert pressure directly and immediately on the individual. Hence the vulnerability of marriages. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 320

The beard plays an enormous role in fairy tales. You know the story of Bluebeard, who killed his wives. Now he is a wonderful image of the destructive, murderous animus! There is also the tale of King Thrushbeard, which illustrates the transformation of the negative into the positive animus. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 18

When one is possessed by the animus, one has a holy conviction about one’s assumptions. But one must ask, "Is that what I really believe?" One must pin down the flow. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 19

Women cannot fight the animus by killing him-they can only (catch him by pinning him by the beard so they can then escape. The male hero in myths fights, overcomes, conquers the monster. The feminine follows the path of individuation by suffering and escaping. It is enough if a woman can walk out into the human situation, rebuild human relatedness, relationship. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 20

If a woman hasn’t gone through the experience of being trapped by the demon animus, she has only unconscious thoughts. It is the demon who provides her. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 21

Such a woman becomes a vampire because she has no life in herself. But she needs life and so must take it where she finds it. The negative devil-animus kills every feminine aspect in life. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 23

The Div represents the darker, more archaic form or image of God. The daughter belongs to a particular civilization. The anima is usually one step behind, and therefore the animus is also represented by a very primitive, pagan God. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 31

The animus produces emotional, stormy arguments. Whereas the anima is subject to subtle moods that come out in spoiling remarks. The animus is prone to brutal demonstrations of his power-brute force. The anima has more cunning ways to get what she wants or to make her presence known. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 31

In dreams we often see disorderly hair, which shows animus confusion. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 32

The animus loves to create a misty atmosphere, an ambiance which one cannot find one’s orientation.

The spreading of a cloud over a country is also attributed to dwarfs and giants because they disturb consciousness. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 32

Animus possession may take the form of criticizing everybody and everything-and the damnable thing about the animus is that he is quite right’ but likely to be wrong in the specific situation. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 36

A way to stop the arguing and criticizing is for the woman to say to her animus’ "lf you are so terribly fanatical about what is wrong and what ’should’ be’ let’s look at my shadow." Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 36

if a woman has a strong animus, and can overcome her reluctance to knowing her shadow, she can develop a degree of male objectivity about what goes on in her and thereby become conscious’ She must learn to tell the difference between herself and her opinions, between her feminine ego and her masculine animus. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 36

Jung once said that where love is lacking, power jumps in. A woman with a strong animus has a prestige persona which she tries to protect. That is power. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 37

When a woman comes to grips with her animus, when she reflects on his influence in her life, he drowns in her reflections’ while she herself is saved from drowning. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 38

Women can be tortured by the animus, who tells them they are a complete failure, that their life is finished and now it is too late. The thing to do then is to say, "Okay, I am a failure; let's not discuss it any more." This is a sort of stepping out of it and thus one saves energy and can turn to something else. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 39

Every possession by the animus is a secret inflation, Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 39

If you check on the standards used by the animus in his constant criticism, you find that they are always a collective truth, something much beyond the individual. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 40

A genuine spiritual attitude which lacks the negative quality of the animus does not oppose real feminine life. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 40

Women are not committed to specific ideas (though their animus may be), and that is why they are able to contribute to the renewal of collective attitudes. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 42

The animus is frequently like this, too impatient: a woman feels she must make up her mind immediately, cut through a situation, act one way or another, instead of waiting for the pregnant psyche to bring forth the proper new development. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 43

Through this appeasement of the animus, one may find one's true feelings and discover that it was all animus talk. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 44

Every animus conflict, if it is serious enough, seems to touch these deepest, archetypal layers of the psyche where there is an ongoing conflict between the light god and the dark god. That is why we should try to stand outside the conflict and at the same time watch it, try to realize it objectively. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 45

The animus figure appears here as a totem animal, the life principle of the girl's tribe, the guarantee of their prosperity. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 58

It is important to understand this, because we can see it in people today who blindly marry an anima or animus projection, which then leads to a situation where the couple is not able to deal with the problem. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 58

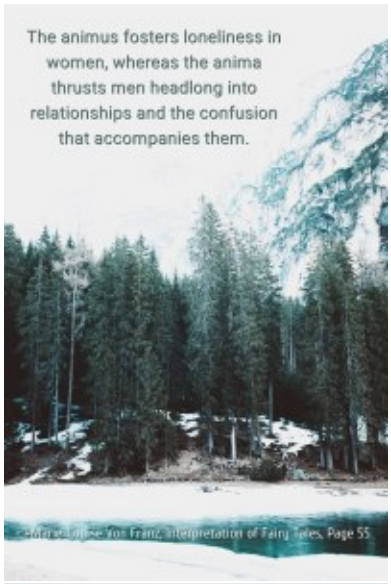
Sometimes the relationship involves only the anima and the animus and not the human beings at all: anima and animus are attracted to one other, but when the two people are thrown together they may not be able to stand each other at all! Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 60

Animus and anima are not always happy to have this relationship-they lose part of their power when they are made conscious. They would prefer to remain gods and goddesses and

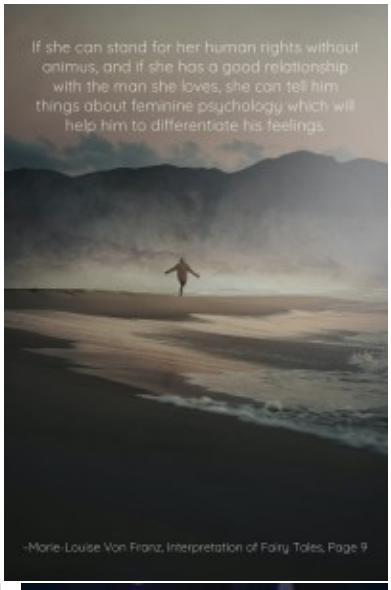
keep their power. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 75

In the animus situation, his destructiveness takes the form of an inner argument, which makes it necessary to give him something to chew on. But for a man, if he goes into a place where the anima herself is, it would mean that here he takes a step into life. This has to do with the fact that the anima is an archetype of life, and the animus an archetype of death. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 77

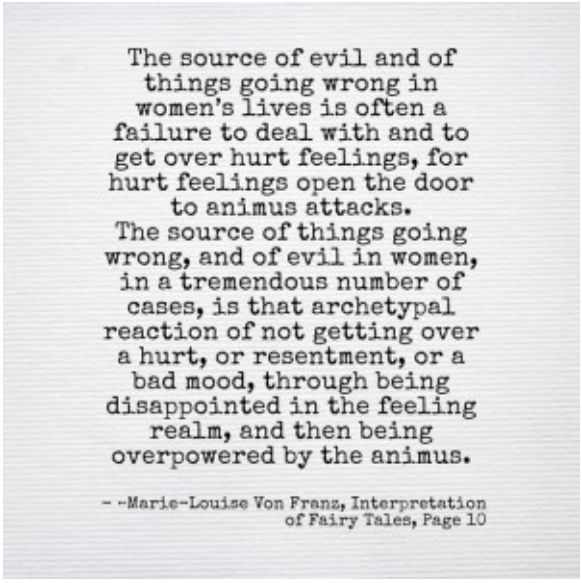
The anima's darkness is that she wants to entangle the man in the doubtful ambiguities of life, while the dark side of the animus is a demon who would pull women away from life, cut them off from it. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 77


The animus fosters loneliness in women, whereas the anima thrusts men headlong into relationships and the confusion that accompanies them.

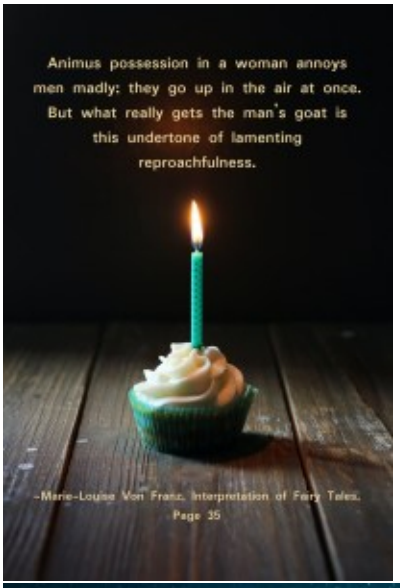
Woman needs life, relationships with people, and participation in meaningful activity. Part of her hunger comes from an awareness of dormant, unused aptitudes. The animus contributes to her unrest so that she is never satisfied; one must always do more for an animus-possessed woman. ~Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55
~Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55


If she can stand for her human rights without animus, and if she has a good relationship with the man she loves, she can tell him things about feminine psychology which will help him to differentiate his feelings.

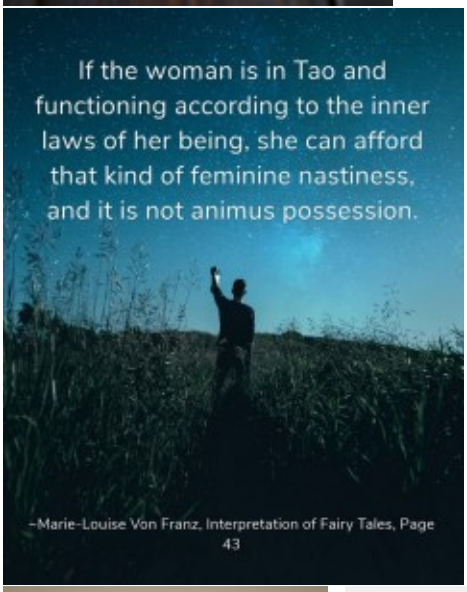
In our Christian civilization, as I mentioned, the image of the woman is incompletely represented. As Jung has said, she has no representative in the Upper Parliament.

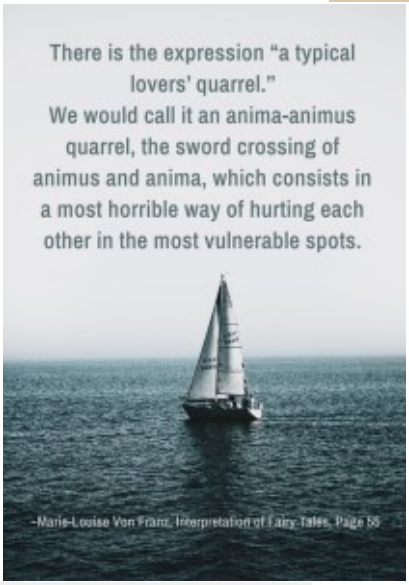

The source of evil and of things going wrong in women's lives is often a failure to deal with and to get over hurt feelings, for hurt feelings open the door to animus attacks. The source of things going wrong, and of evil in women, in a tremendous number of cases, is that archetypal reaction of not getting over a hurt, or resentment, or a bad mood, through being disappointed in the feeling realm, and then being overpowered by the animus.
- ~Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 10

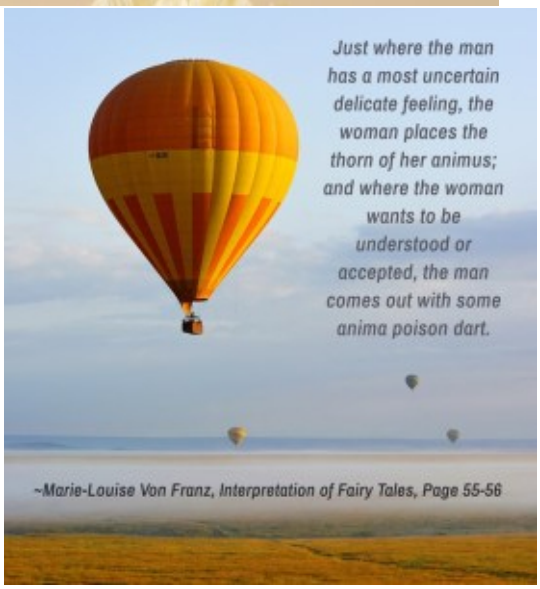
If you can get back to the origin of the hurt and where you have not worked it out, the animus possession will stop; for that is where it jumped in, and that is why in animus possession there is always an undertone of the reproachful hurt woman.

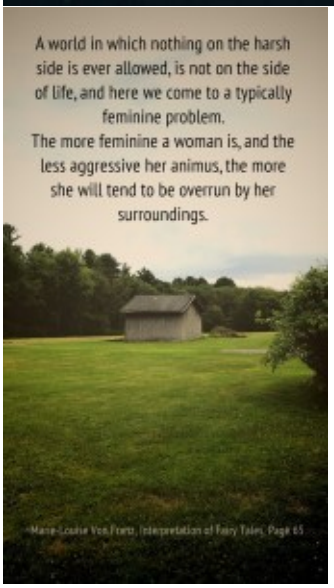

Animus possession in a woman annoys men madly: they go up in the air at once. But what really gets the man's goat is this undertone of lamenting reproachfulness.
~Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 35

Underneath the animus there is a feeling of reproach and at the same time of wanting to get back at the one who has hurt you.
It is a vicious circle, and arguing develops into a typical animus scene.
Thus the ignored femininity which plays up in a woman's anger is something archetypal
~Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55

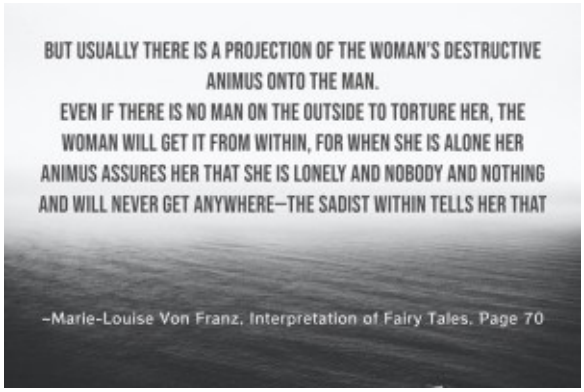

If the woman is in Tao and functioning according to the inner laws of her being, she can afford that kind of feminine nastiness, and it is not animus possession.
~Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 43

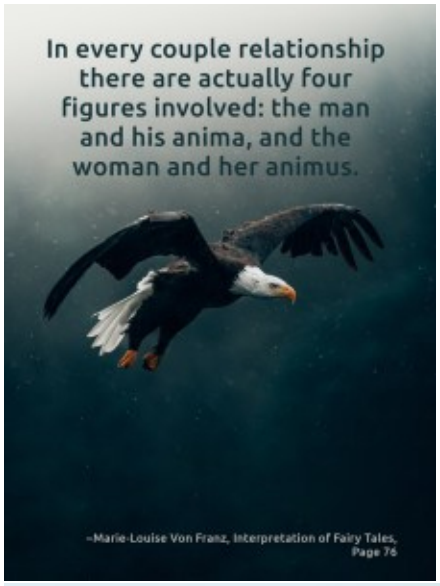

There is the expression "a typical lovers' quarrel."
We would call it an anima-animus quarrel, the sword crossing of animus and anima, which consists in a most horrible way of hurting each other in the most vulnerable spots.
~Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55

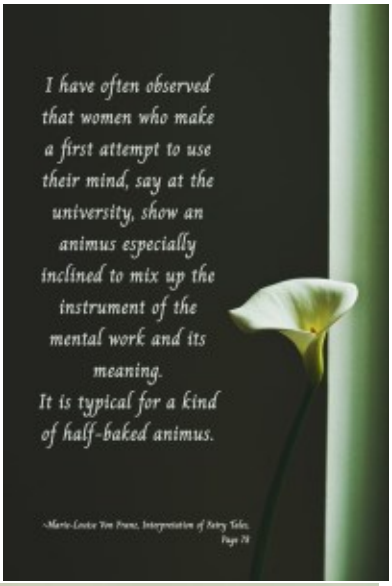

Just where the man has a most uncertain delicate feeling, the woman places the thorn of her animus; and where the woman wants to be understood or accepted, the man comes out with some anima poison dart.
~Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55-56

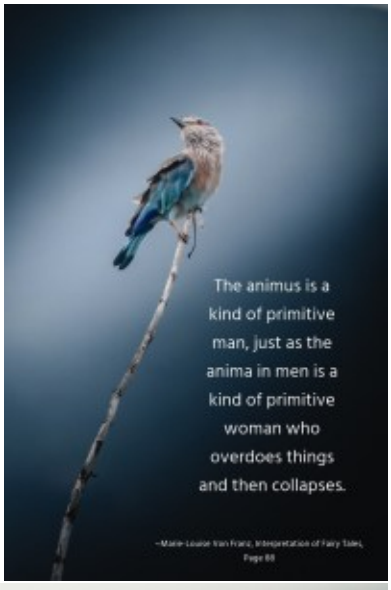

A world in which nothing on the harsh side is ever allowed, is not on the side of life, and here we come to a typically feminine problem.
The more feminine a woman is, and the less aggressive her animus, the more she will tend to be overrun by her surroundings.
~Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 65

So we have a marvelous picture of the annoying and irritating side that a woman's animus can produce.
It shows how a grownup, intelligent woman can entangle herself in such a silly idiotic quarrel or discussion.
The irritated animus loses his sense of humor and is ungrateful and full of power.
~Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 66

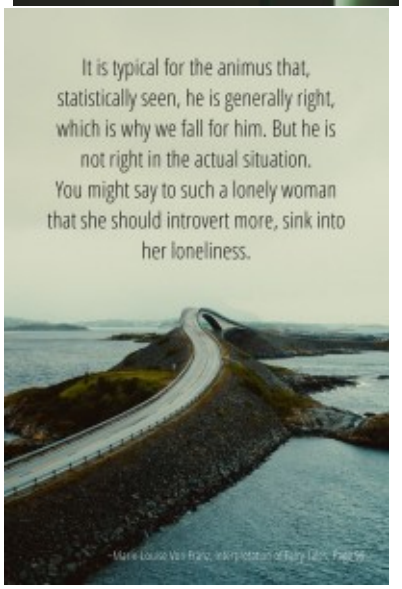

BUT USUALLY THERE IS A PROJECTION OF THE WOMAN'S DESTRUCTIVE ANIMUS ONTO THE MAN.
EVEN IF THERE IS NO MAN ON THE OUTSIDE TO TORTURE HER, THE WOMAN WILL GET IT FROM WITHIN, FOR WHEN SHE IS ALONE HER ANIMUS ASSURES HER THAT SHE IS LONELY AND NOBODY AND NOTHING AND WILL NEVER GET ANYWHERE—THE SADIST WITHIN TELLS HER THAT
~Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 70


In every couple relationship there are actually four figures involved: the man and his anima, and the woman and her animus.
–Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 76


I have often observed that women who make a first attempt to use their mind, say at the university, show an animus especially inclined to mix up the instrument of the mental work and its meaning.
It is typical for a kind of half-baked animus.

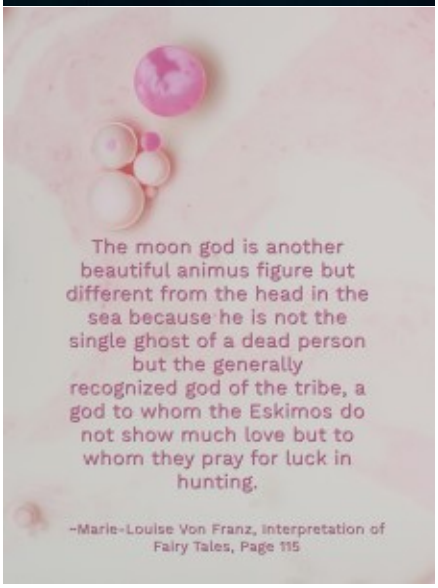

The animus is a kind of primitive man, just as the anima in men is a kind of primitive woman who overdoes things and then collapses.

That is the tragedy of such women, but they can get to the turning point, and in the second half of life have their hands healed and can stretch them out for what they want—not from the animus or from the ego, but, according to nature, simply stretch out their hands toward something they love.
–Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 97

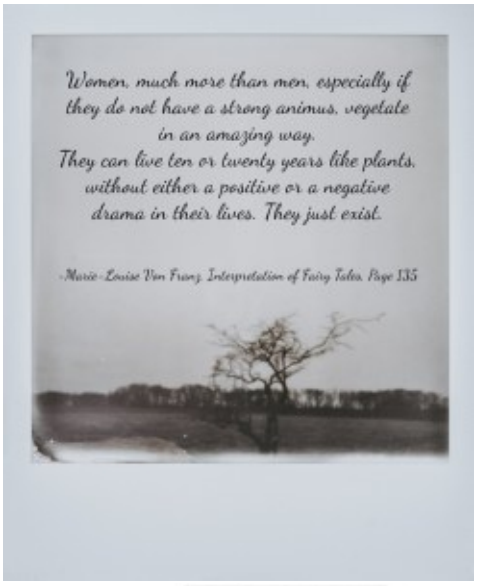

It is typical for the animus that, statistically seen, he is generally right, which is why we fall for him. But he is not right in the actual situation.
You might say to such a lonely woman that she should introvert more, sink into her loneliness.

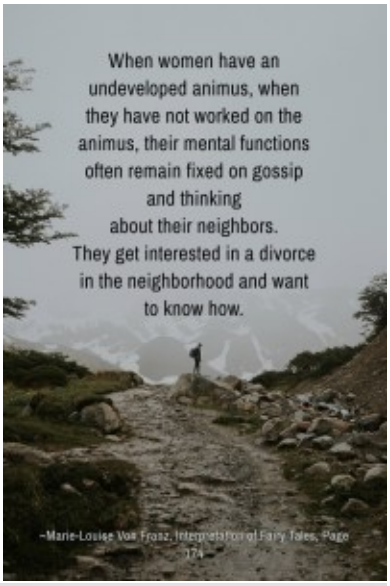
A woman who always gives advice irritates a man. It needs a veiling of the inner face of her animus.
–Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 99

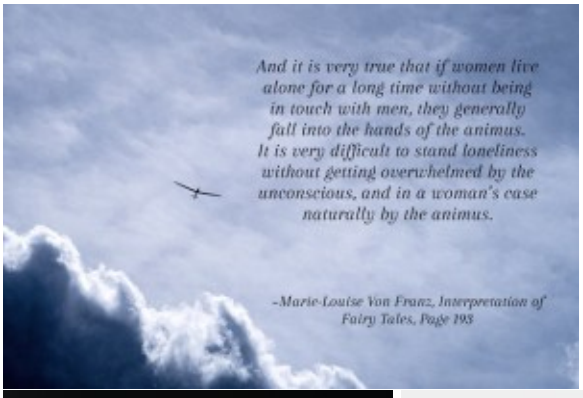
The head is a wonderful image of the animus, with its opinions and musings going on all the time.

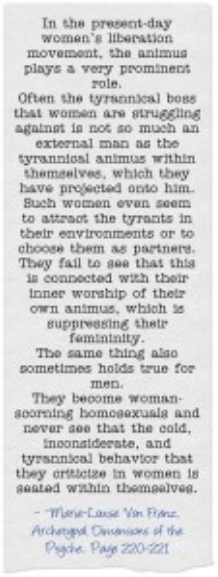

The moon god is another beautiful animus figure but different from the head in the sea because he is not the single ghost of a dead person but the generally recognized god of the tribe, a god to whom the Eskimos do not show much love but to whom they pray for luck in hunting.
–Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 115

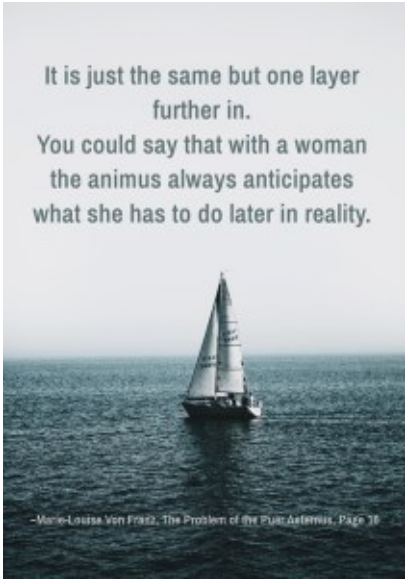
I have seen analysands again and again
cheat themselves in this way.
They fight with animus and anima, abreact
the emotion, then think they do not need to
talk about it. But this is an illusion!
-Marie-Louise Von Franz,
Interpretation of Fairy Tales, Page 135

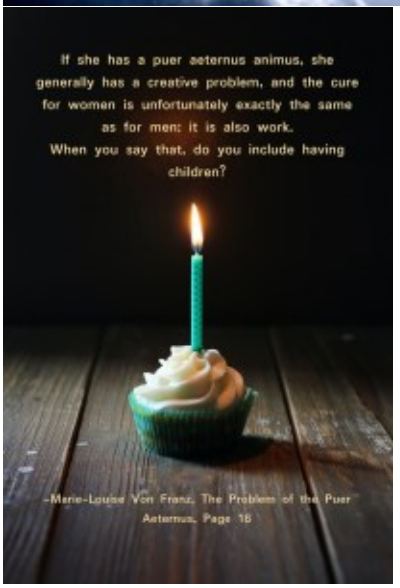

Women, much more than men, especially if
they do not have a strong animus, vegetate
in an amazing way.
They can live ten or twenty years like plants,
without either a positive or a negative
drama in their lives. They just exist.
-Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 135


When women have an
undeveloped animus, when
they have not worked on the
animus, their mental functions
often remain fixed on gossip
and thinking
about their neighbors.
They get interested in a divorce
in the neighborhood and want
to know how.
-Marie-Louise Von Franz, Interpretation of Fairy Tales, Page
174

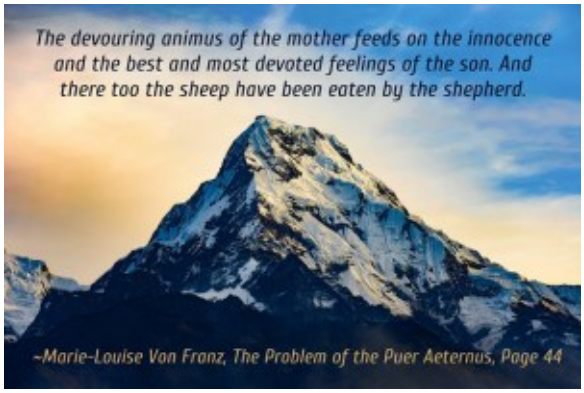

And it is very true that if women live
alone for a long time without being
in touch with men, they generally
fall into the hands of the animus.
It is very difficult to stand loneliness
without getting overwhelmed by the
unconscious, and in a woman's case
naturally by the animus.
-Marie-Louise Von Franz, Interpretation of
Fairy Tales, Page 198


In the present-day
women's liberation
movement, the animus
plays a very prominent
role.
Often the tyrannical boss
that women are struggling
against is not so much an
external man as the
tyrannical animus within
themselves, which they
have projected onto him.
Such women even seem
to attract the tyrants in
their environments or to
choose them as partners.
They fail to see that this
is connected with their
inner worship of their
own animus, which is
suppressing their
femininity.
The same thing also
sometimes holds true for
men.
They become woman-
scorning homosexuals and
never see that the cold,
inconsiderate, and
tyrannical behavior that
they criticize in women is
seated within themselves.
- Marie-Louise Von Franz,
Archetypal Dimensions of the
Psyche, Page 220-221


It is just the same but one layer
further in.
You could say that with a woman
the animus always anticipates
what she has to do later in reality.
-Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 16

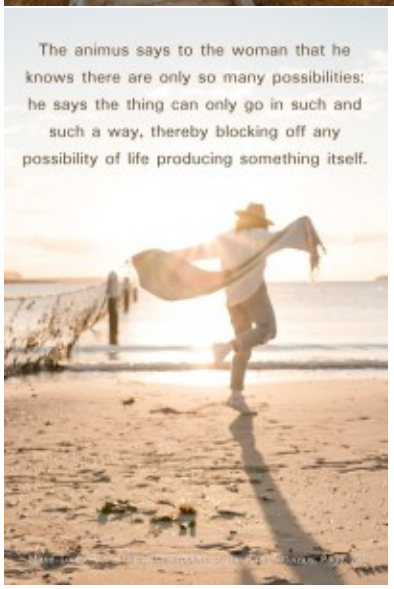

If she has a puer aeternus animus, she
generally has a creative problem, and the cure
for women is unfortunately exactly the same
as for men: it is also work.
When you say that, do you include having
children?
-Marie-Louise Von Franz, The Problem of the Puer
Aeternus, Page 16

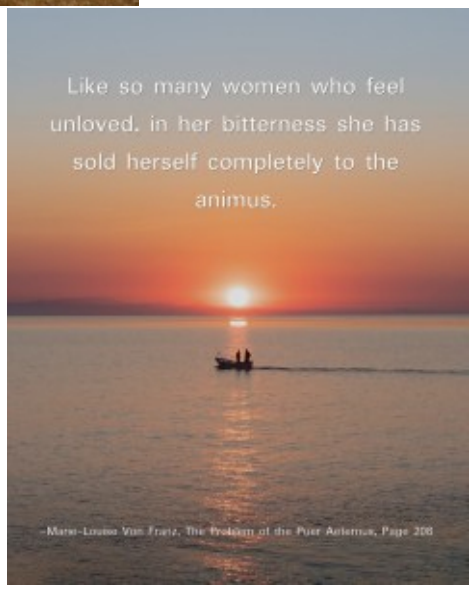
In private life it is the
animus of the devouring
mother who takes the lead
for the sheep-son.

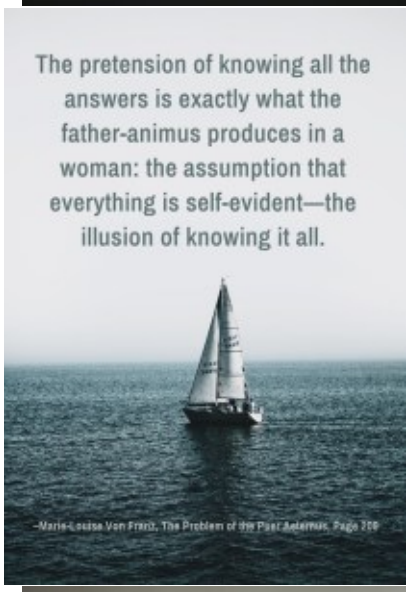

The devouring animus of the mother feeds on the innocence
and the best and most devoted feelings of the son. And
there too the sheep have been eaten by the shepherd.
-Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 44

With a woman, it is the animus who whispers something at the back of her mind, some kind of "nothing but" remark.

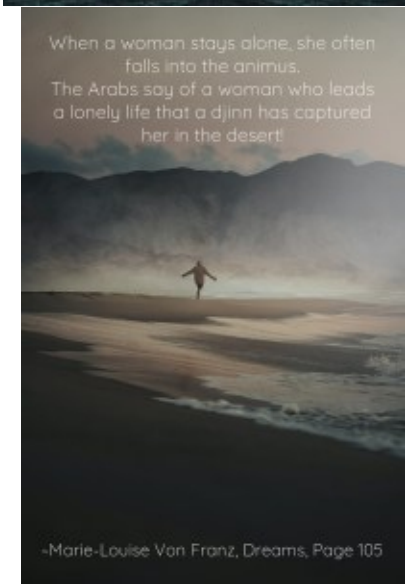
In the case of a woman, it is the animus who engineers things, and he is always a professional pessimist who excludes the tertium quod non datur.
-Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 149

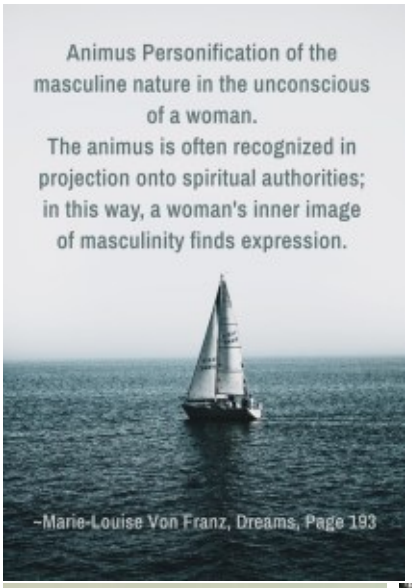

The animus says to the woman that he knows there are only so many possibilities: he says the thing can only go in such and such a way, thereby blocking off any possibility of life producing something itself.

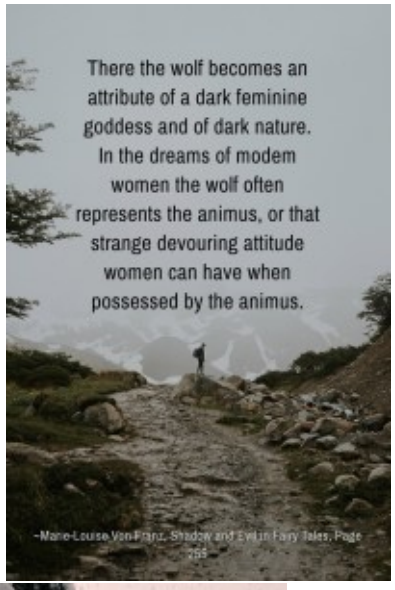

Like so many women who feel unloved, in her bitterness she has sold herself completely to the animus.
-Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 208

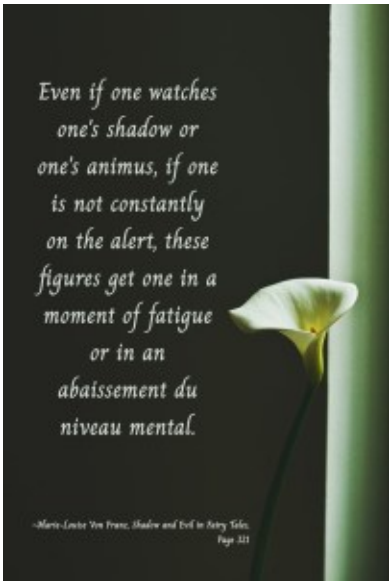

The pretension of knowing all the answers is exactly what the father-animus produces in a woman: the assumption that everything is self-evident—the illusion of knowing it all.
-Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 209

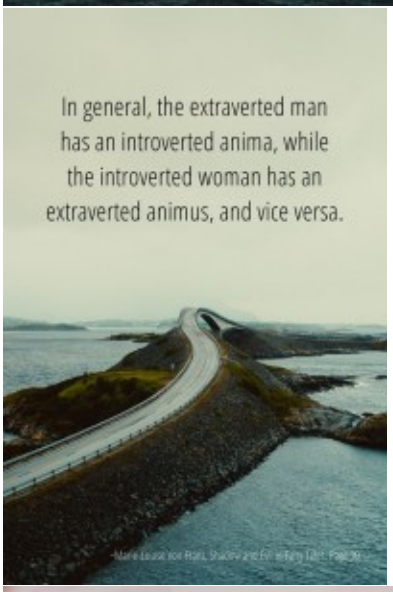
Women usually accept any new spirit of the times more quickly than men, and accept it with their animus, which is a logos spermatikos, because frequently they are less skeptical.
-Marie-Louise Von Franz, Dreams, Page 89

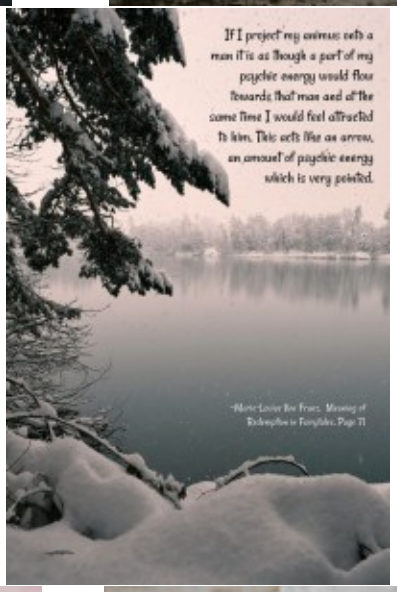

When a woman stays alone, she often falls into the animus.
The Arabs say of a woman who leads a lonely life that a djinn has captured her in the desert!
-Marie-Louise Von Franz, Dreams, Page 105

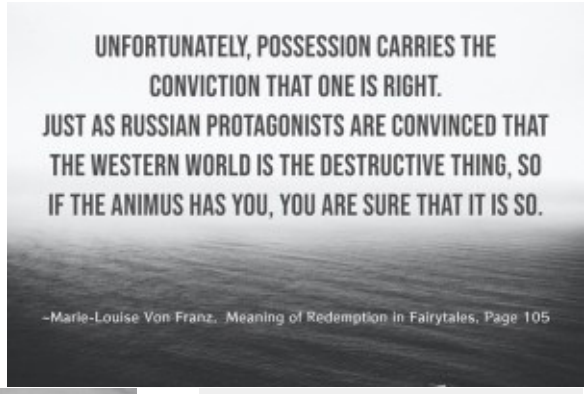

Animus Personification of the masculine nature in the unconscious of a woman.
The animus is often recognized in projection onto spiritual authorities; in this way, a woman's inner image of masculinity finds expression.
~Marie-Louise Von Franz, Dreams, Page 193

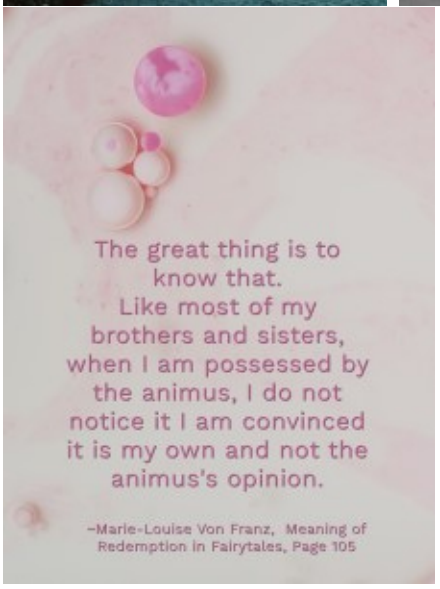

There the wolf becomes an attribute of a dark feminine goddess and of dark nature. In the dreams of modem women the wolf often represents the animus, or that strange devouring attitude women can have when possessed by the animus.

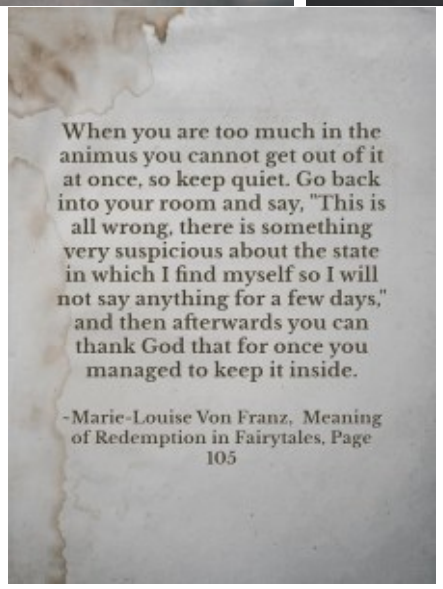

Even if one watches one's shadow or one's animus, if one is not constantly on the alert, these figures get one in a moment of fatigue or in an abaissement du niveau mental.


In general, the extraverted man has an introverted anima, while the introverted woman has an extraverted animus, and vice versa.

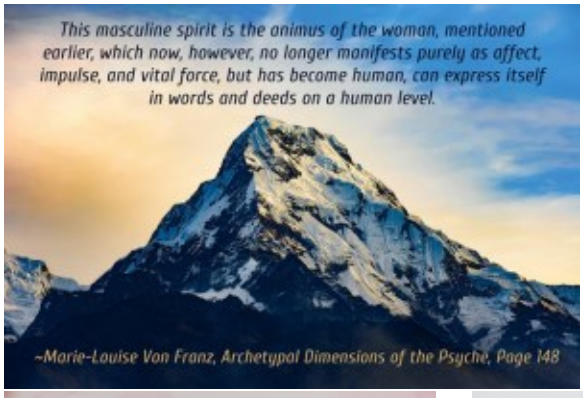

If I project my animus onto a man it is as though a part of my psychic energy would flow towards that man and at the same time I would feel attracted to him. This acts like an arrow, an amount of psychic energy which is very pointed.

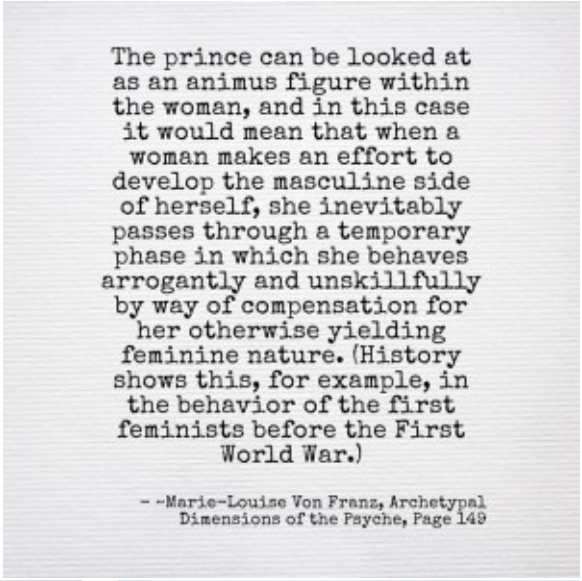

UNFORTUNATELY, POSSESSION CARRIES THE CONVICTION THAT ONE IS RIGHT.
JUST AS RUSSIAN PROTAGONISTS ARE CONVINCED THAT THE WESTERN WORLD IS THE DESTRUCTIVE THING, SO IF THE ANIMUS HAS YOU, YOU ARE SURE THAT IT IS SO.
~Marie-Louise Von Franz, Meaning of Redemption in Fairytales, Page 105

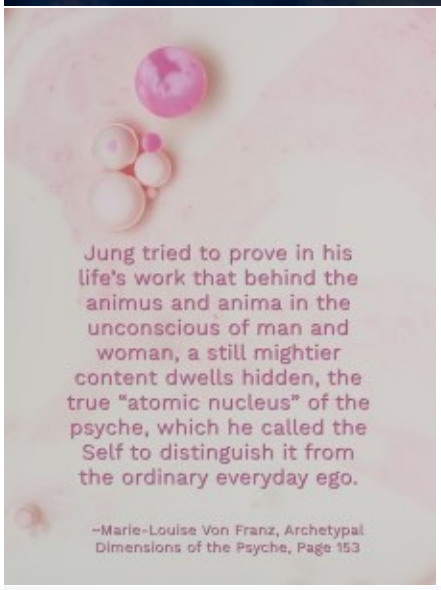

The great thing is to know that.
Like most of my brothers and sisters, when I am possessed by the animus, I do not notice it I am convinced it is my own and not the animus's opinion.
~Marie-Louise Von Franz, Meaning of Redemption in Fairytales, Page 105

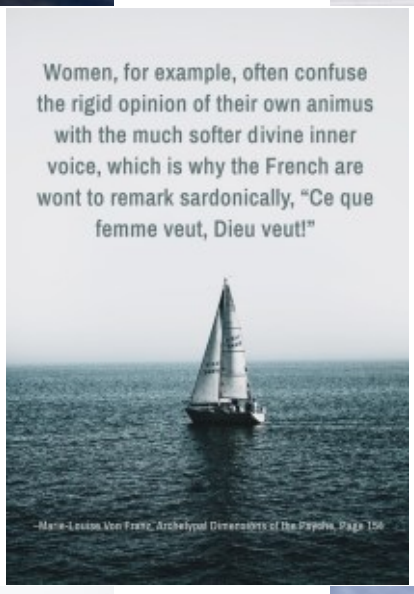

When you are too much in the animus you cannot get out of it at once, so keep quiet. Go back into your room and say, "This is all wrong, there is something very suspicious about the state in which I find myself so I will not say anything for a few days," and then afterwards you can thank God that for once you managed to keep it inside.
-Marie-Louise Von Franz, Meaning of Redemption in Fairytales, Page 105

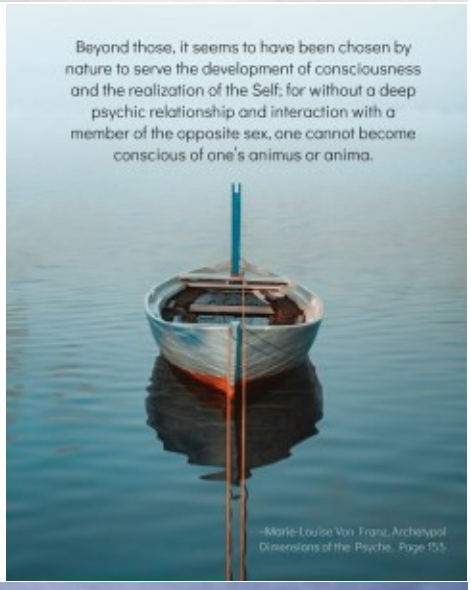
Thus when a woman feels she needs to assert herself in some respect vis-à-vis the man, she finds herself face to face with the problem of a "two-front war"—against the man, on one hand, and against her own animus, which spoils her plan, on the other.

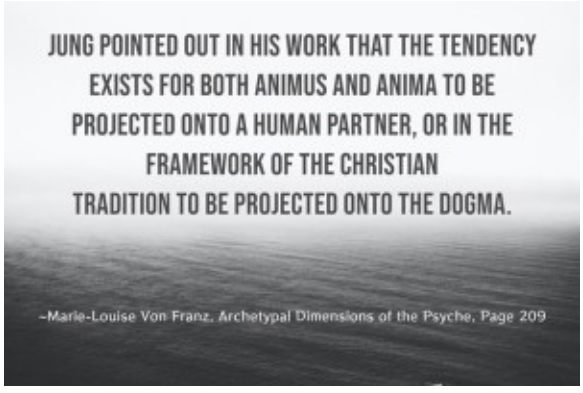

This masculine spirit is the animus of the woman, mentioned earlier, which now, however, no longer manifests purely as affect, impulse, and vital force, but has become human, can express itself in words and deeds on a human level.
~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 148

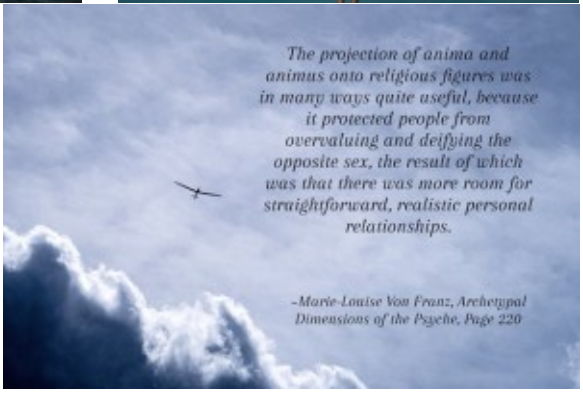

The prince can be looked at as an animus figure within the woman, and in this case it would mean that when a woman makes an effort to develop the masculine side of herself, she inevitably passes through a temporary phase in which she behaves arrogantly and unskillfully by way of compensation for her otherwise yielding feminine nature. (History shows this, for example, in the behavior of the first feminists before the First World War.)
– ~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 149

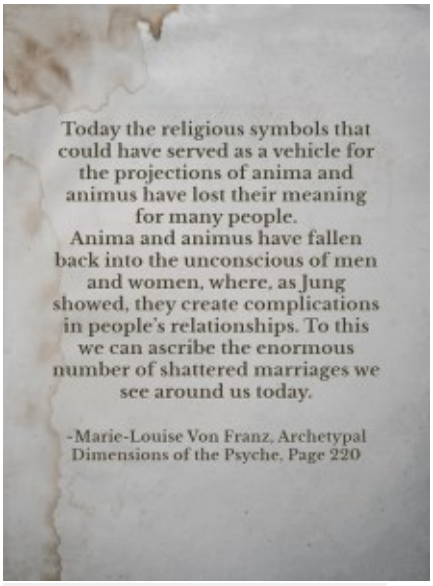

Jung tried to prove in his life's work that behind the animus and anima in the unconscious of man and woman, a still mightier content dwells hidden, the true "atomic nucleus" of the psyche, which he called the Self to distinguish it from the ordinary everyday ego.
~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 153


Women, for example, often confuse the rigid opinion of their own animus with the much softer divine inner voice, which is why the French are wont to remark sardonically, "Ce que femme veut, Dieu veut!"

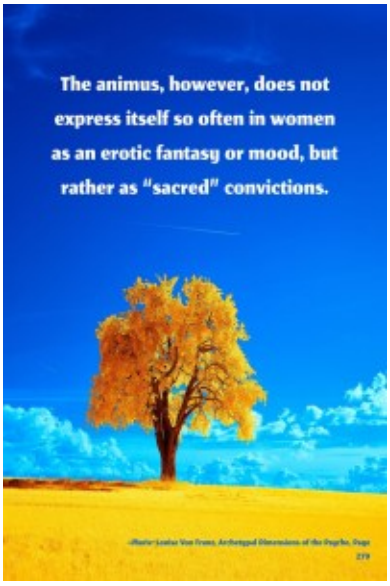

Beyond those, it seems to have been chosen by nature to serve the development of consciousness and the realization of the Self; for without a deep psychic relationship and interaction with a member of the opposite sex, one cannot become conscious of one's animus or anima.
~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 155


JUNG POINTED OUT IN HIS WORK THAT THE TENDENCY EXISTS FOR BOTH ANIMUS AND ANIMA TO BE PROJECTED ONTO A HUMAN PARTNER, OR IN THE FRAMEWORK OF THE CHRISTIAN TRADITION TO BE PROJECTED ONTO THE DOGMA.
~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 209

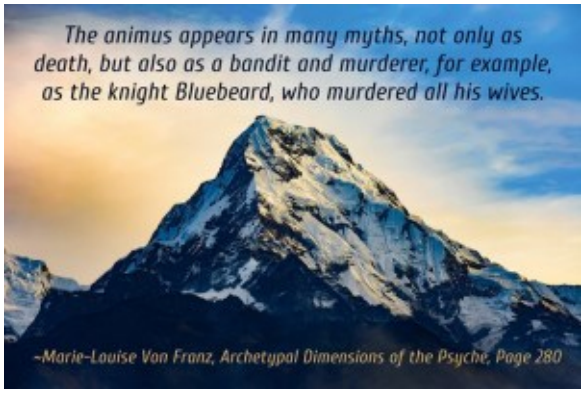

The projection of anima and animus onto religious figures was in many ways quite useful, because it protected people from overvaluing and deifying the opposite sex, the result of which was that there was more room for straightforward, realistic personal relationships.
~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 220

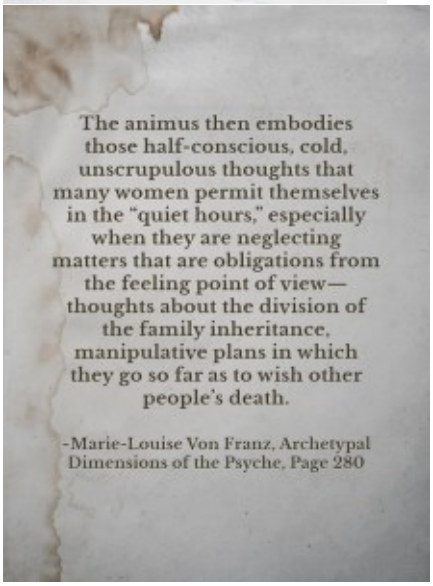

Today the religious symbols that could have served as a vehicle for the projections of anima and animus have lost their meaning for many people.
Anima and animus have fallen back into the unconscious of men and women, where, as Jung showed, they create complications in people's relationships. To this we can ascribe the enormous number of shattered marriages we see around us today.
-Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 220

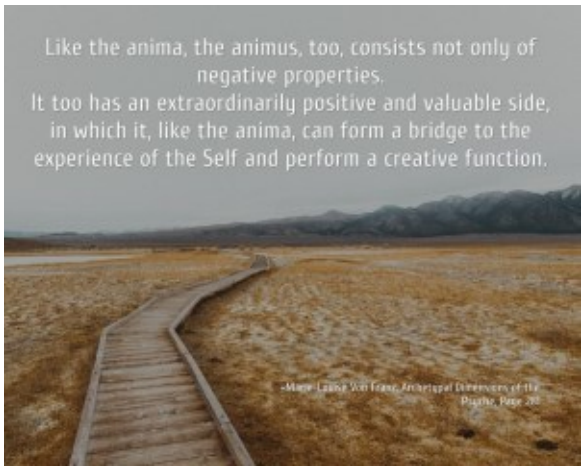
When men and women get to know more about their own anima or animus, they get along better with the opposite sex and also redeem these figures within themselves.

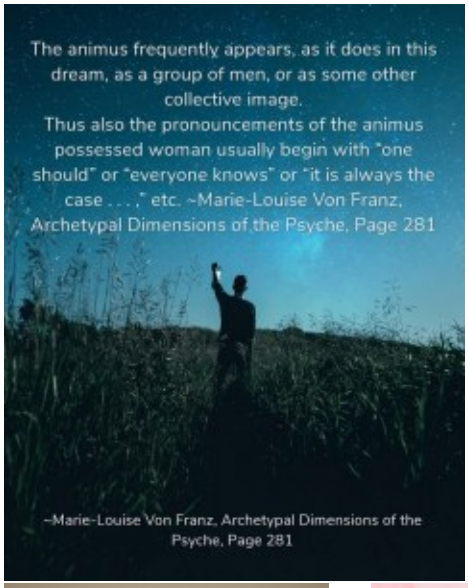

The animus, however, does not express itself so often in women as an erotic fantasy or mood, but rather as "sacred" convictions.

One can seldom contradict the animus, for it (he) is always right; the only problem is that his opinion is not based on the actual situation.

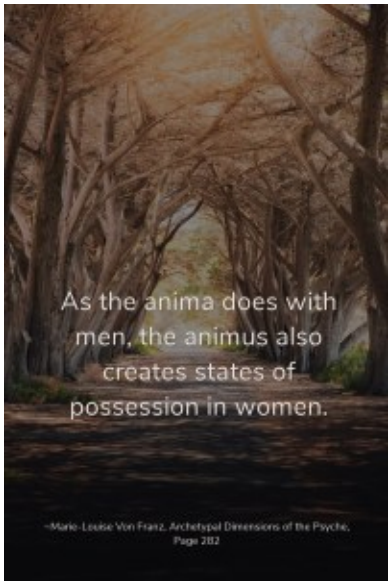

The animus appears in many myths, not only as death, but also as a bandit and murderer, for example, as the knight Bluebeard, who murdered all his wives.
~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 280

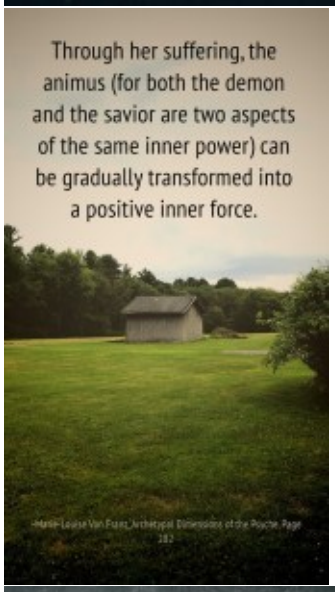

The animus then embodies those half-conscious, cold, unscrupulous thoughts that many women permit themselves in the "quiet hours," especially when they are neglecting matters that are obligations from the feeling point of view—thoughts about the division of the family inheritance, manipulative plans in which they go so far as to wish other people's death.
-Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 280

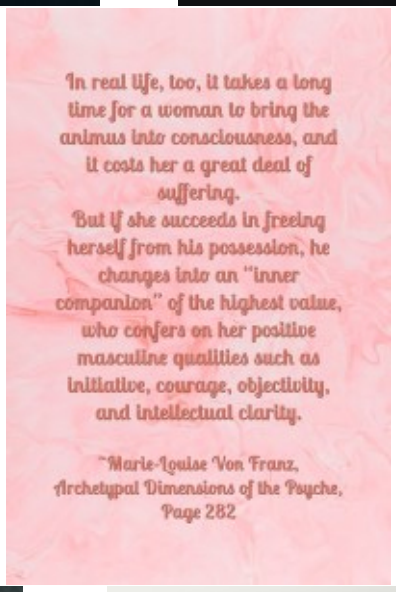

Like the anima, the animus, too, consists not only of negative properties.
It too has an extraordinarily positive and valuable side, in which it, like the anima, can form a bridge to the experience of the Self and perform a creative function.

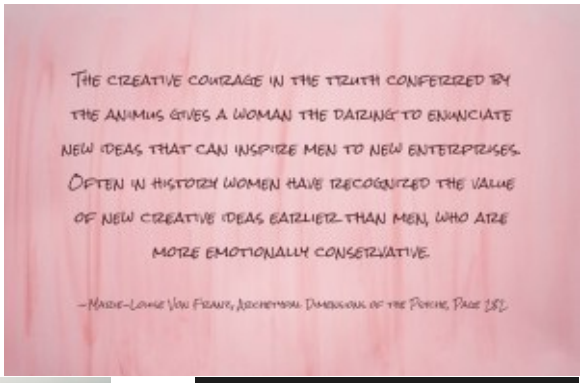

The animus frequently appears, as it does in this dream, as a group of men, or as some other collective image.
Thus also the pronouncements of the animus possessed woman usually begin with "one should" or "everyone knows" or "it is always the case . . . ," etc. ~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 281
~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 281

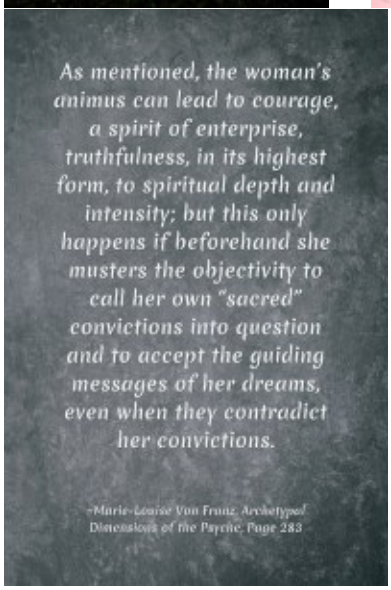
Many myths and fairy tales tell of a prince, who has been turned into an animal or a monster by sorcery, being saved by a woman. This is a symbolic representation of the development of the animus toward consciousness.

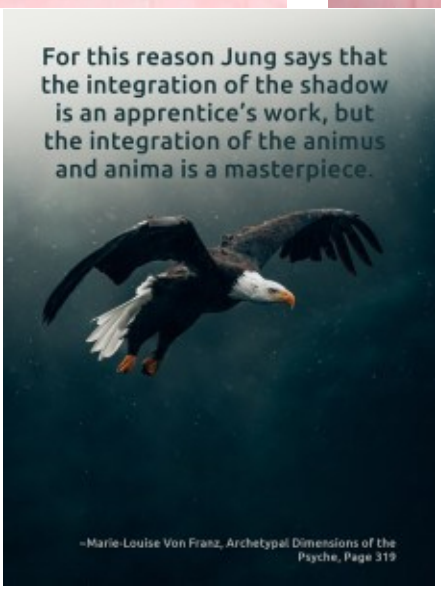

As the anima does with men, the animus also creates states of possession in women.

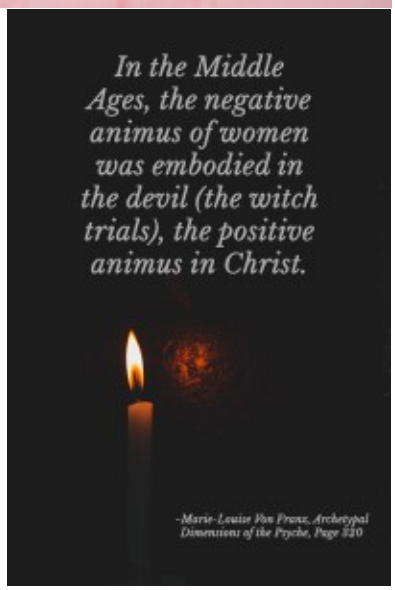

Through her suffering, the animus (for both the demon and the savior are two aspects of the same inner power) can be gradually transformed into a positive inner force.

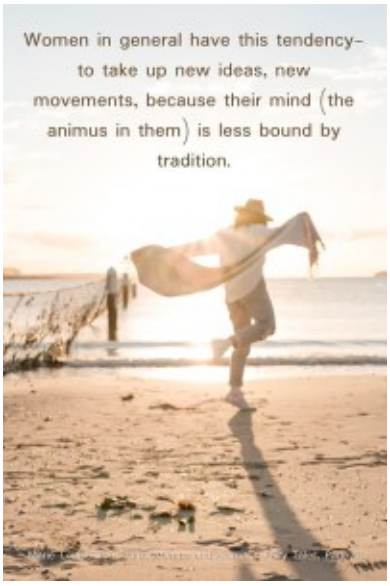

In real life, too, it takes a long time for a woman to bring the animus into consciousness, and it costs her a great deal of suffering.
But if she succeeds in freeing herself from his possession, he changes into an "inner companion" of the highest value, who confers on her positive masculine qualities such as initiative, courage, objectivity, and intellectual clarity.
~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 282

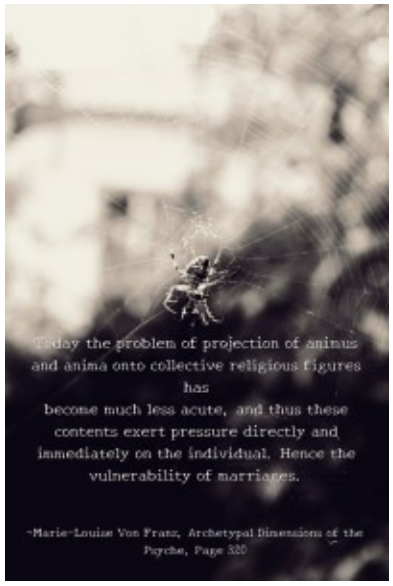

THE CREATIVE COURAGE IN THE TRUTH CONFERRED BY THE ANIMUS GIVES A WOMAN THE DARING TO ENUNCIATE NEW IDEAS THAT CAN INSPIRE MEN TO NEW ENTERPRISES. OFTEN IN HISTORY WOMEN HAVE RECOGNIZED THE VALUE OF NEW CREATIVE IDEAS EARLIER THAN MEN, WHO ARE MORE EMOTIONALLY CONSERVATIVE.
—MARIE-LOUISE VON FRANZ, ARCHETYPAL DIMENSIONS OF THE PSYCHE, PAGE 281

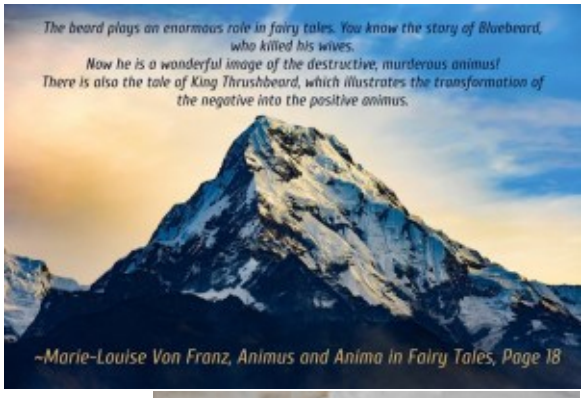

As mentioned, the woman's animus can lead to courage, a spirit of enterprise, truthfulness, in its highest form, to spiritual depth and intensity; but this only happens if beforehand she musters the objectivity to call her own "sacred" convictions into question and to accept the guiding messages of her dreams, even when they contradict her convictions.
~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 283

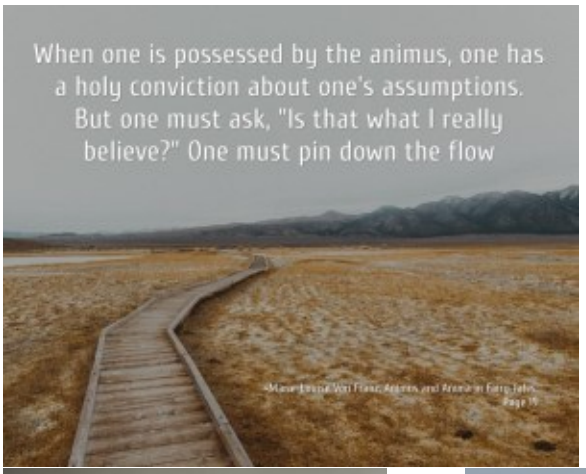

For this reason Jung says that the integration of the shadow is an apprentice's work, but the integration of the animus and anima is a masterpiece.
~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 319

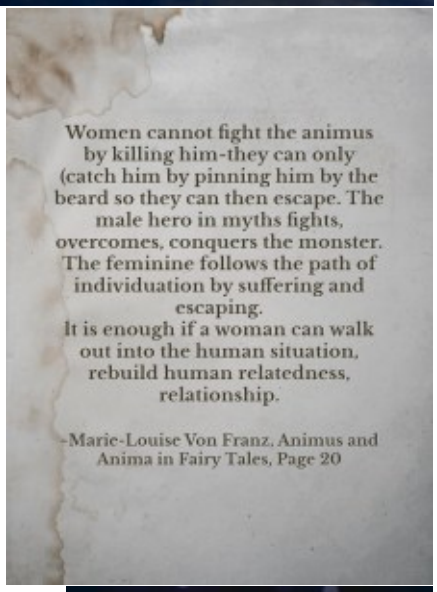

In the Middle Ages, the negative animus of women was embodied in the devil (the witch trials), the positive animus in Christ.
~Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 320


Women in general have this tendency–
to take up new ideas, new
movements, because their mind (the
animus in them) is less bound by
tradition.

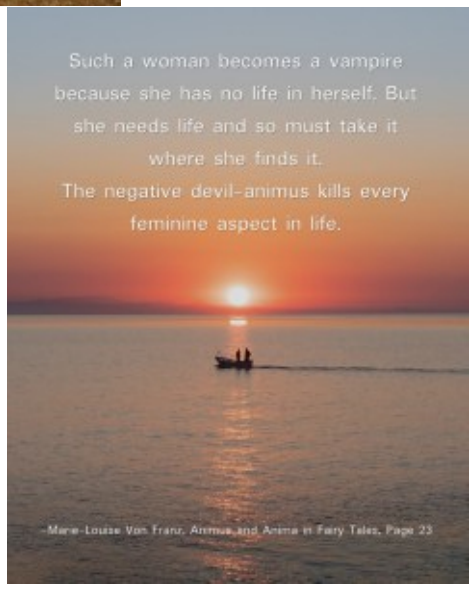

Today the problem of projection of animus
and anima onto collective religious figures
has
become much less acute, and thus these
contents exert pressure directly and
immediately on the individual. Hence the
vulnerability of marriages.
~Marie-Louise Von Franz, Archetypal Dimensions of the
Psyche, Page 320

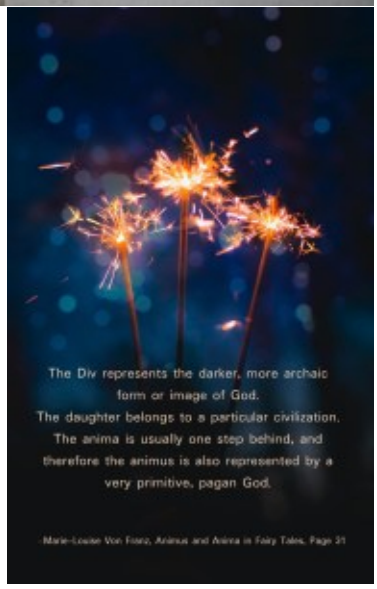

The beard plays an enormous role in fairy tales. You know the story of Bluebeard,
who killed his wives.
Now he is a wonderful image of the destructive, murderous animus!
There is also the tale of King Thrushbeard, which illustrates the transformation of
the negative into the positive animus.
~Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 18

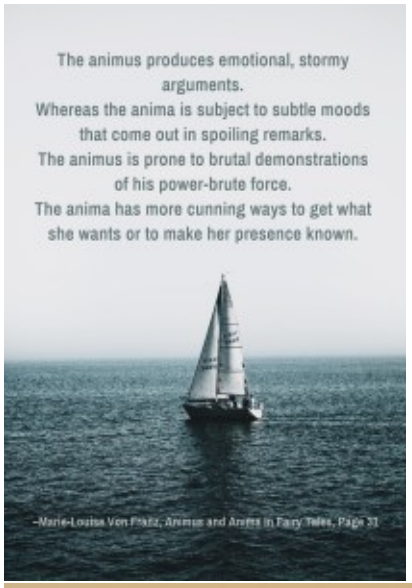

When one is possessed by the animus, one has
a holy conviction about one's assumptions.
But one must ask, "Is that what I really
believe?" One must pin down the flow

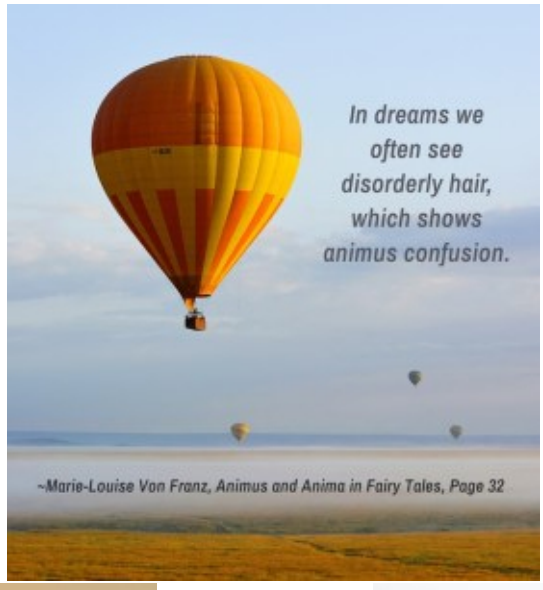

Women cannot fight the animus
by killing him-they can only
(catch him by pinning him by the
beard so they can then escape. The
male hero in myths fights,
overcomes, conquers the monster.
The feminine follows the path of
individuation by suffering and
escaping.
It is enough if a woman can walk
out into the human situation,
rebuild human relatedness,
relationship.
~Marie-Louise Von Franz, Animus and
Anima in Fairy Tales, Page 20

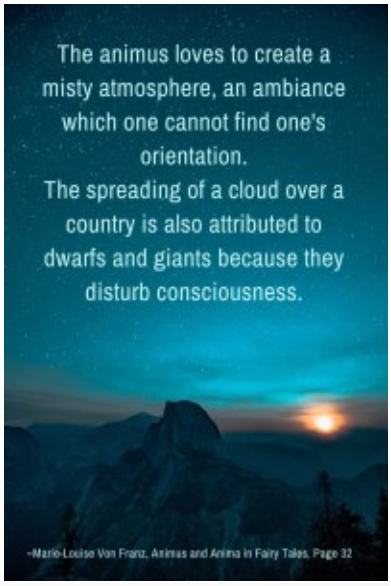
If a woman hasn't gone through the
experience of being trapped by the
demon animus, she has only
unconscious thoughts.
It is the demon who provides her.
~Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 21

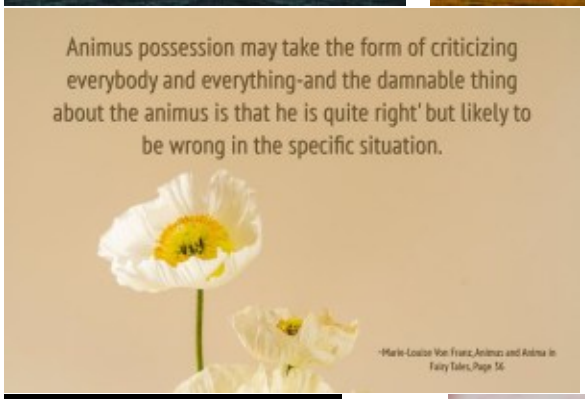

Such a woman becomes a vampire
because she has no life in herself. But
she needs life and so must take it
where she finds it.
The negative devil-animus kills every
feminine aspect in life.
~Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 23

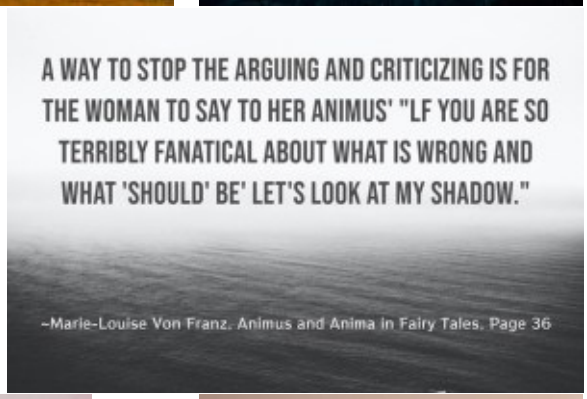

The Div represents the darker, more archaic
form or image of God.
The daughter belongs to a particular civilization.
The anima is usually one step behind, and
therefore the animus is also represented by a
very primitive, pagan God.
Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 31

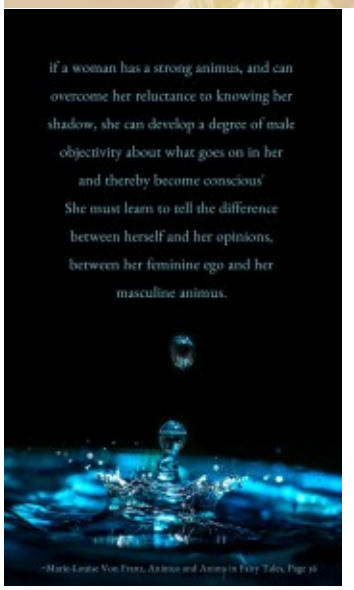

The animus produces emotional, stormy arguments.
Whereas the anima is subject to subtle moods that come out in spoiling remarks.
The animus is prone to brutal demonstrations of his power-brute force.
The anima has more cunning ways to get what she wants or to make her presence known.


In dreams we often see disorderly hair, which shows animus confusion.
~Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 32

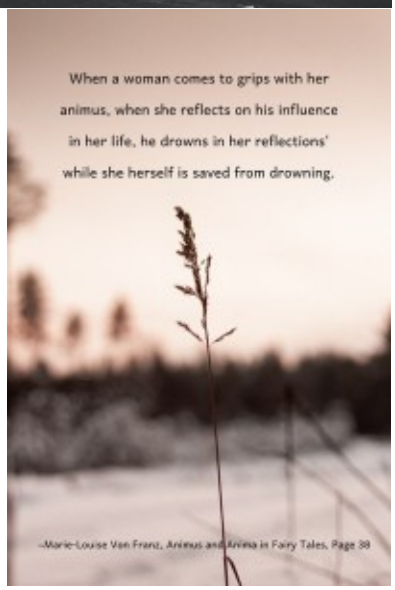

The animus loves to create a misty atmosphere, an ambiance which one cannot find one's orientation.
The spreading of a cloud over a country is also attributed to dwarfs and giants because they disturb consciousness.

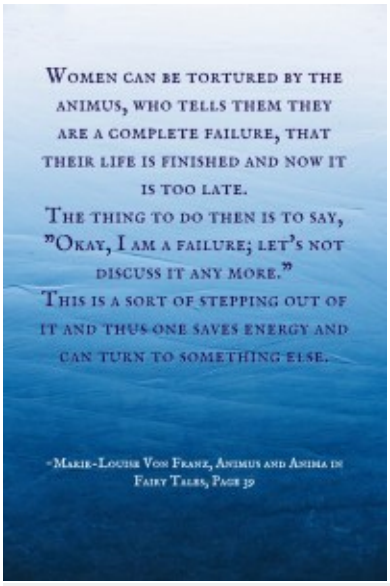

Animus possession may take the form of criticizing everybody and everything-and the damnable thing about the animus is that he is quite right' but likely to be wrong in the specific situation.

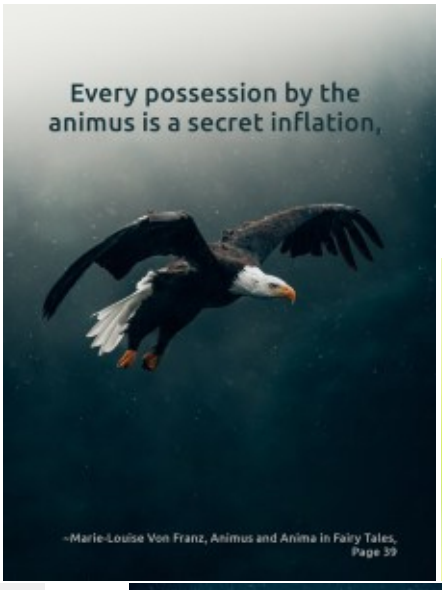

A WAY TO STOP THE ARGUING AND CRITICIZING IS FOR THE WOMAN TO SAY TO HER ANIMUS' "LF YOU ARE SO TERRIBLY FANATICAL ABOUT WHAT IS WRONG AND WHAT 'SHOULD' BE' LET'S LOOK AT MY SHADOW."
~Marie-Louise Von Franz. Animus and Anima in Fairy Tales. Page 36


if a woman has a strong animus, and can overcome her reluctance to knowing her shadow, she can develop a degree of male objectivity about what goes on in her and thereby become conscious'
She must learn to tell the difference between herself and her opinions, between her feminine ego and her masculine animus.

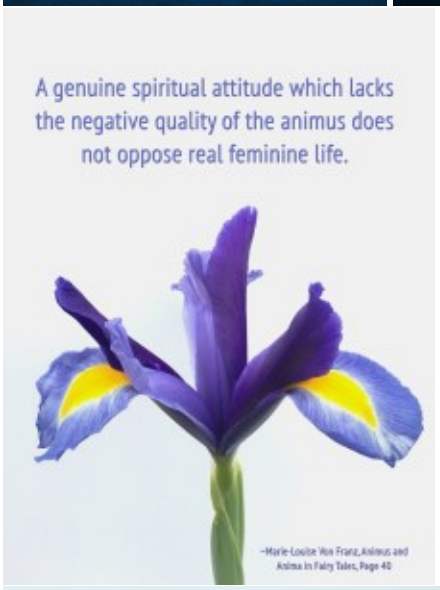
Jung once said that where love is lacking, power jumps in.
A woman with a strong animus has a prestige persona which she tries to protect. That is power.
~Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 37

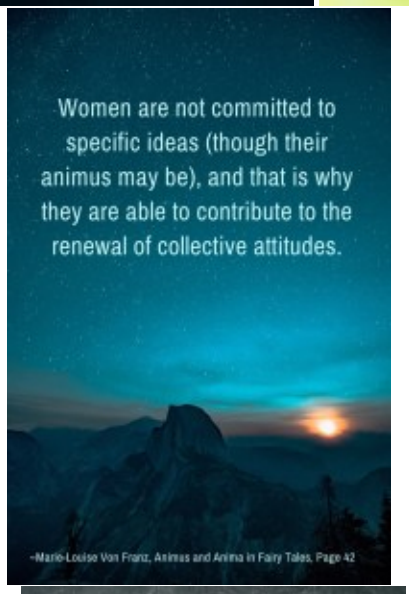

When a woman comes to grips with her animus, when she reflects on his influence in her life, he drowns in her reflections' while she herself is saved from drowning.


Women can be tortured by the animus, who tells them they are a complete failure, that their life is finished and now it is too late.
The thing to do then is to say, "Okay, I am a failure; let's not discuss it any more."
This is a sort of stepping out of it and thus one saves energy and can turn to something else.
~Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 39

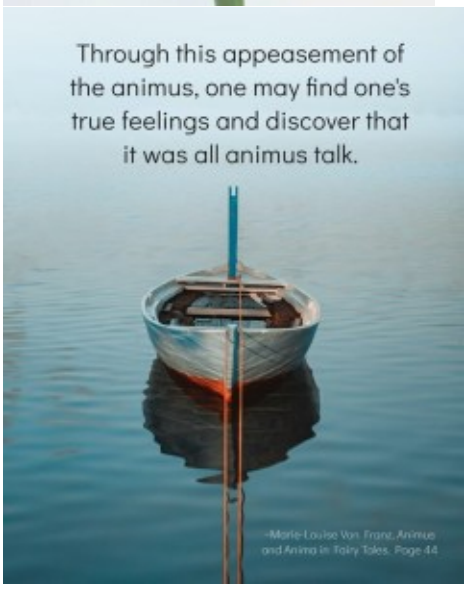

Every possession by the animus is a secret inflation,
~Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 39

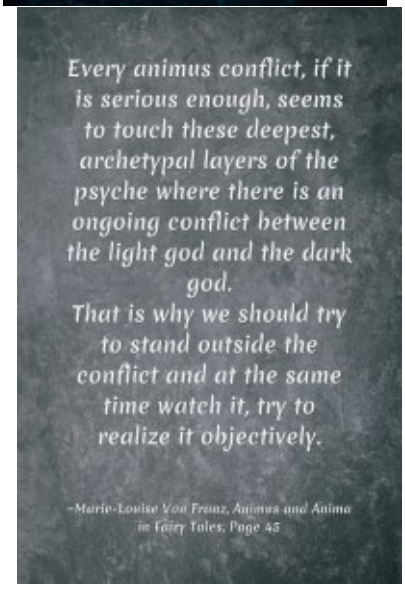
If you check on the standards used by the animus in his constant criticism, you find that they are always a collective truth, something much beyond the individual. Every possession by the animus is a secret inflation,

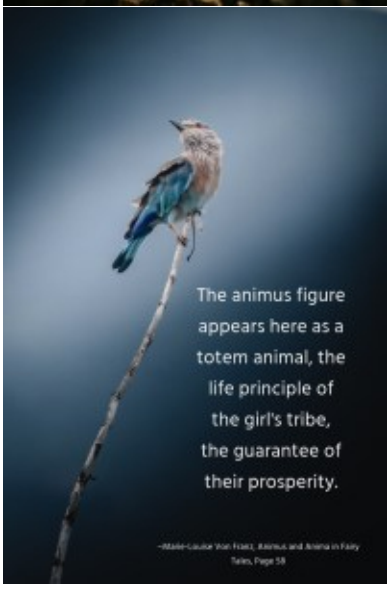

A genuine spiritual attitude which lacks the negative quality of the animus does not oppose real feminine life.
~Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 40

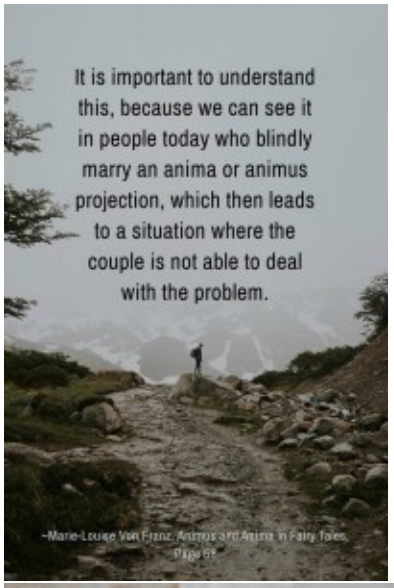

Women are not committed to specific ideas (though their animus may be), and that is why they are able to contribute to the renewal of collective attitudes.
~Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 42

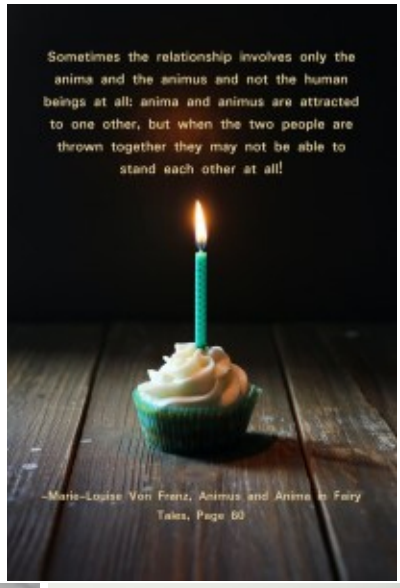
The animus is frequently like this, too impatient: a woman feels she must make up her mind immediately, cut through a situation, act one way or another, instead of waiting for the pregnant psyche to bring forth the proper new development.


Through this appeasement of the animus, one may find one's true feelings and discover that it was all animus talk.
~Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 44

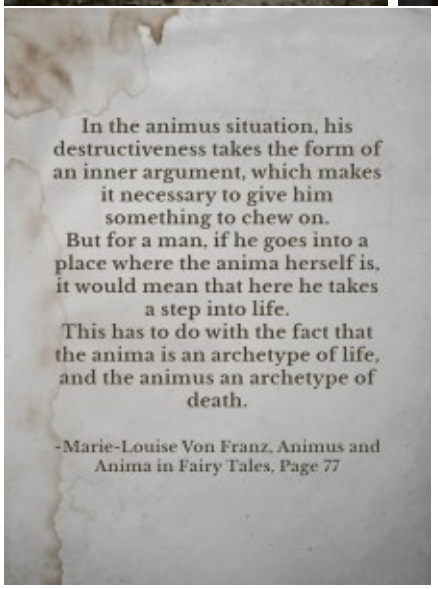

Every animus conflict, if it is serious enough, seems to touch these deepest, archetypal layers of the psyche where there is an ongoing conflict between the light god and the dark god.
That is why we should try to stand outside the conflict and at the same time watch it, try to realize it objectively.
~Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 45

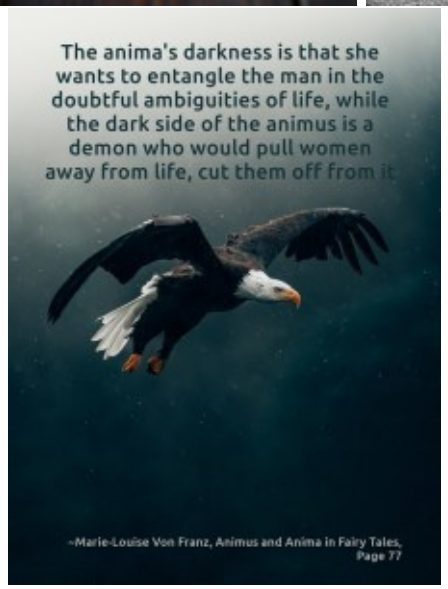

The animus figure appears here as a totem animal, the life principle of the girl's tribe, the guarantee of their prosperity.


It is important to understand this, because we can see it in people today who blindly marry an anima or animus projection, which then leads to a situation where the couple is not able to deal with the problem.
-Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 69


Sometimes the relationship involves only the anima and the animus and not the human beings at all: anima and animus are attracted to one other, but when the two people are thrown together they may not be able to stand each other at all!
-Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 69

Animus and anima are not always happy to have this relationship-they lose part of their power when they are made conscious. They would prefer to remain gods and goddesses and keep their power.

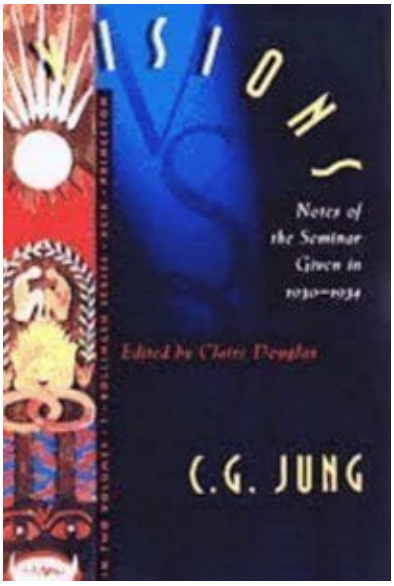

In the animus situation, his destructiveness takes the form of an inner argument, which makes it necessary to give him something to chew on.
But for a man, if he goes into a place where the anima herself is, it would mean that here he takes a step into life.
This has to do with the fact that the anima is an archetype of life, and the animus an archetype of death.
-Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 77


The anima's darkness is that she wants to entangle the man in the doubtful ambiguities of life, while the dark side of the animus is a demon who would pull women away from life, cut them off from it
-Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 77

---

**8 November 1933 Visions Seminar LECTURE V (2021-12-08 04:08)**

[paypal _donation _button border="5"]




[1]Visions Seminar

8 November 1933 Visions Seminar LECTURE V

The last vision ended with that circle of old men, the animi.

The new vision was called "The Procession of the Dead," and was a continuation of the same scene-our patient was still talking to the old men.

And we discussed the advisability of leaving those old fellows, who seemed to her

so lifeless, and of going out into the market place which symbolized the collective life.

Then having come out there, she said: "The market place was deserted. All was dark. I stood alone."

A market place is supposed to be full of life, thousands of people coming and going, yet here it is dull and empty. What does that mean?

Dr. Harding: Her libido is withdrawn.

Dr. Jung: Yes, so nothing happens.

One sees that particularly in cases of melancholia, as well as in all ordinary depressions; the whole world and the people in it seem to be lifeless, dead.

In melancholia it goes almost as far as an illusion.

A man once told me that the world looked quite unreal, like a photographic reproduction; it was not even plastic, just flat, and without color or movement, as if everything were frozen or congealed.

So when this woman comes out into the open, she finds that her libido is withdrawn from the world, and she feels that she stands alone.

Yet, she says: The great buildings still clashed together and again I saw the red mangled birds screaming up into the sky. A great wind blew.

We have already spoken of those birds, but what would it denote that a great wind was blowing?

Dr. Shaw: Spirit.

Dr. Jung: The wind symbolizes spirit or pneuma, but what does it mean that a great spirit is blowing?

Dr. Harding: It is the missing libido. There is no movement or life in the sthiila aspect, but in the sukshma aspect there is still life.

Dr. Jung: That is perfectly true. Her libido has withdrawn from the sthiila aspect of existence.

Mrs. Smith and Mr. Jones and concrete life as it is in its ordinary aspect, all that is empty.

The only thing that is alive is another aspect: all those phenomena are moved by a great wind.

I cannot help feeling an analogy here with what I have just seen in Germany.

Individuals hardly matter there any longer, everything is moved by the great wind.

I did not think of this vision then, but in trying to formulate my impression of the atmosphere, the only analogy I could find was a tremendous storm.

That enormous uprush of forces is as indistinct as the wind, one doesn’t know where it started or where it is going; it is a phenomenon of which nobody knows the interpretation.

The concrete conditions are, one could say, almost obsolete, they are at all events indifferent; not even the people concerned, the individual conditions, matter very much; everybody is fascinated by the great movement because every individual fate depends upon it.

They all feel shaken by that wind and only want to know what it is doing.

As when you are being carried along in a moving crowd, you naturally want to know where it is going, because that will be your fate; you cannot consider your own position or

your own choice, you have none, you simply move along.

In our vision we are confronted with a very similar situation.

Our patient is affected by the great wind, she is no longer concerned with individuals,

so naturally she would like to know what that whole movement means. This is the secret movement of collectivity.

To put it into concrete form, one could say that she drops into America right out of analysis and finds there a peculiar secret movement going on, the sukshma aspect.

And she asks herself what the sukshma aspect of that noise and movement which they call American life may be.

Her unconscious smells a rat; not being concerned with individuals her unconscious is concerned with the secret forces underlying the American activity.

Mind you, that was some time ago; she had this vision, I think, in 1926 or 1927, before the actual conditions in America had become obvious.

But they were already there, whatever is happening now was there then in the germ, and the unconscious might have had a hunch about it.

As one might have had a hunch about the feelings that were in preparation in the year 1926 here in Europe, one might have felt that wind already starting in the unconscious.

So one could say that such a vision was really a hunch about the things that were to come, namely, that after a while the individual and individual conditions would not matter so much because a great wind would come up and move the whole nation.

And that will be interesting, because every individual fate will depend upon the movement.

Now after this statement one would expect an attempt at an interpretation of what is happening, and she says: "I saw, winding through the streets, a burial procession."

The movement in the streets is first called the wind, and now the unconscious tries to formulate it better.

For the wind is invisible, so one has the feeling that that spirit, or dynamic phenomenon, should be grasped in the shape of a vision; and here instead of the wind she sees the movement in a visible form, as a burial procession winding through the streets.

She continues: All the men were in black with black hoods. They carried a bier, and

behind the bier walked men with torches. I stood with my arms out to stop them. They stopped. I said: "I would behold the corpse." I lifted the black pall. Beneath it there was

nothing. I cried out asking: "Where is the dead?" Then the men called in a loud and awful voice: "Behold we are the dead." They are celebrating their own funeral, they are corpses carrying an empty bier; they are all dead and are going to bury themselves as their own corpses.

This is the interpretation of the wind, this is the sukshma aspect.

Now what kind of feeling does this vision give you?

Dr. Barker: The world today is celebrating its own funeral, as it were.

Dr. Jung: Yes, you see that is rather banal, you can read it in the papers, and in books, it has been said very often already.

It is a very pessimistic point of view.

Of course, the world won't go to hell or come to an end, the day of judgment has not arrived; it merely means that something is going on which causes a disturbance, and that is represented as the great wind.

Mrs. Sigg: Old customs and ideas and forms of living are perhaps dead, so it might be the time just before a rebirth.

Dr. Jung: Exactly.

It means that a new spirit is stirring, a new attitude is coming, and naturally all the old convictions and ideas are decaying, they are going to their own funeral; all that has to vanish. If you compare the America of today with America as it was seven years ago, say, you find a tremendous difference.

Many of the old convictions have vanished prohibition has evaporated, for instance, even the gangsters are slowly beginning to disappear; and American prosperity has gone by the board, it is no longer what it used to be.

America is in a condition which she has never experienced before in her history; even in the most critical times of the Civil War there was no such stagnation.

It looks as if America has reached her limits as we have in Europe.

There is nothing further to explore here, we do no more pioneer work because Europe is full to the brim.

And that is now true of America; they begin to realize there that a continent has certain limitations, that in a way they have come to the end of their rope; and since the conditions are changing, the spirit of the country will change.

Therefore it is quite possible that our patient, upon leaving Europe and analysis, where she was deeply imbued by the collective unconscious, would instantly feel the incipient future movement that is going on behind the scenes when confronted with America.

Of course, the impression is not realized, it is realized as little as her own experiences of the collective unconscious, which are only faintly perceived.

I am sure she did not realize that she was feeling something of the life of the nation, as little as I would have then been able to tell her that she was realizing something of the sukshma aspect of American psychology.

I would not have dared to go as far as that, for one feels a peculiar hesitancy when it comes to interpretations which have an importance for the future.

Dr. Escher: When the Holy Ghost descended upon the disciples at Pentecost, it was said that a powerful wind was filling the house.

Dr.: Jung: Yes, the wind symbolized the pneuma, and together with the tongues of fire, it would also mean the destruction of the old values.

Mrs. Crowley: There were terrible winds and storms at the time of Caesar's death just before the Christian era.

Dr. Harding: Christ said to one of his disciples: "Let the dead past bury their dead."

Dr. Jung: That is the same idea.

Dr. Escher: I meant especially that the disciples had to bury their old ideas. It was the birth of a new idea, they themselves must go their own way through the burial and birth.

Dr. Jung: Yes, that was destruction and birth at the same time.

Here we are only concerned with the burial, but one may expect that after such destruction rebirth will follow.

For it is perfectly plain that those figures that form the funeral procession are the dead, the bier is empty, they only carry it as a sort of symbol.

She continues: They pulled off their hoods and I saw their faces sad and ghostly in

the flickering light of the torches. They said: "The ground beneath our feet is hot. Beneath us there must be life but we are dead."

This demonstrates the character of the situation.

The things that are visible on the surface are dead, her libido is withdrawn from them, and naturally that libido must be found elsewhere because it cannot disappear; so it must be underneath because we always instinctively think of the unconscious as being below, in the earth or in the sea.

And the dead say that the ground under their feet is hot, which means that there is fire

underneath, a tremendous accumulation of energy or tension.

Then in a not very polite way she exhorts them to dig: I said: "Dig, you fools." They began to dig. Suddenly the paving stones cracked and burst and a great fire rushed up from the earth with volcanic fury. It cast forth wild beasts and strange half-human forms. The men shrieked and ran. The wild animals prowled down the silent streets.

How do you interpret this?

Miss Hannah: Everything which has been repressed by the Christian era bursts up again from below.

Dr. Jung: Let us say the late Christian era, particularly the Victorian age, whose god was respectability.

That attitude blindfolded humanity; also a certain politic optimism that man was very nice, always meaning well and doing the right thing, while in reality he is always doing the wrong thing.

We do not realize what he really is and what our ideals really are; we quite forget that our ideals are compensations for just the opposite quality.

To have certain ideals doesn't mean that they express our situation; it means that they are compensatory for something that is quite the other way round.

Our ideal of respectability means that we are by no means respectable.

The Greeks and Romans said of the Persians that they were the dirtiest dogs that ever existed, and therefore had the highest ideal of purity, the purest religion.

And Christians have the most cruel and bloodthirsty record ever known, and therefore they have an ideal of love.

Look at what they did in the East, calling it a crusade.

In the later crusades they did not even go to Jerusalem, they went to Byzantium for the imperial treasure there; and on their way through the Balkans and Asia Minor they burned and plundered everything they could lay hands on.

What we have done to the world in general is unheard of, and all in the name of Jesus.

Not to speak of the World War.

Well, below that respectable surface there is fire, and there are wild beasts and strange half-human forms which are not even animal, but something much worse, something between animal and man.

What would that be?

Miss Hannah: All sorts of monsters and mental deformities.

Dr. Jung: What would you call mental deformities?

Miss Hannah: There are a lot of mythological beasts, like centaurs and fauns and satyrs and incubi.

Dr. Barker: Beasts in human form would be bout the extreme I should think.

Dr. Jung: Yes, or a human being in animal form, a sort of perversity of nature, neither animal nor man but an awful thing in between.

You see, just through his progress man has caused such monstrosities to exist, for

he only advanced on one side and the other was left in the dark undeveloped.

So the intellect, for instance, was allowed to produce the most monstrous devices and convictions; and the feeling was allowed to develop monstrosities because it was not counterbalanced by the mind; everything got out of proportion, so the most hellish beings were created.

In the Middle Ages a man in my position-medicine men, priests, and so on-would have said to the people: "By your misbehavior you have created half-human forms; you have allowed your intellect to act by itself without the balance of the instincts, and it has produced monstrous forms by illicit intercourse with matter; it has created machines, monsters hooting and tooting through the streets killing people, eating up human lives; you have invented half-living things that are only comparable to such horrors as the mandragora, or those awful monsters the succubi, which cause terrible diseases, all sorts of ailments to humanity."

Paracelsus used a similar argument at the time of the great epidemic of bubonic plague, when everybody was in despair, particularly the doctors

who could do nothing against it.

He wrote a letter to the emperor telling him that the pest could only be suppressed if he would suppress the brothels, where the prostitutes were bringing forth succubi or incubi instead of real children; the bubonic pest, he said, was due to the generation of those demons, it was caused through a perversion of the natural instincts of propagation.

And the Gnostics had the very similar idea that the suffering of the world was brought about by the intercourse of mind with matter.

The serpent in Paradise was such a monster, neither animal nor human, and that serpent had much to do with the beginning of human consciousness.

For nature can only be completely unconscious; with consciousness begins the deviation from the course of nature.

We are always deviating, and we are always having to find the way back.

Our consciousness tries to persuade us that we can go very far away; our whole civilization has been a gigantic attempt to force nature into our rational schemes; the machine age was an attempt at a substitution-as if we could escape the unconsciousness of nature.

Conscious rationalism went too far and had to return; that became a monstrosity which led to chaos.

So this part of the vision shows that not only the animal instinct has been suppressed

and lost, but also an insight into the real character of our conscious attempts to master nature: it really produces perversities.

Here a volcanic outburst brings out all those animals that go prowling

through the silent streets.

This is by no means a unique idea.

There is a very similar idea in Die andere Seite by Kubin.

He describes how the city in the unconscious is slowly invaded by all sorts of wild animals, they creep out apparently from nowhere and appear among human beings, and they are preparatory to an absolute change in the unconscious.

That book is also a sort of prophetic anticipation of the outburst of volcanic forces in our days.

One can see these things in the sthiila aspect of the actual conditions in Germany, one can see the uprush of the unconscious dynamis, the big snakes and the prowling animals-all that happens in reality.

The wildest instincts have been let out onto the streets, and Germany is now trying to deal with that explosion of the collective unconscious.

And America is not far from it; what the farmers are actually doing in America is not so far from what is happening in Germany; perhaps America will also have to deal with such an outburst.

Now the patient says: "The fire roared up and consumed the bier." What does that mean?

Dr. Harding: It means that the new thing is overcoming and replacing the old.

Dr. Jung: Yes. The bier is the symbol, one could say, that expresses the meaning of, or characterizes, the funeral procession.

And this idea is consumed by the fire, there is no question now of the things that have gone by, they are consumed.

The thing that matters now is the fire and the prowling beasts.

She continues: I walked away wondering if the whole city would be consumed. All the streets converged into one narrow way and I found myself again descending the black path with black rocks high on either side.

What path is this? We have already seen it several times.

Mrs. Crowley: It sounds like the serpentine path of the unconscious, the spiral way.

Dr. Jung: But the unconscious has many ways; this is a very specific path.

Miss Hannah: The way of Tao?

Dr. Jung: Not necessarily.

No, this is her own path where she is fenced in with high rocks on either side; there is no escape, it is her inevitable path.

Now what does it mean, that all these streets in New York are converging into one path?

Mrs. Sigg: It means that the whole of New York does not really concern her, only the individual path is important for her.

Dr. Jung: Is that not morbid egocentricity?

Mrs. Crowley: She contains all those paths.

Dr.: Jung: That would be a hell of an inflation, I should say.

Mrs. Crowley: Or she may be contained in them, all those various paths converge into one.

Mrs. Baumann: It would be more like what you said about the person in a crowd and the big wind. For if all the streets converge into one path it is her own path, and that is in between the collective situation.

Dr. Jung: Ah yes, but when you are caught in a crowd that is rushing along, you are naturally interested in where it is going; for you cannot get out, you must follow.

In Germany at present everybody asks where that thing is going, where it will land, and nobody asks, where shall I land, because there is no question of the individual landing anywhere, it is a question of a whole nation.

Suppose Zurich were suddenly surrounded by water which threatened us with extinction; nobody would ask where do I land, but where do we land; we would simply be caught.

So in Germany the multitude is acting like one man despite the differences of opinion, they are all caught in the same movement; whether they say yes or no, whether they are willing to follow that crowd or not does not matter, they are carried away.

That is a very specific condition, and it is difficult to see a connection with this symbolism, where she suddenly finds that all the paths are converging into one.

And mind you, it is her own path that she has described again and again, with high

black rocks on either side and no escape.

Dr. Harding: These two things are really equivalent. In the one case the crowd is being considered and the individual is lost; but you can put it the other way round, for the crowd consists of individuals, and through concentrating on the path of one individual, the path of the crowd will be found.

Dr. Jung: Exactly, and you can put that into one very short formula: it is the sukshma aspect of the collective movement.

This collective movement will naturally draw her attention away from herself, everybody forgets themselves, they can't afford to think of themselves.

But then one is simply confronted with the rush of wild waters in which nobody is conscious of himself.

This should not be, for there is then no consciousness of the movement, and people should have insight, they should want to know what is happening and to understand the meaning of such a collective movement.

And you can only come to an understanding of its meaning when you come to the understanding of your individual way within that movement.

Despite the fact that your body and your personal consciousness is being moved along, you should be able to stand still mentally and ask yourself what you feel and think about it. What does it mean, and what is this fellow here doing and saying?

Then you discover the sukshma aspect of it and then you can say that it is your individual way, just as any German at this time must discover that what is happening is his individual way; there is no escape for the individual.

I asked people who are right in the midst of the movement-I mean thinking people-and they told me exactly that.

There is nothing to be done about it, and the point is that you can surrender to it without knowing what the thing is or where it leads to, whether it leads to complete destruction or to a victory of some unknown kind.

You can surrender to it because it is your individual way.

You see, that is a complete acceptance of things as they are.

To be able to accept things as they are, inside and outside, is the way to individuation;

without that acceptance you can never find yourself because you will always be peculiarly identical with everything.

That is, you are a microcosm, and a microcosm is also a macrocosm; you are the people, you are the world, and when you accept things as they are, you come into your own.

Our patient, then, is confronted with the individual path, that inescapable way which leads further down. She says: "I sat down sad and weeping."

This doesn’t look very hopeful, she obviously does not like that path.

It is true that it is the easiest thing in the world to be carried by collectivity, moved by the wind, because one then has to make no effort, one can drift with the crowd.

In a way, that is a beautiful experience, yet it is exceedingly dangerous because it always leads to a place of stagnation-all the waters run down to a place of stagnation.

And so it happens with all those blind movements, they never lead up, they always

lead down.

The greatest display of energy is always where there is a potential, where something is coming crashing down there is energy; but after a while that comes to a standstill, it cannot go on eternally.

Therefore the longer such a movement lasts, the more people with insight or mind realize the need of understanding it, the need of opening their eyes and seeing what it leads to.

You see, no river has ever built power works, man has done that; he can do it with a rush of energy provided that he opens his eyes and sees.

He can say to himself: "Now here is good water power, here is a cascade which gives me the necessary energy to drive my wheel."

But he must build the wheel, he must know how to use the power which nature has given, perhaps in abundance.

To realize the trend of things will help him to open his eyes.

For it is necessary for each one to realize what all this means to him, what he feels as his own necessity in the movement, and what his attitude is to it.

And that is the individual path.

This is a rather difficult task because the temptation to follow the current is so great that one feels it almost impossible to resist.

Our patient is here confronted with this task; she should see the phenomenon by which she is surrounded, the collective movement, as her individual experience in which she is caught.

It is then no longer the experience of the masses, it is her own experience.

She must begin to ask herself where it leads to; she must sit down and reflect upon it.

The text continues: "I said: 'Is there no end to this black path into the valley which I must travel?'"

You see, that is exactly the question.

It is the way of the waters, rushing down to the valley, the place of standstill, and when it arrives in the valley it will at last be quiet, it will not be a cascade, it may even be a lake-anyway a more or less complete standstill.

Then she says something very peculiar.

Perhaps you can divine what that would be.

Suppose you are caught in such a maelstrom of collective movement; you only feel that tremendous rush of waters pouring down, and you are able to stop for a moment and you begin to wonder and worry about it.

Now what could you do?

Obviously it would be an attempt to stop the mad rush of things.

Dr.: Reichstein: I would look into the valley to see where it was going.

Dr. Jung: But the question is what we can do about it when things are rushing down like that.

Why should we become aware of our individual path?

It looks as if fate itself were trying to make us conscious that it is our choice whether we follow, or whether we can stop it, or whether we might be able to give a certain direction to the movement.

If everybody in the crowd realized that they were running into an abyss, what would

they do?

Dr. Reichstein: As long as she does not know about the abyss, she cannot know whether it is advisable to follow.

Dr. Jung: Yes, but let us assume that she sees the path to be going down and realizes that she cannot possibly run with the herd all the time.

Miss Hannah: I think she would like to find another mandala, a protecting circle.

Dr. Jung: That is a good idea, she would look for a protective circle against the onslaught of the crowd.

Mr. Allemann: She would try to go back.

Dr. Jung: Impossible, you cannot swim against that current.

Mrs. Sigg: She might try to find a higher standpoint.

Dr. Barker: Or to find somebody to cooperate.

Dr. Jung: Those are also good ideas. Now who could cooperate with her?

Dr.: Shaw: The animus?

Dr.: Jung: If there were a positive animus it might help, but usually the animus is running along with the collective unconscious.

Mrs. Crowley: Would she not consult her dreams?

Dr. Jung: Yes, but the object here is not so much to have dreams as to do something about the situation.

She is trying to reflect about it, and she comes to a certain conclusion.

Dr. Shaw: She must have a shelter, she must get away where she can meditate.

Dr. Barker: She may find a niche.

Mr. Allemann: A cave in the rock.

Dr. Harding: She might cry with the psalmist: "Lead me to the rock that is higher than I."

Dr. Jung: Yes, we have already met such a rock in the vision, and what did we say about it?

You see, it is an overwhelming situation; perhaps the only thing to do is to cling to a passing log and try to keep afloat.

One is pretty desperate. Now what do people do in such conditions?

Miss Hannah: She would try to find the Self of which she is the object.

Dr. Barker: People usually pray.

Dr. Jung: There you have it. She says: "I wanted to pray. Then I knew that I could only pray to my star."

The star is a symbol of her uniqueness.

As stars are unique units in the heavens, so individuals are in a way stars, they are unique units.

The innermost substance is a microcosm, as every star is a microcosm.

The earth is a microcosm in the great cosmos of the stars and we are ourselves microcosms upon the earth.

Each of us, every living being, is a small earth, one could say, because we are in intimate

connection with the earth, we are partially earth, we are conscious of our earthly body, for instance.

The star symbol means the center of a mandala, and the meditation on the Self or the meditation on the mandala is prayer; in many different religions that concentration upon a point outside of oneself, not identical with oneself, is called prayer.

One could not say that the ego was the microcosm because the ego is only the center or the focus of the individual consciousness, and consciousness reaches only as far as the conscious material reaches.

It doesn't even cover the very important functions of the digestion, or the heart; for instance, there are enormous spaces of the psyche that lie beyond the conscious sphere.

So the totality of all that is not the ego-the ego is merely one part that belongs to a totality-the sum total is called the Self.

The center of that totality does not necessarily coincide with the ego system, just as the center of our galaxy of stars does not coincide with our sun, and the center of our solar system does not coincide with the earth; we cannot assume that our earth is the center of the universe.

It was discovered long ago that the earth is in the periphery of something bigger, it is an

appendix of the sun, and even the sun is an appendix of a larger system, a galaxy of unknown extent.

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe.

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche.

We cannot even be certain that it is our own psyche; it might be, but there are many things in our unconscious, and we are by no means sure whether they really belong to us or to somebody else.

It is quite sure that we are somewhere swimming in the same river with everybody

else, and that certain contents are flowing and drifting in between individuals, so sometimes they are in me and sometimes they are in another.

Therefore in a desperate situation like this, the religious reaction is absolutely to the point; this woman must have something to cling to that lifts her out of the rush of the waters; otherwise she will be carried away.

If she wants to stop, to become reflective, if she wants to realize her inner vision, she must have a point d ’appui; she must have a point outside of the earth, where she can put in her lever.

And that is the Self, often symbolized as a star, the real center of the mandala.

Now she goes on: "I took it" (the star) "forth from my breast and laid it on the ground and knelt before it."

Here we learn that the star has been in her breast. And with what was it identical there?

Mrs. Baumann: It is the flame in anahata.

Dr. Jung: Yes, and the flame in the Tantric yoga is the vision of Ishvara, it is the germ of the supreme principle, of Shiva himself, the god, but in his most individual form; the individual light spark would be the star.

There are other synonyms in other religious systems.

In the Vedic hymns, for instance, this center is not called Shiva but Hiranyagharbha,

which means the golden germ.

It is also called the golden child, and the golden egg.

Of course compared to the sun, it is a star; the morning star often has the meaning of this star.

Now what does it mean that she takes the star out of her breast and lays it on the ground.

How can one take the Self out of one’s breast and kneel before it as if it were an idol?

Mrs. Crowley: It is in order to see it-as if she could become a kind of object outside of herself.

Dr: Jung: Yes, she objectifies that idea or intuition of the Self in a visible form and makes an

idol of it.

That seems to us almost heathenish, for we labor under the impression that we should not make images of sacred things, of the idea of God, for instance, because it would be idolatry.

Apparently her unconscious is in favor of it, however; it is here represented that she is even worshipping that intuition of the Self, as an objectified form. Now why should that be concretized?

Remark: She should meditate upon it, betrachten.

Dr: Jung: Yes, but first it must be objectified, concretized, and then follows Betrachtung, contemplation.

The word contemplation does not quite give the sense of the German betrachten, however, which means filling the thing with psychical stuff, making it full so that it carries.

That phase of contemplation follows, but we are concerned now with the objectification, the fact that she puts the symbol outside of herself.

What does that mean psychologically?

Dr: Harding: She disidentifies with it.

Dr: Jung: Exactly.

As long as you carry that symbol in your heart you are identical.

You can always say, I am that, it is inside myself, that is my intuition, so there is danger of its being identified with the ego, and then inflation invariably follows.

In rising from manipura, the fire region, to anahata, there is great danger of inflation because anahata is the air center.

There you approach the sphere of the gods, you are almost like a god of creation, breathing life into things and saying "I will."

Manipura does what it will with you, you are carried, but in anahata you can choose, you can take this way or that way.

So you are godlike, knowing the difference

between good and evil because you have understanding.

Always before, the gods produced thoughts and feelings, the breath of life, you got it from them, but now you are the producer yourself.

It was a great discovery, a tremendous achievement of consciousness, that man could

say, I think, I feel, I will do certain things, as it is a great discovery to a child when it first discovers that it can carry out a plan.

Therefore the danger in anahata of getting a tremendous inflation, of being filled with that wind.

You see, the wind which was blowing had been inside of gas bags, but now they are pricked and out comes the great wind; it must come from somewhere, it must come from an inflation.

The people before the war, the gas bags with prestige, have been pricked, and all the winds together make a tremendous storm.

But if you take the cause of the inflation out of your own system, that creative feeling when you say, "I will," it then becomes the wind of anahata.

The creed of the nineteenth century was: Where there is a will there is a way.

But that is what God says, and when it is his will, there is surely a way, for what he thinks or speaks, comes about, he makes ways.

You see, any ordinary human being who identifies with the creator thinks as if he were the creator, but if he succeeds in objectifying the creator as different from himself, then he himself, the gas bag, collapses; then he returns to human proportions and realizes that he is not the creator.

So in this moment of utter helplessness, when she is swept along by the wind, our patient understands that this is not her own choice nor her own doing, that she is in the power of an unknown will with an unknown design, and she makes an image of it, and even gives a name to it.

She calls it her star, her guiding principle that is leading her through the darkness and over the vast seas, and she worships that center.

Now we come to the contemplation, filling or giving life to a thing through contemplation.

Through meditation, Betrachtung, or adoration, she gives life to the guiding principle outside of herself.

That is prayer, through prayer you give life to the god, you make him strong.

This is an exceedingly primitive idea, but it has been the idea of mankind forever, that

through offerings, or the sacrifice of animals or fruits, or through the moral sacrifice of self-abnegation or humiliation in prayer, strength is given to the god.

The original idea was that it fed god.

You see such an explanation has nothing to do with the fact, in the sense that it could explain away the truth of the fact; it is simply a new interpretation of the same old fact.

Thousands of years ago the god was fed with the sacrificed sheep because people then thought that the god liked to eat mutton.

Later on they said that god liked the smell of burned meat, and not exactly to drink wine, but the smell of wine that arose with the smoke; they thought the god lived by the odor, the mere smell of things.

And still later our own god wanted our sacrifice in the form of prayer, our souls were the food that we submitted to him.

We don't use that terminology any longer because we have developed an idea of the divine principle which is far beyond the idea of feeding; it is just the other way round, we eat God in the communion, we eat the Host in which God dwells, and in that way we participate in the divine substance.

We return thus to exceedingly archaic ideas of cannibalism, and to old Egyptian ideas.

The Pharaoh was supposed to eat the small gods for breakfast, the middle gods for luncheon, and for dinner the great gods.

In other words, he drew all the gods into himself.

This Egyptian idea is at the base of the ideology and the symbolism of the communion.

But all these human attempts to find formulations have, as I said, nothing to do with the fact; in spite of all explanations or formulations, the fact remains that there is such a thing as exteriorization.

It is as if there were· a thing outside in matter that is not you, not ego; it is nonego, and you can put something into it by concentration, meditation by the right thought and the right deed, as the Buddhist says.

You can submit to it, it is a guiding function, whatever it is. That is the truth.

It does not matter what you call it, that is simply a fact, it is possible, it works.

An.cl that is what this woman tries quite naively; she symbolizes this act of devotion-or call it helpful magic-by the action of making an idol and putting it objectively before her eyes.

Now that is simply a formulation of the process, and the process is so real that if she could realize her vision and her actual situation, she would most certainly put that image

before her eyes in reality; she would naively paint a star and she would contemplate it and concentrate upon it, not with the assumption that she is filling that piece of paper with the star painted on it with her magic libido, as a primitive would assume, to her it would simply symbolize her submission.

For to descend to such a primitive level would really mean submission to a modern man; that he should perform the same action that a primitive man would perform, make a miserable little idol, knowing all the time it was no idol, that it was a piece of paper and some paint, an idea out of his own head, would mean great self-abnegation.

He may say he has to do it for Dr. Jung, that it is a part of his analysis, but a voice from within tells him, nevertheless, that it is exactly what a primitive would do, and that he is perfectly ridiculous to do it.

It is like the man who barked in the moonshine: he thought he was safe in doing it because he would know that he was not crazy, but then he did bark in the moonshine and he was crazy.

Mr. Allemann: Is this not like the Christian saying, that you have to become like children in order to go to heaven?

Dr. Jung: Exactly, it is that submission, that childlikeness, which is simply another term for primitiveness.

You see, any modern man who did such a thing in reality would either be an artist, or a fool, or it would mean self-sacrifice, a sacrifice of all inflation, a return to the most primitive conditions.

It is a purely ritual act, but with no church that sanctifies or codifies it; it is an uncodified ritual, with all the original merit.

For such an action has psychological merit.

The first act, then, is the unveiling of the idol, and then follows the phase of contemplation or adoration.

This woman was concentrating upon the star and she says: "I saw jagged red and black bands all around it, moving into it and seeking to cut it into pieces."

When one concentrates upon an idol, and is quite devout in the action, one exteriorizes

such an amount of living force into it that it begins to move.

In antiquity, when they prayed to the statue of the god, they touched its feet perhaps,

or they sometimes had steps leading up to the ear of the statue, where they whispered the prayer, making it as living as possible; through the devotion, it was said, they called the god in the statue, and he would then answer their prayers by winking or nodding his head.

Those people saw the statue move, and they took it as a miraculous answer.

That is the origin of the word numen, which really means winking at someone, it is a hint, as when the god shakes or nods his head to one; and numeinosus is almost a technical term, meaning a thing that is full of mana, of its own spontaneous, autonomous life, a thing that has power; therefore numen also means the power in the statue or the god.

But it would be the mana one has put into it through adoration or devotion, through sacrifice to the divine being in the statue.

Such things happen in reality.

There are plenty of similar legends from the Middle Ages where the mother of God or Christ nodded the head or blinked the eyes or spoke to the worshipper.

All those were real events insofar as people in the act of religious devotion concentrated upon the image to the extent that it took all their life into itself and so was able to move.

That is called a hallucination or illusion in the sthula aspect; in the sukshma aspect it means that the life force or libido is concentrated, and exteriorized into that unknown non-ego so that it begins to act, to work.

Now our patient sees in her vision the idol, her star, almost cut into pieces by red and black bands.

This is obviously a disturbance which comes from without.

What do these black and red bands mean?

Mrs. Baumann: It reminds one of the black sun with the red arms, it is the same color.

Dr.: Jung: Yes, and what did that mean?

Mrs. Crowley: It meant panic and destruction before.

Dr. Jung: But what has that to do with the star?

The star should be just the opposite, it should balance or counteract that.

Dr. Harding: It is the impact of the forces that were in the crowd before.

Dr. Jung: Yes, and coming out of the crowd, she is imbued with the forces working in that current; so when she contemplates the star, those destructive forces flow into it quite automatically and threaten to destroy the idol.

The collective movement is opposed to the concretization of the idea, the idea must be destroyed; otherwise the movement is no longer unconscious.

Nature cannot stand ideas, she is hostile to consciousness, because it disturbs the great unconsciousness in which things glide along smoothly; consciousness comes along and illuminates the darkness and upsets that smooth gliding movement of nature, so the

powers of such a movement are all against illumination.

Therefore people in this situation have no time to listen or reflect, they are too much caught by it.

And they don’t want to know what they are doing because of the fear of hearing something disagreeable; nobody wants to know that they are in a movement which is going straight to hell.

They are afraid of the interpretation that might be put upon it, or that their eyes might be opened to a danger which they prefer not to see.

The first effect, then, is that all those destructive forces flow into the image and

threaten it with destruction, as if she said to herself, "Oh well, in that turmoil, what does it mean after all? It is nonsense, it does not work."

You will find all these reactions beautifully described in religious books.

But we see that this influx of destructive forces now has a positive effect.

She says: Then I saw a new pale blue star grow out from the circle and hold in check the red and black teeth. The circle grew stronger and more distinct.

The jagged bands are now teeth.

And here we have the construction of the mandala again, which is particularly needed at this place.

Those points which threatened the star are now demoniacal jaws, against which she, or her star, is protected by the magic circle, which is growing stronger and more distinct.

This shows that the influx of the destructive powers has been checked by that vision; in other words, it shows that this principle holds water, it is not an illusion, it works.

The greater the danger, the stronger the onslaught of the destructive powers, the more this principle justifies its existence and also grows stronger.

All that is happening in a sort of semiconsciousness, it is not realized by the patient; it is like a movie passing before her eyes, and so things develop in a very natural and law-abiding way.

She does not interfere, she just watches it more or less. Carl Jung, Visions Seminar, Page 1148-1164

2 Alfred Kubin, German Expressionist artist and author of The Other Side, tr. D. Lindley

(orig. 1909; New York, 1967); see CW 6, par. 577.Jung, in a letter to Kubin, cites the book as "a classic example of the direct perception of unconscious processes" (Letters, vol. 1, p. 104, 19 Nov. 1932); Two Essays, CW 7, par. 342; CW 15, p::irs. 142, 194; and Dream Analysis, p. 141.

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=C9JJUR976WIM&dchild=1&keywords=visions+seminar+jung&qid=1633720

---

**A sickness disturbs you, your sleep is light. What are you suffering from? (2021-12-08 06:34)**

[paypal _donation _button border="5"]

[1]Black Books

1. I. 1923.

My soul, help me and tell me, did you see him?

S. Yes, I saw him in a new and unexpected form. Did I not say he hastened away to the mountains?

From there he comes in the form of a boy at puberty, whose first growth of beard had yet to appear.

A sickness torments him, his back hurts and he seeks help. Shyness won't let him speak, so you should speak to him first.

[I]. listen, my son, you have taken the form of my son, truly I saw it in a dream. Your eye is full of unconsciousness.

A sickness disturbs you, your sleep is light. What are you suffering from?

He: I suffer from my back. A rash has seized my skin; it burns me and the pain takes sleep from me.

Give me a salve, an ointment, to stop the burning.

[I]. Your sickness is peculiar, my son. How can I give you an ointment if I don't know when and how your sickness arose?

Tell me, how did your sickness begin?

He. It seems to me that it began a few days ago. A dream must have brought it on. A bad dream, a dream of the night, dreamt around midnight.

[I]. What did the evil dream say, and how did it make you sick?

He: I dreamt of hunting with great hounds,
A wolf fur from mangy wolves hung on my shoulder.
I held a spear in my hand,
A sword with a wide blade hung on my belt.
I hastened into the mountains, to the cloud forest,
Where bears live, bears with cubs,
I wanted to bring a young one to me to play with,
They are beautiful, woolly, funny, I wanted to lead it on the leash.
Then came the sickness from the mangy wolf fur.
I didn't know that the wolf was mangy, no one told me.
How will you heal my illness?

[I]. Your sickness has come from the dream.
An evil dream has brought sickness to you.
You wore a mangy wolf fur in a dream,
When you wanted to hunt bears with hounds,
When you wanted to pick up a young one for sport.
Now listen, I will interpret to you what happened: [r17/rr8]
It was a spirit wolf that your father slew.
A spirit wolf, with poisonous sickness living in its skin.
It wasn't a yellow, ordinary wolf,

Who howls in the snow forests and roams hungrily in the winter night.
It was a spirit wolf, and these bring sickness to men.
It happens from revenge for their death, since they always want to live.
They hunger until they find men and only human flesh feeds them.
Their mange comes from this.

He: My thanks! You took away the burning by chanting the sickness.
Yet tell me, how can a** dream bring me sickness?
I didn't wear the wolf fur on my physical body,
It came only at night, it was a dream image.
How can a dream image make me sick?

[I]. My son,
No ordinary dream has seized you.
You weren't sleeping in your arms while you saw a nocturnal image.
You yourself went to the mountain with lance and sword.
Covered yourself with the mangy wolf fur.
Scared wanderers and animals with whistling and yelling.
Slung a real hide on your shoulder,
You were your own father, the red-beard, the hunter of wolves and men.
Sickness came to you from this, my boy.
You wore the skin of your father.

He: Yes, I saw you, doctor, you spoke to me.
Clever words came from your mouth and reached my ear.
What did you utter: wisdom? How could I forget!
Appearance itself has carried me. It was no dream.
Never, wise man, will I again wear the hide of the wolf.
I have come to know how one is tied to the other.
Because I put on the skin of my father,
Because I hung the hide of the wolf on my shoulder,
Because I scared wanderers and animals with whistling and yelling,
Illness came stealthily from behind.
Thank you, you have chanted my illness,
The skin is smooth, all burning gone.
You spoke of wisdom? I have become wiser. The Black Books, Vol. VII, Page 230-231

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1LQTLLAF1RJJ5&dchild=1&keywords=jung+black+books&qid=1609246797&sprefix=j

---

**Carl Jung: Tuesday evening 6.40 my mother died in Kusnacht, Seestrasse. (2021-12-09 04:02)**

[paypal _donation _button border="5"]

[1]Black Books

1. I. 1923.

Tuesday evening 6.40 my mother died in Kusnacht, Seestrasse.

Pulmonary and cerebral embolism. Almost 75 years old.

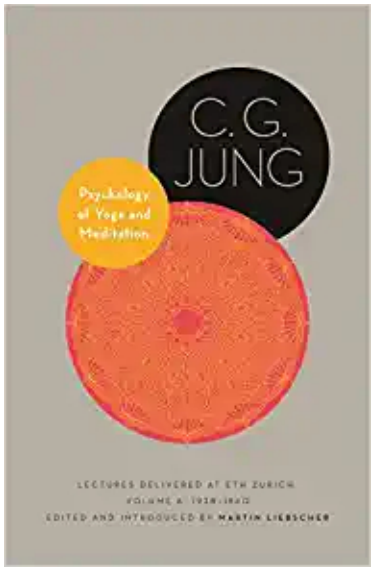
The agony was short. 2 seizures.

She died on the 2nd. Her last words were: "Oh God, make it short!" Carl Jung, The Black Books, Vol. VII, Page 232

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1LQTLLAF1RJJ5&dchild=1&keywords=jung+black+books&qid=1609246797&sprefix=j

**1939 26 MAY Lecture 5 Psychology and Meditation Yoga (2021-12-09 05:18)**

[paypal _donation _button border="5"]




[1]Psychology of Yoga and Meditation

1939 26 MAY Lecture 5 Psychology and Meditation Yoga

We began with a discussion of individual lines in Patañjali's Yoga Sûtra.

In them I tried to highlight the line of reasoning that we had already encountered in the symbolic series, but which is approached from a certain different perspective, namely from the standpoint of the so-called sâmkhya (or also Upanishad) philosophy.

This chiefly concerns the idea of the Self, the question of the Self's relationship to consciousness, and the concept of that ultimate state, which I have described to you as the dissolution of consciousness.

The line I read out to you last time concerns the question of technique, the psychological technique of dissolving the Self from the psychic systems, mainly from consciousness.

I want to read this section to you again.  We will dissect it into parts.  It is exceptionally difficult:

Worldly experience is caused by a failure to differentiate between the lucid quality [sattva-guna] of nature [prakriti] and the spirit [purusha].

From perfect discipline of the distinction between spirit as the subject of itself and the lucid quality of nature as a dependent object, one gains knowledge of the spirit. [YS 3.35, p. 68]

If the concepts one has of sattvam and purusha are not differentiated, then a certain psychic state arises out of this, which Deussen translates as the “world’s pleasure” and Hauer as “eating the world.”

Before we can understand this line, we must know what is meant by the terms sattvam and purusha.

I wrote up for you last time the three gunas to which sattvam belongs.

Deussen uses the term “factor,” while Garbe, who is particularly at home in Sanskrit literature, uses the expression “constituents.”

In fact, it is impossible to properly translate the expression guna. I prefer not to translate it at all.

The three gunas are: sattvam, rajas, and tamas. Sattvam has the meaning of brightness, light, directed upwards; thus a state.

Tamas is the opposite: the dark, darkness, heavy, also a state. These are obviously opposites.

Rajas is in-between, being dissatisfaction, energizing, because energy resides in dissatisfaction. This is something dynamic.

The dynamic emerges from opposites.

There are opposites, and wherever those are present, there is energy, the unifying process.

Wherever hard and soft, cold and warm, low and high collide, energy is the result, a propulsive force.

This is a compensatory process.

I believe that it is very difficult to give a fitting translation without psychological understanding.

I can use the term “constituents” because you will repeatedly encounter it in the literature.

In translations of the Bhagavad-Gîtâ only the word guna is used.

There, in Krishna’s teaching, we learn what liberation from the gunas means.

Our text says that one must discriminate between the concept of the sattvam and purusha—i.e., what is bright, light, easy—from the Self. In his text Yoga als Heilweg [Yoga as a path of healing], Hauer translates sattvam as “luminous world substance.”

So, more than substance, a sort of ether. Therefore sattvam is translated as ethereal body, but only in a figurative sense.

Here the idea is that normally one cannot discriminate between this luminous substance and the purusha.

Purusha is a very ancient description for what Deussen describes as the “subject of knowledge, liberated from everything objective.”

I am not certain whether this expression is appropriate, that is, I have my doubts about it.

Because it expresses logically something absolutely alien to the spirit of the East.

The Eastern spirit does not engage in logic, it is perceptual and intuitive.

Purusha is better rendered as primal man, man of light, phôteinós or luminosum. That would be closer to it.

We have a number of similar ideas in the West: the mystical Christ is a purusha, or Christ as the second Adam, an ancient Christian proposition—that is purusha: Adam is in every man in his primary form as a sensory phenomenon, and appears in a secondary form as a man of light, in the so-called redemptive form.

In this line Patañjali is attempting to formulate the fact that while one does not differentiate between sattvam and the concept of the purusha, all the same one must make this differentiation. Which raises the important question: what is sattvam?

How can we understand this psychologically?

To do so, we must understand more precisely what this sattvam represents in Indian philosophy.

I am adding a further concept to all this: aside from the purusha, the primal man or man of light, there is a further, feminine principle: the so-called prakriti.

This is nature or matter, the material phenomenon, also described as Shakti in another context.

This is materia, the mater natura. In Tibetan and Tantric mythology, Shakti is always represented in an intimate embrace with Shiva, the creator of the world, also corresponding to the purusha.

The purusha is always said to be combined with the prakriti, so they are together like a drop of water upon a lotus leaf, where it famously retains its round form and does not moisten

the lotus leaf.

In this case it is not one with the phenomenon but is quite outside of it.

When the purusha is combined with the prakriti, which is always the case, it serves the sattvam as a lamp in the darkness.

If it comes down into matter, it is sort of in its own darkening.

In Manichean thought, this means the man of light being drawn down into the demonic abyss of the world.

It is like the descent of Nous who is desired by Physis. Nous gazes down into the darkness and glimpses his reflection.

Attracted by this, the loving arms of Physis reach him, entwining him and pulling him down.

It cannot be ruled out that these gnostic ideas were associated with India, as there was some traffic with the Near East from ancient times.

It was not only material goods but also spiritual ones that made their way to the West via the trade routes across the Red Sea.

Hence the various similarities in Indian and Greek mythology, e.g., with Pythagoras or Apollonius of Tyana, who is supposed to have made a great journey to India to explore the mysteries there.

These developments of spiritual connections are probably historical.

So when the purusha has come down into the darkness of the prakriti and then serves as a lamp to the sattvam, this is obviously a description of the unrecognized Self within man, who employs consciousness in order to orient himself in the darkness of his world.

So we can say that this sattvam is a luminous psychic substance. It is the dim light of human consciousness.

It functions in a similar way as the cittam in the later parts of the Yoga Sûtram.

This concept is mostly translated as consciousness, corresponding to what we would translate as an active state of consciousness.

This is not only passive awareness but an active achievement that causes us to grow tired and that we must interrupt from time to time with sleep because it is exhausting work to remain conscious.

That is why most people are not always completely conscious, in order to conserve energy.

Primitives must be consciously unconscious, having to sit still for hours in order not to

think, although they do not sleep.

So when the purusha, this man of light, is located in the prakriti, it is not unitary but multiple.

When it enters into material phenomena it splits into very many different figures.

So in one text it is called the “twenty-fifth.” Again, this is extremely peculiar.

The description simply says:

the purusha is in the state of interwovenness with materia. Then he is the twenty-fifth, that is, he is one of twenty-five likenesses.

As one who is bound, he is called the twenty-fifth, but as the twenty-sixth, he is free and is one.

When he is freed from the manifold state, he returns to his original unity and is simply always the unity of the many, whether he is in the bound state or not.

The unity is then simply latent, that is, it depends on our perspective as to whether we regard the purusha as a multiplicity or as a unity.

It is the one Self in every individual where this Self is apparently distinct.

This multiplicity is portrayed in a Chinese text: The yogi sits in meditation [dhyâna] and five figures arise like smoke out of his head, who in turn also split into another five figures.

This is the knowledge of the splitting of the purusha into many figures.

The unity of the purusha is an intuition in Eastern meditation about the nature of man.

It is understood that all are only one and that the Self of man, despite all differences, is only ever the one.

We find this idea in the philosophy of the Upanishads in the concept of the âtman.

This is the Self of the personality.

The person (purusha), not larger than a thumb, dwelling within, always dwelling in the heart of man, is perceived by the heart, the thought, the mind; they who know it become immortal.

The person (purusha) with a thousand heads, a thousand eyes, a thousand feet, having compassed the earth on every side, extends beyond it by ten fingers’ breadth.

At the same time, it is simply the general being of the world.

So the purusha is also the individual being, but at the same time the mahâ-purusha, i.e., the great soul of the world, exactly like the âtman.

The idea of sâmkhya philosophy is that the purusha is always connected to matter.

This state is described as samyoga (being yoked together, connected, fettered, bound).

Without this connection with the purusha, the prakriti is absolutely inactive.

It unfolds under the influence of, and the causal connection with, the purusha, the man of light. Out of this arises the so-called samsâra.

This is the result of births, the cycle of existences in which the prakriti unfolds.

The purpose of this unfolding in samsâra is to transmit self-knowledge to the purusha through the fullness of phenomena.

This is why the prakriti is also portrayed as a female dancer who reflects the fullness of the world, and dances before the purusha so that the purusha can acquire self-awareness out of this fullness.

Despite its necessary unconnectedness, the prakriti is linked with the purusha by a bridge.

The idea of the bridge is probably a concession to understanding.

One could of course not imagine this enormous paradox of combined disparateness.

It is incredibly difficult for people to think paradoxically. But such ideas are always necessarily paradoxical.

That is why one seeks mediating ideas that mitigate this paradox, and create a bridge between the irreconcilable opposites of the prakriti and the purusha.

The connecting link is now thought of as the subtle body, a finely ethereal body, which the purusha forms with the elements of the prakriti around the sattvam.

This linking body is described as lingam. The word is also used for phallic symbols and actually means appendage, marker, label.

Any sort of marker that describes something, that is lingam.

A special description is then linga-deha, i.e., the classic description for the subtle body, that is, the symbol of the inconceivable purusha plus prakriti, which is then pure and substantially concrete.

Between them stands the lingam as bridge within this psychic body, a half-substantial and half-spiritual phenomenon.

Such is the ancient division harmonic with the Eastern way of seeing, and familiar to us in the West as well: prakriti, which is the body, purusha, which is the spirit; and linga-deha, the subtle body or the psyche, inclusive of consciousness.

The concept of the purusha is related to all central Brahmanic ideas.

So, in many places the purusha is identical with the concept of the Brahman, of the absolute being.

Here is how one of the Upanishads puts it:

Now that golden person, who is seen within the sun, with golden beard and golden hair, golden altogether to the very tips of his nails, Whose eyes are like blue lotus's, his name is ut, for he has risen [udita] above all evil. He who knows this also rises above all evil.

Rik and Sâman are his joints, and therefore he is udgîtha.

And therefore he who praises him [the ut] is called the Ud-gâtri [the out-singer].

He [the golden person, called ut] is lord of the worlds beyond that [sun], and of all the wishes of the Devas [inhabiting those worlds].

The sun is symbol for Brahman. It is a typical perspective that the gods are also seen as prakriti.

Man, perceived in the innermost eye, rules over the gods:

Now the person who is seen in the eye, he is Rik, he is Sâman, Uktha, Yagus, Brahman.

The form of that person [in the eye] is the same as the form of the other person [in the sun], the joints of the one [Rik and Sâman] are the joints of the other, the name of the one [ut] is the name of the other.

He is lord of the worlds below that [the self in the eye], and of all the wishes of men.

Therefore all who sing to the vînâ [lyre], sing him, and from him also they obtain wealth.

This constitutes a reversal. First, in the innermost of the sun, and now in the innermost of the eye.

Reflected in the so-called pupilla, you see the small human form.

The observer sees himself in the eye, in the pupil, of the other.

Pupilla is a diminutive and simply means "little doll," thus a small human figure seen in the eye.

This used to be naively conceived of as a soul image.

Thus, the personal and suprapersonal Brahman is both the soul of the world and the in-

dividual soul.

In another text, the purusha is compared with Prajâpati: on the one hand, he is the wheel of the world order in heaven, where the days and nights stand as sons, and on the other hand is the lower sphere, where he is the world-illuminating sacrificial fire.

He is the year and the sacrifice at the same time.

In Vedic thought the cosmic celestial world order is reflected in the earthly ritual world order, and specifically in the order of the sacrifice.

In our Western religious practices, we also have the affiliation of time qualities with particular festivals.

Originally these were nature rites oriented on what happens in the heavens.

People used to live in an absolute participation mystique: for example, the Mexican Pueblos are still convinced today that the sun cannot rise if they do not perform rites to facilitate that.

The leader of a tribe once wrote that Americans should cease their destructiveness because otherwise they would find that in ten years the sun would no longer rise.

For they, the sons of the sun, are responsible for the rising of the sun.

It is the same with Rostand's Chantecler, who believed that the sun would rise only because he crowed.

Someone made a bet with him that the sun would still rise, but in the last moment he crowed again, and the question was not settled.

However, this is not a ridiculous notion but a very clear mythical residue of that time when our consciousness was still absolutely captivated by objects and incapable of elevating itself in any way above objective events, where man found himself in a participation mystique and was

unconsciously still identified with the whole of nature, as Lévy-Bruhl said, because that inhered in the quality of time.

With such incorporation of time into nature, one could do only one thing and nothing else.

This idea underlies the whole of astrology.

In the healing arts one has it in sympathetic cures and methods, and in the natural philosophy of the Middle Ages it was the correspondentia: as above, so below.

Man is himself a cosmos: he is the microcosm and the world is the macrocosm.

So the whole of human experience was seen in man's own passage of time, in his most routine actions as an expression of the course of nature.

Absolute identification with the course of nature: such was the experience that people of this time discovered and then incorporated into ritual.

This primal state was the ordered, lawful state, and if man were to cease living and acting in accordance with nature, or stop being born and dying, then nature would be chaotic.

At the moment where consciousness separated from the natural course of events, disorder came into the world; even though now we still imagine that we possess far more order, this is order created by people, not by nature.

So the idea of the purusha in the form of Prajâpati is likewise the year, or time itself and the ritual order of life:

Prajâpati bethought himself, “Verily, I have created here a counterpart of myself, to wit, the year”; whence they say, “Prajâpati is the year;” for he created it to be a counterpart of himself:

Prajâpati pondered: verily I have created the year as the image of myself.

And in that he gave his own Self to the gods, he created the sacrifice as the image of himself.

Having given himself up to the gods, he created that counterpart of himself, to wit, the sacrifice: whence people say, “The sacrifice is Prajâpati”; for he created it as a counterpart of himself.

He himself is time, therefore Prajâpati also bears the name time.

Through the operation of sacrifice and through Prajâpati’s self-surrender to the gods, he created the sacrifice as an image of himself.

And now: the gods belong to phenomena, to mâyâ.

Because he has surrendered himself to phenomena, i.e., to the world, therewith he created the sacrificial fire, the luminous, illuminating sacrificial fire upon the earth.

This is purusha. In the ritual action lies the action of primitive man.

You find this with quite primitive people such as the Palaeolithic aboriginal people of Australia.

There, the aboriginal peoples from primordial time are great-grandfathers who created the whole of nature, from whom the trees, plants, and animals originate that made the world.

These ancestors, described by Lévy Bruhl as archetypes, are reiterated in the ritual lives of these tribes. year a certain ceremony must be conducted so that the grass grows, the streams flow, so that the rains come.

And it is their view that if these ritual actions are not carried out, the cosmic order would cease.

Then the grass would no longer grow, no more rain would fall, man is no longer connected with primordial time.

He is now only in his own time but cut off from primordial time.

This primordial time is the time that existed before time. It is the time that is always there when we have time.

It is eternal time, which runs alongside our time.

The word for this is altjiranga mitjina.

Aira is the dream, the unconscious; it is also the place beyond, in which the ancestors, the primeval men live.

Prajâpati is in fact a time that has world-creating significance.

If we want to express this in a modern way, then it is Bergson's durée créatrice.

This is in fact the only intuition in the whole of Bergson's philosophy, and with it he discovered what Proclus had already said: wherever there

is creation, there is also time.

The god of the Neoplatonists was called Chronos. He was a god of fire, light, and time.

Equally, he was the first cause of all things, therefore the creator of the world, the demiurge. It is the same in gnosticism.

There, the creator of the world has the name Abraxas.

If we insert the numeric value of the letters of the word "Abraxas" in Greek, is the result: the creative cycle, the course of the years.

This idea also plays a great role in the Mithraic mysteries.

The Mithraic temple on the Saalburg has an Aion, which is the unendingly long duration.

This comes from the Persian: Zurvan Akarâna. Aion was represented as a dragon with a lion's head.

This idea of the purusha reaches back into the very beginnings of human thought and represents an identification with nature which has long since become foreign to us. Carl Jung, Psychology and Yoga Meditation, Page 219-228

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=7MX10JS6HLXO&dchild=1&keywords=psychology+of+yoga+and+med

---

## 1939 2 JUNE Lecture 6 Psychology and Yoga Meditation (2021-12-10 04:02)

[paypal _donation _button border="5"]

[1]Psychology of Yoga and Meditation

1939 2 JUNE Lecture 6 Psychology and Yoga Meditation

I completely forgot to say at the beginning of this lecture that if you have any questions you'd like to ask me, please feel free to do this in the form of a letter.

Or give me a note with your "well-formulated question." I will do my best to reply to you.

Last time we spoke about the purusha and I cited all sorts of parallels to show you in what contexts this concept occurs in Indian philosophy.

I emphasized that it is first identified with the Brahman, thus with the ultimate of all world beings, and then with the Prajâpati, the creator of

the world, who is simultaneously time, in fact he is Bergson's durée créatrice.

He is the year; he is the womb of time, out which all being arises.

Then he is the sacrifice, the fire, that which has created himself as a likeness of himself.

You can already see there the connections with Western Christian ideas.

This purusha has parallels with the mystical ideas about Christ that evolved in the West. I mentioned to you the parallels with Neo-Platonic philosophy where the actual creator god is Chronos, or the time-god, who is simultaneously the god of fire, of creative fire, and of light.

He demonstrates the symbolic attributes that are typical of these gods.

Today we want to return to the text of the Yoga Sûtra once again.

With our hard-won ideas of purusha and sattvam, we now want to try to get closer to the meaning of the complicated words of Patañjali.

So we must consider the following factors:

Purusha: Unity

Gunas Sattvam Rajas Tamas Prakriti manifold world of phenomena

So, on the one hand, we have purusha, on the other prakriti.

This is the world of material phenomena, the manifold phenomenal world.

Purusha is the unitary, always conjoined with the prakriti, the masculine conjoined with the feminine, but never mixed.

Through the togetherness of purusha and prakriti, a living psychic being emerges that has certain characteristics, the so-called gunas:

Sattvam = all that is luminous, light, rising up Rajas = compelling, passion

Tamas = dark, darkness, heavy

This creates a type of energy.

These are opposites, between which energy manifests, that is, the living affairs of the world are an energetic process.

These are characteristics that the psyche formulated out of the presence of pairs of opposites. Out of these opposites all actions arise.

If hot and cold do not come together, no process takes place. If the world had only light, it could not exist.

Darkness on its own does not exist, and if there were only cold, the same would be true.

These are psychological facts that man has projected into things since time immemorial. That is how we conceive of the world.

This is what propels us.

A moral conflict, for example, consists of a pair of opposites that compels us to a certain ethical behavior: on the one hand is desire and on the other hand, a certain conscience.

If these contradictions did not exist, nothing would happen. One would become inactive.

All compelling moments in human life are therefore moments of conflict. Everything that moves within us arises out of these conflicts.

By dint of these characteristics, purusha and prakriti are conjoined.

However, this begs the question as to why the text mentions only sattvam, but not tamas and rajas?

I will read you both translations once again.

Deussen translates it thus: The non-differentiation between the representations of sattvam (as proponent of the prakriti) and of the purusha, which are both absolutely distinct, is pleasure [and suffering]: … [YSD 3.35, p. 532]515

Hauer translates it as: “Man-in-himself” and the “luminous world substance” which forms the

organ of the mind are eternally unalloyed.

“consumption of the world” by the “man-in-himself” is made possible by the fact that “luminous world substance” and “man-in-himself” are not differentiated in the conscious mind. [YSH, 3.35, p.108]

The meanings are the same, but one cannot see this straightforwardly. Hauer translates it far more literally.

He also translates the word purusha and the concept of pleasure in a more literal way: it is in fact the devouring, the engorgement of the world, taking the world into oneself, the consumption of the world.

And he translates sattvam as luminous world substance, this is literal: the light side of world matter.

Prakriti is the material phenomenon of the world, and sattvam is its positive aspect, its light aspect.

But since these are psychic phenomena, then it says, it is simply the light part of our psyche, namely our consciousness.

The other is unconscious.

Tamas is unconscious, for it is darkness. Rajas is energy, described in modern times as libido. Mostly also unconscious.

We do not know from where an impulse, a compulsion suddenly appears.

The source of the drives resides in darkness. So one could, with Hauer, translate sattvam as consciousness.

Therefore if one does not differentiate the purusha from sattvam, then purusha is bound through the sattvam to the prakriti, to the world of phenomena.

Then he’ll eat the dust, to quote Goethe.

And this consumption of the world is the source of suffering, from which yoga promises to free man.

Yoga therefore demands that the differentiation should be made between purusha and sattvam and that one recognizes that sattvam comes from prakriti.

Psychologically, this means that one should differentiate between purusha and sattvam, in other words, between Self and I, because

otherwise a connection with prakriti, the world, enters in which also devours one, as one devours it.

For the more one eats of the world, the more the world eats one.

So the non-differentiation of sattvam and purusha means the same as the eating of the world, which is yet the source of suffering.

Now he continues (after Deussen): …—knowledge of the purusha is achieved by the application of total discipline upon one's own interest [i.e., the purusha] which is distinct from the other's interest [i.e., the prakriti]. [YSD 3.35, pp. 532–533]518

Hauer renders this: One acquires knowledge of the "man-in-himself" through application of total restraint for the purpose of this consumption for the "other" and one's own distinct purpose. [YSH 3.35, p.108]519

The meaning of both translations is that one uses yoga for mastery, yoking, containment of the drives, of the kleshas, so that the other's interest in the prakriti is separated from one's own interest in the purusha. In other words: knowledge of the purusha arises through the containment of the energies of the drives manifesting in the world.

Here I'll give you some parallels that demonstrate this: the contrast between tamas and sattvam is the primal pair of opposites.

The texts mostly speak only of the differentiation of the gunas, e.g., Krishna's admonition to Arjuna from the Bhagavadgîtâ:

The Vedas speak of three Gunas: nevertheless, O Arjuna be thou indifferent concerning the three Gunas, indifferent towards the opposites (nirdvanda), ever steadfast in courage.

There is a technical term in the philosophy of yoga for describing this freedom from the opposites. This is the expression nirdvandva.

In an old text, the Book of Manu, it says that the creator of the world created the opposites in order to bring about differentiation:

Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creature to be affected by the pairs [of opposites], such as pain and pleasure.

In the Kulluka commentary, further pairs of opposites are named: desire and anger, love and hate, hunger and thirst, sorrow and delusion, honor and disgrace.

"Beneath the pairs of opposites must this world suffer without ceasing."

Now it is an essential ethical task not to be influenced by the opposites, but to rise above them, because liberation from the opposites leads

to redemption. In the spirit of the Yoga Sûtram, it means that if one separates from the sattvam, one comes to the purusha and finds redemption in the being of the world.

I repeat this from the Book of Manu:

When by the disposition [of his heart] he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.

He who has in this manner gradually given up all attachments and is freed from all pain [of opposites], reposes in Brahman alone.

And, in a Kaushîtakî-Brâhmana-Upanishad, it is written of the one who knows about this:

… and there shakes off his good and evil deeds.

His beloved relatives obtain the good, his unbeloved relatives the evil he has done.

And as a man, driving in a chariot, might look at the two wheels (without being touched by them), thus he will look at day and night, thus at

good and evil deeds, and at all pairs. Being freed from good and freed from evil he, the knower of Brahman, moves towards Brahman.

Another passage from the Tejobindu-Upanishad reads:

Whosoever overcometh desire and anger, the cleaving to the world and the lust of the senses; whoso maketh himself free from the opposites, and relinquisheth the feeling of self (above all self-seeking), that one is released from expectation.

And in the Mahâbhârata, Pandu, who wishes to be a hermit, says:

Clothed with dust, housed under the open sky, I will take my lodging at the root of a tree, surrendering all things loved as well as unloved, tasting neither grief nor pleasure, forfeiting blame and praise alike, neither cherishing hope nor offering respect, free from the opposites (nirdvanda), with neither fortune nor belongings.

Hence we see the universal idea, which still exists today in India.

The question is, what does this actually mean psychologically?

Through the containment of the drives the outflow is suppressed, the eye is turned away from the world.

One differentiates oneself from one’s own desire for the world by liberating oneself from the attachment to and relationship with the world.

It is through this withdrawal that by necessity what is authentic appears, namely one’s own will and its contents, and for the Indian that is the purusha.

It is at this point that we in the West immediately fall for the delusion that by one’s own will nothing other is meant than the I.

For we imagine that whoever removes himself from the world remains in his I.

To an Indian mind, however, he does not remain in his I but he comes into the purusha and he becomes what he always has been: the purusha.

Such an assertion as is made by Indian thinkers is possible only on the basis of the specific Indian psychology, which is different from ours.

We must not imagine that we can simply grasp the nature of Indian psychology with our consciousness. Impossible.

The essential difference resides in the structure of consciousness: Western consciousness is an absolutely egoic, definite consciousness, which is different in many respects, especially as regards the intensity of Eastern consciousness.

These people do not need very much in order to pass from a quasi-conscious state into an unconscious one.

That would require a real struggle and a great effort from us.

It is much more a propensity of the East, it comes more naturally to them.

For it is a matter of daily exercise in which they retreat and go into a corner to do yoga and meditate, that is, they get into a void state of consciousness, which has an exceptionally favorable effect on their consciousness.

You find the same in China or Japan. There's something to it.

Some Western people would benefit from this and would be better off doing this than going to the movies.

Our neurasthenia stems from the hectic hustle in which we do not come to ourselves.

This void that manifests: this is the purusha; it is the emptying out of the I.

Of course, in the West we don't have any such parallels with this sort of phenomenon in our modern philosophy. In the East, yoga is not exactly what we would describe as a religious matter.

An Indian would laugh at us if yoga were considered a religious act.

It is completely banal and quite as ordinary as brushing our teeth is with us; it is not exaggerated or even hysterical.

With us, it is commonly rather unusual people who bother about these things, but there it is a science.

The whole mysterious fuss over yoga in the West is seen as ridiculous in the East.

These people are trained through education and habit to transport themselves into the void through corresponding education, breathing exercises, sitting exercises.

When we do these things they are simply meaningless acrobatic contortions.

One must take it like breathing exercises, as a technical matter.

It has nothing to do with religious preaching. All these hatha yoga exercises are means of achieving the state of emptiness.

It is the sinking into what we describe as an unconscious state, but which in the East is described as a higher consciousness.

Purusha is a super-consciousness. This is why it is almost impossible to translate the term “unconscious” into Hindi.

There is a term: bodhi, i.e., enlightenment, a higher or super-consciousness, an extended superhuman consciousness, namely the consciousness of purusha.

Now here in the West we have some medieval parallels with this concept, namely in Meister Eckhart.

In his meditation “On the Abandonment of Things” he says:

People say: “O Lord, how much I wish that I stood as well with God, that I had as much devotion and peace in God as others have, I wish that it were so with me!” Or, “I should like to be poor,” or else, “Things will never go right for me till I am in this place or that, or till I act one way or another. I must go and live in a strange land, or in a hermitage, or in a cloister.”

In fact, this is all about yourself, and nothing else at all.

This is just self-will, only you do not know it or it does not seem so to you.

There is never any trouble that starts in you that does not come from your own will, whether people see this or not.

One’s own will, this self-seeking to which Meister Eckhart refers, this is Western language; to be precise, this is the I, certainly not the purusha, but the self-seeking of Western consciousness.

We can think what we like, that a man ought to shun one thing or pursue another—places and people and ways of life and environments and undertakings—that is not the trouble, such ways of life or such matters are not what impedes you.

It is what you are in these

things that causes the trouble, because in them you do not govern yourself as you should.

Therefore, make a start with yourself, and abandon yourself. These matters are prakriti.

The I-consciousness that one should abandon is sattvam.

Truly, if you do not begin by getting away from yourself, and abandon yourself, wherever you run to, you will find obstacles and trouble wherever it may be.

People who seek peace in external things—be it in places or ways of life or people or activities or solitude or poverty or degradation—however great such things may be or whatever it may be, still it is all nothing and gives no peace.

People who seek in that way are doing it all wrong; the further they wander, the less will they find what they are seeking.

They go around like someone who has lost his way; the further he goes, the more lost he is.

Then what ought he to do? He ought to begin by forsaking himself, because then he has forsaken everything. This is self-abandonment.

If I abandon sattvam I have also abandoned all things with it (prakriti).

If I succeed in differentiating between the egoic consciousness within me, which is naturally always bound to objects, and the objects themselves, then it is possible to reach the purusha.

Truly, if a man renounced a kingdom or the whole world but held on to himself, he would not have renounced anything.

What is more, if a man renounces himself, whatever else he retains, riches or honors or whatever it may be, he has forsaken everything.

About what Saint Peter said: “See, Lord, we have forsaken everything” (Mt. 19:27)—and all that he had forsaken was just a net and his little boat—there is a saint who says: “If anyone willingly gives up something little, that is not all which he has given up, but he has forsaken everything which worldly men can gain and what they can even long for; for whoever has renounced his own will and himself has renounced everything, as truly as if he had possessed it as his own, to dispose of as he would.”

For what you choose not to long for, you have wholly forsaken and renounced for the love of God.

One has abandoned it for God’s sake, that is, for the sake of the purusha.

That is why our Lord said: “Blessed are the poor in spirit!” (Mt. 5:3), that is, in the will.

And no one ought to be in doubt about this; if there were a better form of living, our Lord would have said so, as he also said: “Whoever wishes to come after me, let him deny himself” (Mt. 16:24), as a beginning; everything depends on that.

Take a look at yourself, deny yourself. That is the best of all.

You should know that there was never any man in this life who forsook so much that he could not still find more in himself to forsake.

There are few people who see this to be true and stick by it.

This is indeed a fair exchange and an honest deal:

By as much as you go out in forsaking all things, by so much, neither less not more, does God go in, with all that is his, as you entirely forsake everything that is yours.

Undertake this, and let it cost you everything you can afford. There you will find true peace, and nowhere else.

So this contemplation is a direct parallel with this Yoga Sûtram.

But it is in a Western sense parallel with our exceptionally egoic consciousness.

The West is combined in a way with the prakriti, which was never the case in the East.

When compared with our consciousness, Eastern consciousness is darker. We would say that of course.

An Eastern man would certainly not say that, for when compared with what he is conscious of, we are in the dark.

Meister Eckhart has another term related to this: the concept of detachment.

This is directly a differentiation between purusha and sattvam. In a very illuminating sentence, he says in his meditation about detachment:

I have read many writings of heathen philosophers and sages, of the old covenant and of the new, and have sought earnestly and with diligence which is the best and highest virtue whereby a man may knit himself most narrowly to God and wherein he is most like to his

exemplar, as he was in God, wherein was no difference between himself and God, ere God created creature.

And having approfounded all these scriptures to the best of my ability, I find it is none other than absolute detachment from all creatures.

As our Lord said to Martha, “unum est necessarium,” which is as good as saying, He who would be serene and pure needs but one thing, detachment.

Our doctors sing love’s praises, as did St. Paul, who said, “Whatsoever things I do and have not charity I am nothing.”

But I extol detachment above any love.

First, because at best love constrains me to love God.

Now it is far better my constraining God to me than for me to be constrained to God.

My eternal happiness depends on God and me becoming one; …537

This the union with the purusha.

[…] but God is apter to adapt himself to me and can easier communicate with me than I can communicate with God.

Detachment forces God to come to me, and this is shown as follows. Everything is fain to be in its natural state.

But God's own natural state is unity and purity and these come from detachment.

Hence God is bound to give himself to a heart detached.—Secondly, I rank detachment above love because love constrains me to suffer

all things for God's sake: detachment constrains me to admit nothing but God.

Now it is far better to tolerate nothing but God than to suffer all things for God's sake.

For in suffering one has regard to creatures, …

This is the prakriti. … whence the suffering comes, but detachment is immune from creature.

Further, that detachment admits of none but God I demonstrate in this wise: anything received must be received in aught.

But detachment is so nearly naught that there is nothing rare enough to stay in this detachment, except God.

He is so simple, so ethereal, that he can sojourn in the solitary heart. Detachment then admits of God alone.

That which is received is received and grasped by its receiver according to the mode of the receiver; and so anything conceived is known and understood according to the mind of him who understands and not according to its innate conceivability.

And humility the masters laud beyond most other virtues.

I rank detachment before any meekness and for the following reasons.

Meekness can be without detachment but complete detachment is impossible without humility.

Perfect humility is a matter of selfnaughting; but detachment so narrowly approximates to naught that no room remains for aught betwixt zero and absolute detachment.

This is the void or shûnyatâ. Wherefore without humility is no complete detachment.

Withal two virtues are always better than one.—Another reason why I put detachment higher than humility is this: humility means abasing self before all creatures and in that same abasement one goes out of oneself to creatures.

But then man is trapped once again in the prakriti through humility. But detachment abideth in itself.

Now no going out however excellent, but staying in is better still.

As the prophet hath it, “omnis gloria filiae regis ab intus,” the king’s daughter is all glorious within.

Perfect detachment is without regard, without either lowliness or loftiness to creatures: it has no mind to be below nor yet to be above; it is minded to be master of itself, loving none and hating none, having neither likeness or unlikeness, neither this nor that, to any creature; the only thing it fain would be is same.

But to be either this or that it does not want at all. He who is this or that is aught; […]541

So as you see this is prakriti. […] but detachment is altogether naught. It leaves things unmolested.

Here someone may object, But surely in our Lady all the virtues flourished in perfection and among them absolute detachment.

Now granting that detachment is better than humility, why did our Lady glory in her lowliness instead of her detachment, saying, “quia

respexit dominus humilitatem ancillae suae”: “He regarded the lowliness of his handmaiden?”

I answer that, in God there is detachment and humility as well, so far as virtues can be attributed to God.

Know, it was his loving meekness that made God stoop to enter human nature while it remained within itself as motionless, what time he was made man, as it was while he created the heavens and the earth, as I shall show you later.

This describes the mixing and at the same time the detachment from the purusha, the droplet on the lotus leaf.

In this way God entered into creation without being affected by it in his innermost.

And seeing that Our Lord when he chose to be made man did persist in his motionless detachment, by the same token did our Lady know that he expected her to do the same, albeit for the nonce he had regarded expressly to her lowliness and not to her detachment.

So remaining unmoved in her detachment she yet gloried in her lowliness and not in

her detachment.

Had she but once remembered her detachment to say, “He regarded my detachment,” her detachment would by that have been disturbed and would not have been absolute and perfect since a going forth has taken place.

Any event, however insignificant, will always cause some troubling of detachment.

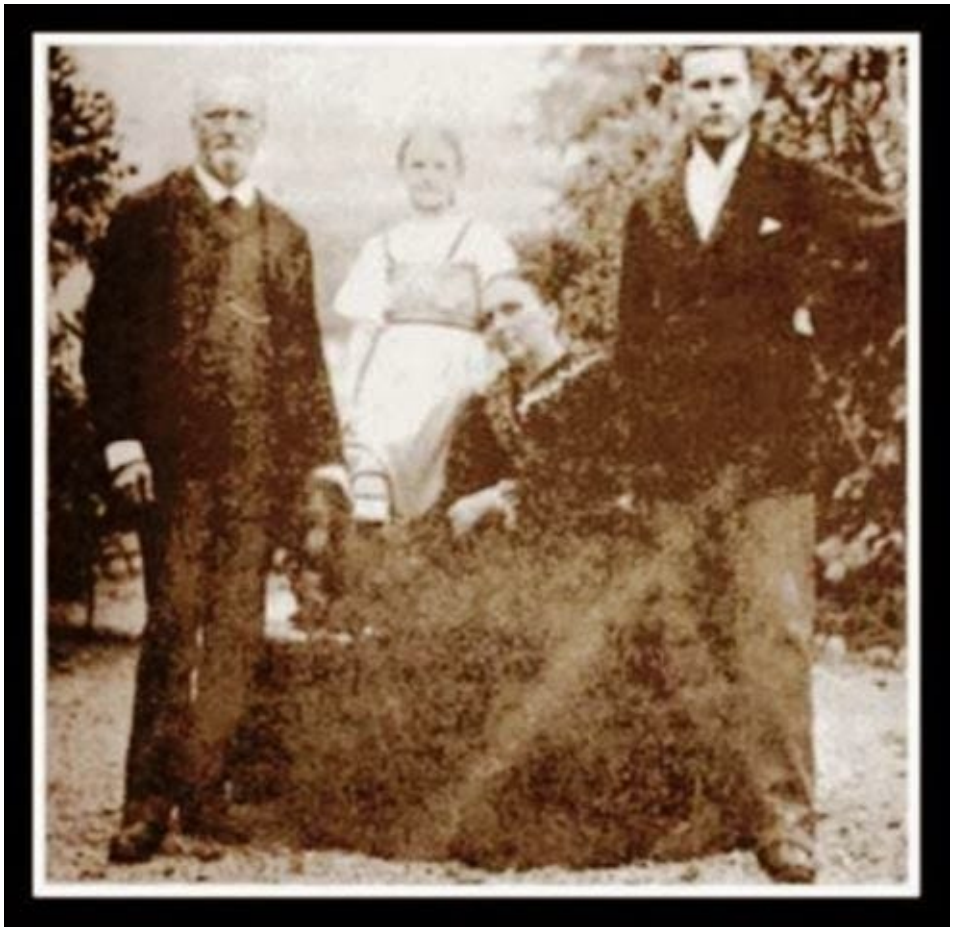
There you have the explanation of our Lady’s glorying in her lowliness instead of her detachment. Quoth the prophet, “audiam, quid loquatur in me dominus deus,” “I will be still and listen to what my God may be saying within me,” as though to say, if God would parley with me then he must come in for I will not go out. It is Boëthius who exclaims, “Ye men, why do ye look without for that which is within you?” Carl Jung, Psychology and Yoga Meditation, Page 229-240

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=7MX10JS6HLXO&dchild=1&keywords=psychology+of+yoga+and+med

---

**before sleeping I saw my mother, somewhat as I saw her in the coffin, floating upward**
**(2021-12-10 04:03)**

[paypal _donation _button border="5"]



[1]Black Books

1. I. 23.

This evening I slept a bit at 6 o’clock.

Before sleeping I suddenly saw the face of my father, very vividly. He smiled and seemed to be in a very good mood.

At II o’clock at night on the same day before sleeping I saw my mother, somewhat as I saw her in the coffin, floating upward out of the darkness, her head slightly bent back, her eyes closed, as if sleeping or in a swoon, but living inside.

My father stood right next to her, smiling, in another state, he looked at her smilingly.

1922 8/9 January 1923 I dreamt that my father had returned from a long journey.

I thought, now for once he can come into my house and see my family, whom he never knew.

But he wanted to consult me concerning his marriage and I had to explain to him the psychological relationship in marriage.

2I. I. 1923.

[I]. I have nothing to say from myself. Speak! What have you got to say? All sorts of things seem to happen that I cannot grasp.

S. Much is going on. Disorder has arisen through the death of your mother. Her spirit spurred us to create.

[I]. Why am I so unbearably tired?

S. Because the burden is difficult.

[I]. Speak clearly. You hold back.

S. I can't. Nothing flows. Everything is frozen since the death of your mother. And God himself is in the darknesses.

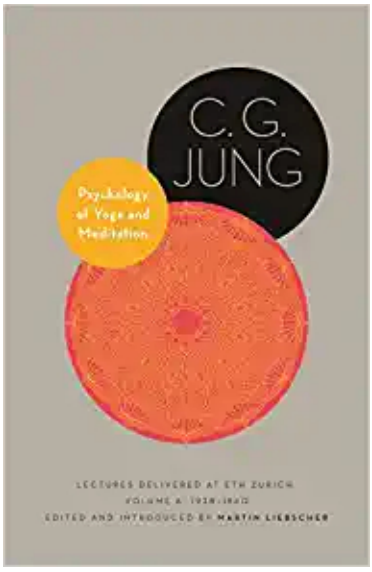
23/ 24. XII. 1923

Finally, a dream! The Black Books, Vol. VII, Page 232-233

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1LQTLLAF1RJJ5&dchild=1&keywords=jung+black+books&qid=1609246797&sprefix=j

## 1939 23 JUNE Lecture 9 Psychology and Yoga Meditation (2021-12-11 04:02)

[paypal _donation _button border="5"]




[1]Psychology of Yoga and Meditation

1939 23 JUNE Lecture 9 Psychology and Yoga Meditation

Some questions have come in.

The first question I received asks where one can look up the Upanishads.

The best and most comprehensive translation is really Deussen’s.

I brought the large copy with me to show you.

One question concerned the citation references, and I will give the information to the person asking if they will please speak with me after the lecture.

The other question relates to the difference between the Eastern and Western attitudes of mind.

I have only touched on this question and won’t address it in detail.

That would be a chapter in its own right, but one that remains quite unresolved.

The ultimate differences still escape us, for one would have to know both the East and the West intimately.

However, very few can now compare Eastern and Western psychologies, when there is such widespread ignorance of psychological matters.

I myself was not there for long enough to present anything exhaustive to you.

All I have are certain impressions; I can’t answer this question in any depth.

I simply want to observe that we must register the fact that a difference exists.

The Eastern attitude of mind simply diverges from the Western one, and it would be quite another task to establish precisely the nature of the difference.

There we hit upon great difficulties.

I have mentioned some of them, but I prefer to present the materials to you.

I presented certain aspects of the Eastern attitude of mind last semester.

This semester we will take up the West, and I shall explore an especially typical item with you.

Then, if you compare it with the impressions you formed about the East, you will already have formed a picture of this extraordinary distinctiveness, so that you can draw your own conclusions.

I have been asked what, then, is the specific cause of the West’s having a completely different attitude from the East.

That is very hard to say; I can only speculate about it.

But I make no bones about it; I can say what I know with some justification, but I must not indulge in too many hypotheses.

In India, we are dealing with an ancient culture.

The excavations of Mohendjo Daro and Harappa demonstrate this.

Over the last few years these two ancient sites, which date back to the third and fourth millennia BC, have been excavated by the British.

This is an uncommonly advanced civilization, and typically Indian.

They have found cylinder seals there, depicting divine figures, e.g., Shiva, which one had long assumed had made their way into India via the Aryan invasion; or people in yoga positions, leading to the conclusion that yoga is immeasurably ancient.

The same applies to the major Indian gods, which of course evolved after the Aryan

invasion.

Possibly, new gods were added to them, but, whatever, the Aryan invasion did not

signify for India what has long been assumed.

The invading tribes were probably barbarian and were assimilated into the pre-existing Dravidic civilization, which, for its part, had also contributed to this long cultural formation.

In any case, this did not interrupt India's spiritual development, which would be unlikely in this incredibly large continent.

The same holds for China.

Whatever makes its way into the country is assimilated over centuries, and eventually

there are 400 million Chinese, and then it partly vanishes, and it's the same in India.

Over and over again, another Delhi evolves.

Upon the five ruins of the past, over and over again new Delhis emerged and new cities were founded.

The English founded New Delhi.

We shouldn't be surprised if, in 500 years, the ruins of the Congress building and the Viceroy's Palace were venerated as relics of ancient English civilization, just as the Mogul ruins are today.

India has an incredible continuity.

Its gods and the basic philosophy of yoga are maybe 6000 years old, and the Hindu religion as we know it today carries within itself the roots of a primeval, primitive religion.

It has truly grown up out of its roots.

This is the classic difference between the East and the West.

By the West, I mean the part of Europe in which we live.

These are the Germanic peoples who were still absolute barbarians around 1500 years

ago.

They had a civilization, not a primitive one, but quite barbaric.

Even when they began to have contact with the Romans, they were still completely barbaric.

As you know, through this encounter with high Roman culture, Christianity spread throughout the Germanic territories and fundamentally modified a primitive polytheism that, not yet theistic but still in the stage of demonism, was obliterated by it except for a few traces.

That never happened in India.

An Indian god has never been obliterated, but instead, from the very beginning religion evolved peacefully and sequentially.

It emerged out of the primitive stage.

The direction of travel went from demonism and polytheism over into a more highly

evolved type of monotheism, which then moved into a philosophical perspective as shown by the Brahman, purusha, Prajâpati, âtman.

These stages all exist in India alongside each other.

Just as tribes of people exist in India who still wear no clothes but alongside them are highly differentiated, cultured people.

The whole of nature has grown along with the Indian. They have developed and differentiated themselves.

For us in the West, however, Christianity spread through Rome's political power, and as the religion of the conquerors it was obviously and immediately mimicked by the simpler tribes, minus any psychological preparation for it that would let them accept and understand it.

That is why we have the so-called Dark Ages after the fall of the Roman Empire, during which Germanic Christianity was hardly visible, apart from certain external forms.

Perhaps, for example, you know the history of the St. Gallen cloister.

At the time of Ekkehard or Notker, a relatively high culture prevailed there.

They could write Latin, knew Greek, but after 200 years not even the abbots could write any more.

They only bore the sword.

The whole native spiritual development and its predisposition to polytheism was simply

interrupted in the Germanic soul, and even obliterated to its very root, and then Christianity was grafted upon this root.

And this caused a few convulsions because it was not a natural process

and was not accepted out of conviction.

One did not accept Christianity out of an inner understanding, but because it was the religion of the Roman legionnaires.

Just as today in Africa where the district commissioner's machine gun is identified with the teaching of the missionaries.

One dared not speak of spirits, demons, and amulets with them because that did not

concur with the language of the missionaries.

But the missionary is identified with the rifle that the district commissioner has at his disposal, and one must believe it or be shot.

It was the same in Britain.

We have evidence that it yielded to Christianity because it had a terror of the Roman military. Just as is happening today in Africa.

But as I saw with my own eyes, these missionary pupils understand absolutely nothing of Christianity.

This is all for show and counterfeit.

Probably sometimes there are exceptions, but the effect by and large is dubious.

I saw something similar with the Pueblo Indians.

Some tribes have been Christian for three hundred years.

They are baptized Christians bearing Christian names alongside the Pueblo Indian

ones.

When they baptize a child they do it according to Catholic rites.

The priest comes every two months there.

The mass is said. They find this wonderful, and when I asked them: "What do you make of this?," they answered that he speaks about a certain Jesus: "We don't understand this, but it is very beautiful."

When someone is buried it is done according to Catholic rites with proper blessings, and

then the Indian rites are carried out and then they are correctly sent off.

And then we find the snake dances in church, and thus the church is drawn into the Indian rituals.

That is how they understand Christianity.

Christianity is in fact the ripe blossom of Hellenic syncretism.

That is where its roots are to be found, but they are never mentioned in this context.

And so this highly differentiated religion is now unloaded onto a barbarian tribe, and they are supposed to believe in it.

They can do nothing but accept it, yet they cannot understand it.

That is what happened to the Germanic people.

They submitted to this truth through colossal effort and self-discipline, but with a colossal resentment that has endured for centuries.

Now we are seeing the fruits, now the resentment is coming into the light of day, to tear down the church in every Protestant country, as this is likely what is in the psyche to do.

For example, in the Nordic countries, which are completely Protestant: if they had lost the war like the Germans, the moment would have already arrived for them when they would leap out of the church.

What is ancient for them is still there, such as the runic stones and megalithic tombs.

If the Nordic countries had been subjected to the same social crisis as Germany, you would have seen much the same thing happen.

On the whole, the Reformation was precipitated by such unrest.

The people did not feel comfortable in the Pax Romana of the Church.

They want something else, something more.

Protestantism split into four hundred denominations, movements, with no trace of unity.

You can hardly speak of a Protestant church today.

It has no center, one person preaches this, the other that, everyone preaches whatever they want.

This is caused by an inner unrest, but it is out of this that renewal emerges.

This is no accident, and I am not saying that itcought to go this way or that way, I am only confirming facts.

That is why, when something goes awry in this Europe of ours, it is the Protestant countries which bring it to light.

They return to barbarism because their resentment against the Christianity that was superimposed on them is still warm in the background.

From this psychological situation, you can understand what the characteristics of the West are. For us, the whole religious question is never a natural process, it does not grow naturally, but one must make an incredible effort.

When a young man says to his spiritual adviser: "I can't believe this or that," and he says, "You must believe," then I ask myself: How can one say such a thing?

I can believe because I know something, but if I do not know something, then I simply cannot believe it.

Faith is a grace I have never had. Either I know something, or I don't know it.

A religious fact must be an experience; belief is not an experience.

One can believe everything if it is given to one to do so. In fact, faith is only a makeshift.

The word "faith" in Greek is "pistis," namely, to be faithful to something, reliability, loyal action.

One has "pistis" to something that one has experienced.

When Paul had his vision of Christ on the road to Damascus, he stood by it firmly, and he had to champion it.

If, however, Christ had not appeared to him and he had believed it all the same, then he could have had no "pistis."

E ither it is lived experience, or it is absolutely nothing. I stand for the perspective of lived experience.

This is radical, but the only ones who can believe are the ones who have the charism of faith.

That is our situation. Perhaps competent people can create it for themselves.

Because it certainly isn't bestowed upon one. This is why one must strive.

You will see these strivings in my further explorations of the Exercitia Spiritualia.

There you will see what kind of preposterous moral effort it takes to produce a religious

attitude.

In the East, this is nature. Like flowers and animals. They obey the law of God as flowers do.

Religion is everything, except an effort, and if it is an effort it is natural.

When one observes a yogi doing his religious gymnastics or some sort of devotional practice in the inner temple, there is no struggle to believe nor any moral conflict in it.

It is done naturally, he stretches out like a cat.

People make the most unnatural of things completely natural; you see this all over the East.

That is why religion there has something colorful, natural, and joyful about it.

With us on the other hand, it is a terribly sad affair. Just think—the church is teeming with graves.

One prays at the house of the spirits. Everything is black, whereas there, everything is fresh and in the most

amazing colors.

The walls of the temple are painted red and white like the awning of a refreshment room.

Enchanting things take place there; charming girls dance in the center of the temple.

Music is played. All worldliness and sensuality is included in religious practice, completely different from what we do.

For us, a part of natural development has been sawn off.

In my opinion, this is one of the most important reasons for our peculiar Western mentality, which one simply doesn't encounter anywhere else.

It is possible that today's negroes will show a similar resentment since, due to the influence of the West, they are now completely alienated from their roots.

For example, with the American negroes, if they have succeeded in taking on the Christian religion, then out of this will grow African resentments wherever negroes are

actually among their own kind.

That is also the case with the voodoo cult in Haiti, a true fetish cult about which some interesting books have been written.

These are entirely necessary regressions.

By the way, when they have truly accepted it, Christianity in the Black churches is

quite sincere and profound, and incredibly lively in character.

The Negro spirituals are marvelous religious hymns, which are perhaps the liveliest religious expression known to us.

This singing is the sign of the tension between, on the one hand, the demands of a higher culture to which they are unequal, and on the other hand a complete primitivity.

These are the essential differences.

In the West, we find the same naturalness and flowering of the religious spirit as in the East among the Pueblo Indians in Arizona and New Mexico.

Their attitude is quite similar to that of the Far East.

But there is also an uninterrupted continuity of spiritual development among the primitives who still have their rituals and for whom the Christian watershed has not yet prevailed within the existing tribes.

If this did occur, the same problem of alienation from one's roots would emerge from it.

That is, if these tribes even have the time to undergo this development.

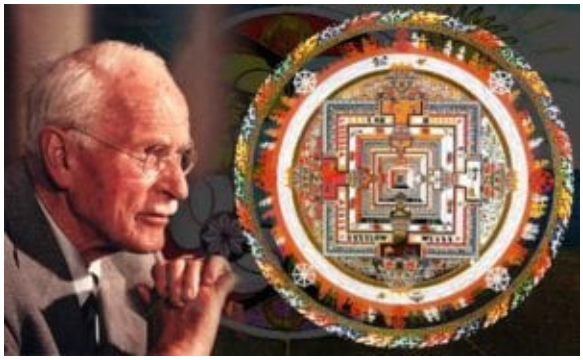
In America they have mostly died out from the effort—something that did not happen to the Germans with their fabled fertility. Carl Jung, Psychology and Yoga Meditation, Page 254-262

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=2C1NN7JJ6YQY6&dchild=1&keywords=psychology+of+yoga+and+me

---

**9 JUNE 1939 Lecture 7 Psychology Meditation and Yoga (2021-12-11 04:56)**

[paypal _donation _button border="5"]



[1]Psychology of Yoga and Meditation

9 JUNE 1939 Lecture 7 Psychology Meditation and Yoga

In the last lecture we considered the idea of seclusion according to Meister Eckhart's understanding.

As you will have seen in the texts, for him it concerns a differentiation, a distinction between oneself and what the East describes as prakriti, namely, the being of the world or material phenomena.

For Eckhart, the abandonment of things and the abandonment of oneself are, in fact, synonymous.

For he understands that the I is connected to things in an indivisible and most intimate way, and if one separates from things, one also separates from oneself.

This is one of the forms which the problem of the purusha and sattvam has assumed in

the West.

With this, we can conclude the lines we took from the Yoga Sûtra and discussed.

I would like to remind you once again what purusha means for the Indian.

We already have some utterances from the Upanishads, dating back to a very ancient time, which illuminate the nature of the purusha particularly in its form as Brahman. You know that the purusha is identical to him.

This is what an Upanishad text says: He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one.

This text refers to the man whom one sees in the sun.

This, and the figure of the small man one sees in the pupil of the eye, are one and the same.

I borrow the prayer of a dying man from the Brihadâranyaka Upanishad:

The face of the True [the Brahman] is covered with a golden disk. Open that, O Pûshan [Sâvitrî, sun], that we may see the nature of the True. O Pûshan, only seer, Yama [judge],

Sûrya [sun], son of Pragâpati, spread thy rays and gather them.

The light which is thy fairest form, I see it. I am what he is [viz. the person in the sun.]

From another, the Khândogya Upanishad:

Now the light which shines above this heaven, higher than all, higher than everything, in

the highest world, beyond which there are no other worlds, that is the same light which is within man.

And of this we have this visible proof: Namely when we thus perceive by touch the warmth here in the body.

At another point it says:

–even as a grain of rice, or a grain of barley, or a grain of millet, or the smallest granule of millet, so is this golden Purusha in the heart; even as a smokeless light, it is greater than the sky, greater than the ether, greater than the earth, greater than all existing things;—that self of the spirit [breath] is my self: on passing away from hence I shall obtain that self.

From these points in the text you can see how this purusha was understood in the classical Indian period.

As you will understand, we have Western parallels with these concepts, which show an

identification of the human with the universal being, and once again we find them in Meister Eckhart.

I'd like to quote a point from one of his sermons:

… by this kingdom of God we understand the soul, for the soul is of like nature with the Godhead. Hence all that has been said here of the kingdom of God, how God is himself the kingdom, may be said with equal truth of the soul. St. John says: "All things were made by him."

This refers to the soul, for the soul is all things.

The soul is all things in that she is an image of God and as such she is also the kingdom of God; as God is essentially in himself without beginning so in the kingdom of the soul he is, as essence, without end. “God,” says one philosopher, “is in the soul in such a fashion that his whole Godhead hangs upon her.”

It is far better for God to be in the soul than for the soul to be in God.

The soul is not happy because she is in God, she is happy because God is in her.

This is certainly one of the points that was objectionable to the inquisitors, and also the reason why the texts were condemned in his day.

This condemnation of his writings took place after his death.

He died on the way to Avignon, where he had been summoned to defend himself.

So his writings disappeared for nearly six hundred years.

Here and there his texts would be found, but only fragments, on the rear side of documents or hidden among other papers.

Not until the middle of the nineteenth century was it possible to collect his writings and to publish them.

Until now there has only been the Pfeifferian manuscript in Middle High German and Latin.

A new edition is coming out.

We have the good fortune and honor to possess a manuscript of Eckhart’s in Switzerland, namely in Basle.

When anyone asks me, why do we pray or why do we fast or do our work withal, I say, so that God may be born in our souls.

What were the scriptures written for and why did God create the world and the angelic nature?

Simply that God might be born in the soul.

All cereal nature means wheat, all treasure nature means gold, all generation means man.

This is probably one of the most important points in Meister Eckhart’s writing. In a certain sense, he experienced a renaissance in the nineteenth century after sleeping for six hundred years.

We are beginning to understand him a little, not least because in the meantime we have

incorporated within us the spiritual treasures of the East.

There is an extraordinary relationship between Eastern ideas and the ideas of Meister Eckhart, which is yet to be fathomed.

These ideas about the soul as the kingdom of God, these surely already existed in the early Christian period; they were certainly heretical and gnostic in nature, for in them primal man, Adam Kadmon, is sometimes depicted in the soul.

In the Codex Brucianus, a Coptic gnostic text, he is the inhabitant of a monad, and in the most recently discovered texts he is depicted as the kingdom of God.

Apart from Meister Eckhart, I'd like to draw your attention to another very remarkable

medieval man, although from a later period: Angelus Silesius.

He had a peculiar destiny.

He was a Protestant and as such wrote the Cherubinic Wanderer.

There he presented his philosophy and theology in the form of short poems.

The thoughts expressed there are movingly simple and naïve, much as what you have already encountered in Meister Eckhart.

Silesius was essentially an original who created himself from himself and is not based upon historical sources.

I will quote some of his verses.

They correspond absolutely with what we have heard Meister Eckhart saying.

Without me, this I know, God cannot live one minute; I perish, and God must as soon give up God's spirit.

God would not make one worm without me; yet if I Don't help God to preserve it, it rots immediately.

I am as big as God, God is so small, like me.

God cannot be above me, I cannot below God be.

God is the fire in me and I in Him the shine; Are we not with each other, most inwardly entwined?

God loves me above all; if I love Him the same, I give Him just as much as I receive from him.

For me God's God and man, I'm man and God, indeed, For God.  I quench God's thirst, God helps me in my need.

God pleasures us. God is, for us, whate’er we would.

Woe if we don’t become, for God, that which we should.

God is what God is, I am what I am, you see?

Yet if you knew one well, you’d know both God and me.

I am not outside God, God is not outside me.

God is my jewel, I God’s light and radiancy.

I am vine in the Son, the Father plants, manures,

The Holy Ghost’s the fruit which out of me matures.

I am God’s child and son, and yet my child is He.

How can it ever happen that both these things should be?

Myself I must be sun, whose rays must paint the sea, The vast and unhued ocean of all divinity.

From these verses, being just a few examples, you can see the entire sensibility of this mystic.

He is expressing in Western medieval language what is, in fact, the essential idea of Eastern yoga.

Just how these ideas were able to emerge in the West under completely different conditions is a difficult question.

We will satisfy ourselves for now simply with the fact that this did in fact happen.

We turn now once again to the Yoga Sûtram.

I have chosen some lines that we can quickly deal with now. In the third Sûtram it says:

From perfect discipline of the receptive, intrinsic, egoistic, relational, and purposive

functions of the sense organs, one attains mastery over them. [YS 3.47, p. 71]

The specific sense organs are the mechanisms through which we are persuaded of the reality of the world.

The sense of this sentence is clear, namely that this mastery, this holding back, which is

applied to all possible psychological actions in yoga, effects a quiescence of our own

psychic

process and also a detachment of the psychic process of the external world.

Then there is no longer any intermingling with the affairs of the world.

Everything that occurs is entitled to its due share of attention and no more.

Our senses are continually running away from us, we stream out into people and things through the concupiscentia.

But practising general discipline, as recommended in this sentence, would free us from slavery to the object.

What is interesting about this sentence is the mention of the so-called sequence in time.

There is yet another sentence in which this sequence in time is emphasized:

From perfect discipline of moments and their sequence in time, one has the knowledge

born of discrimination. [YS 3.52, p. 72]

The yoga of Patañjali insists probably correctly on this mastery of the consciousness of time, for consciousness of time is an extraordinary expression of our dependency upon things and our being coalesced with them.

The more things we are concerned with, the greater the intensity of our awareness of time.

If you have a lot to do with very many things in a very short time, you get into a state of hurriedness.

You become conscious of yourself in the hectic series of events.

People in haste have to live with their watch in their hands.

The more one has to do, the more time-conscious one becomes.

One calculates when one becomes conscious of what one has to do.

They have this feeling to a much smaller degree in the East than we do in the West, the

primitives even less so, who as a rule have no clue about how old they are and are un-aware of what time it is.

When one asks them how long it takes to get from one place to another, they say

one or two or several hours.

Which can be anything between twenty and two.

Of course they know exactly how far it is, but without any notion of time.

What we call the value of time is unknown to them.

Only the diversity and the richness of civilization have made us conscious of time.

Insofar as India has a distinct culture and a rich animation of cultural life, which can develop only in a population of great density, India has also has acquired a concept of time, such that the Yoga Sûtram insists upon the concept of setting time aside, and on the necessity of mastering time.

One must be able to set time aside.

For as soon as you are conscious of time, you are conscious of the various demands on time.

This and this and this come along.

As a result, whoever must separate himself from the prakriti, must also separate himself from time, he must live as if he had centuries to squander, completely untroubled by the fact that the human lifespan is so brief.

That is like the primitive who sits whittling away at his canoe.

He has had been at it for so long that when he happily arrives at the bow, the stern has rotted away.

Yet the figures he carved were beautiful; he didn't need the benefit of what a canoe does.

The next sentence reads: From this one acquires quickness of mind, perception without the aid of the senses, and mastery over primordial matter. [YS 3.48, p. 71]

In common parlance: he speaks of a particularly speedy, fluent train of thought and mastery of the prakriti, of an independence from the sense organs that bind us to the things of the world.

Of course, that familiar idea that the yogi is capable of levitating in the air, can leave the body and somehow transport himself into another body, originates in such claims.

If you consider this matter psychologically, you see that this concerns a state of consciousness which, without external interference, smoothly runs on its own, independent of relationships with the environment and which therefore is not bound, which gives the yogi the feeling of mastery over things or, in fact, ensures increased influence upon things and people.

For the man who can liberate himself from these bonds to which we are all subject makes a particular impression on people, who are always subject to anyone who is not subject to what the rest of us are.

He is not bound, does not go around making fearful war-mongering speeches, looks within himself for clarity and order.

Patañjali continues with the application of universal discipline upon the

sequence in time and its consequences:

From perfect discipline of moments and their sequence in time, one has the knowledge

born of discrimination. [YS 3.52, p. 72]

That is, if it is possible to stop the flow of time and to exist in such a way that one has centuries or millennia at one's disposal, then a higher awareness would arise, elevated above any infatuation with things.

This awareness, or constellations of these types of awareness, can of course be found abundantly in Indian philosophy:

Through discrimination one comprehends differences of origin, characteristic, or position that distinguish two seemingly similar things. [YS 3.53, p. 73]

Which are any pair of similars that, although one cannot distinguish them, nonetheless can be distinguished.

These are purusha and sattvam.

We saw then that the purusha could be described as the man within and that sattvam, though arising from prakriti, is a result of her connection with the purusha and the lightest thing, which she produces.

Or the difference between the purusha as the simple primal being and the sattvam, which is a derivative combination or a functional result of the collision of purusha with prakriti.

In other words, a differentiation of the Self and the I.

These differentiations are practiced in yoga with great intricacy in the form of meditations, and these exercises naturally have a goal.

This goal is described as kaivalyam, namely, solitude.

One who sees the distinction between the lucid quality of nature and the observer ceases to cultivate a personal reality. [YS 4.25, p. 80]

Here is a new term: cittam. Usually translated as consciousness.

It is one of the qualities or functions of the sattvam, and we already said of this that it could be translated as consciousness (luminous world substance).

That is why we can also translate cittam as consciousness. It is a parallel.

The one who recognizes the distinction between the purusha and the cittam no longer falls for the delusion of being the Self, or âtman.

There you can see that the purpose of the exercise is simply to effect this differentiation, in order to avoid the I-hypertrophy that is completely

unavoidable when someone differentiates oneself from the world and action.

Such a technique puts off many people; they think it makes one egocentric, thinking only of oneself, as if everyone else can get lost.

But that view is merely superficial.

If someone devotes their attention to the purusha in the sense of the Yoga Sûtram, they do not fall for the I.

The I is only the phenomenon fronting for an unknowable something standing behind it.

The I is, as it were, only the face, the skin, the expression, the symptom of an unknowable being.

Such is the Indian way of thinking.

But of course if, as in Western consciousness, one has lost the belief in a Self, or one has

never possessed it, then of course one falls for the I and attributes everything to the I.

Then all the evil consequences associated with this non-differentiation show up.

A boundless bloating arises because the I is no longer recognized as a phenomenon.

That is why one forms a definite idea opposed to these efforts, because the danger seems to be that if one concentrates upon oneself, it really comes down to magnifying the I.

We Westerners cannot grasp this matter of the Self.

For the last two hundred years we have been developing a forceful resistance to faith, but faith does not help us much here because we have invested the purusha entirely in Christ.

In our country, if someone professes the Self, he would have to come to Christ.

And so this Protestant idea, which has externalized the purusha, for us entails a misconception; the I by its very nature gets identified with the Self, and thus has been elevated too highly.

If this is recognized (à la Meister Eckhart) man drops down.

Until quite recently the church has viewed Meister Eckhart very negatively.

The text continues:

Then, deep in discrimination, thought gravitates toward freedom. [YS 4.26, p. 80]

If sattvam and purusha are explained as being alike, kaivalyam results, that is, if the cittam is differentiated from the Self, then the state of redemption, of kaivalyam, namely, detachment, can arise.

The image of the mountainside of redemption is very plastic and corresponds to a certain feeling.

When the I is identified with the Self, it is sort of elevated to a great height where it does not belong; if one sees the difference, then it sinks down.

Meister Eckhart would say: yes, you are terribly important, but abandon yourself nonetheless.

And then it flows down the mountain, and then the purusha is liberated.

This infinite knowledge means an end to the sequence of transformations in material

things, their purpose now fulfilled. [YS 4.32, p. 82]

The purpose of the gunas is the carrying out of world events.

This purpose is achieved when cittam sinks back into the prakriti and purusha has returned to its original state.

Sequence corresponds to a series of moments perceivable at the end of a process of transformation. [YS 4.33, p. 83]

The rapid flow of moments has ceased, one has maybe learned to feel as if one had millennia to live.

But when kaivalyam is achieved, the entire sequence of time has become a whole.

There are no longer any moments, a complete separation from events is achieved, i.e., a state of eternity.

Patañjali continues, and this is the final sentence I want to read to you from the Yoga Sûtra:

Freedom is a reversal of the evolutionary course of material things, which are empty of

meaning for the spirit; it is also the power of consciousness in a state of true identity. [YS 4.34, p. 83]

This sentence seeks to explain what happens to sattvam, which has flowed down the mountainside of redemption.

Namely these free gunas, qualities, principles, which contain the process of the world, now return to the original state.

A static, self-contained strength arises, and in place of the prakriti there is now the spirit, a pure intuition that is completely distinct from material being.

In brief outline, this is the main content of this Yoga Sûtram.

Naturally, when you study this text yourself you will see that there are infinitely more things within it that are difficult but also exceptionally weighty.

I'd like to conclude the series with one point from the Brihadâranyaka Upanishad.

On this there are these verses: The small, old path stretching far away has been found by me.

On it sages who know Brahman move on to the Svarga-loka [heaven], and thence

higher on, as entirely free.

This is the path of yoga.

On that path they say that there is white, or blue, or yellow, or green, or red; …

These are the colors that we already encountered in the Buddhist texts. This means: wherever this path is, these colors are there also: blue, yellow, green, red.

These are the four elements that compose the newly incarnate Self, the purusha, and white is the unity.

In the Tibetan Book of the Dead, the Bardo Thödol, you also find these colors and there, too, the central light is the white light of the dharmakâya.

It is the white light of the body, of the perfect law.

… that path was found by Brahman, …You see, he identifies himself with Brahman. He does not say, I have found this path, but that Brahman has. He is identical with Brahman. … and on it goes whoever knows Brahman, and who has done good, and obtained splendor.

Whoever has found and understood the self that has entered into this patched-together

hiding place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.

While we are here, we may know this; if not, I am ignorant, and there is great destruction.

Those who know it, become immortal, but others suffer pain indeed.

If a man clearly beholds this self as God, and as the Lord of all that is and will be, then

he is no more afraid.

He behind whom the year revolves with the days, him the gods worship as the light of

lights, as immortal time.

This means that he has become eternity insofar as he no longer participates in the dance of the prakriti.

Whoever liberates himself from the dance of the prakriti has become the light.

Actually this text shows in a few words the whole meaning and purpose of yoga.

With this I want to conclude my discussion of Eastern yoga ideas.

Just one addendum regarding Chinese yoga, however.

It is not generally known that China also has a type of yoga.

This consists of two different parts: one has directly coalesced with alchemical philosophy, while the other later became Japanese Zen Buddhism.

This particular yoga I will not cover.

It is exceptionally difficult but uncommonly interesting.

Soon a translation of one of the texts from the Japanese Professor Suzuki from Tokyo will be published.

He has written specifically about Zen Buddhism.

Prof. Zimmer is undertaking the translation, and I will do the commentary.

But it is not yet published.

I’d like to say something else about this other yoga.

We have a really excellent example of a text, which Richard Wilhelm has published and

translated.

It is a manuscript from the year 1000: The Secret of the Golden Flower.

For a long time this text was only passed down in an oral tradition, then later as a manuscript.

It was not printed until the eighteenth century. In 1920 a thousand copies were printed in Peking by a rich Chinese man, and that is how Wilhelm laid his hands on a copy.

He translated the text, and I commented on it.

This is an excellent example of a whole series of texts and sacred practices that are still valid in China, although to a decreasing degree.

For at the moment China must practice modern methods of war and has no time to meditate.

I will read to you something from the Golden Flower.

It is eminently Chinese and forms an important parallel to the Indian texts we have read.

You will see how different it feels and how laconic the style is.

Emptiness comes as the first of the three contemplations.

All things are looked upon as empty. Then follows delusion.

Although it is known that they are empty, things are not destroyed, but one attends to one's affairs in the midst of the emptiness.

But though one does not destroy things, neither does one pay attention to them; this is contemplation of the center.

While practicing contemplation of the empty, one also knows that one cannot destroy the ten thousand things, and still one does not notice them. In this way the three contemplations fall together.

But, after all, strength is in envisioning the empty.

Therefore, when one practices contemplation of emptiness, emptiness is certainly empty, but delusion is empty also, and the center is empty.

It needs a great strength to practice contemplation of delusion; then delusion is really delusion, but emptiness is also delusion, and the center is delusion too.

Being on the way of the center, one also creates images of the emptiness; they are not called empty but are called central.

One practices also contemplation of delusion, but one does not call it delusion, one calls

it central.

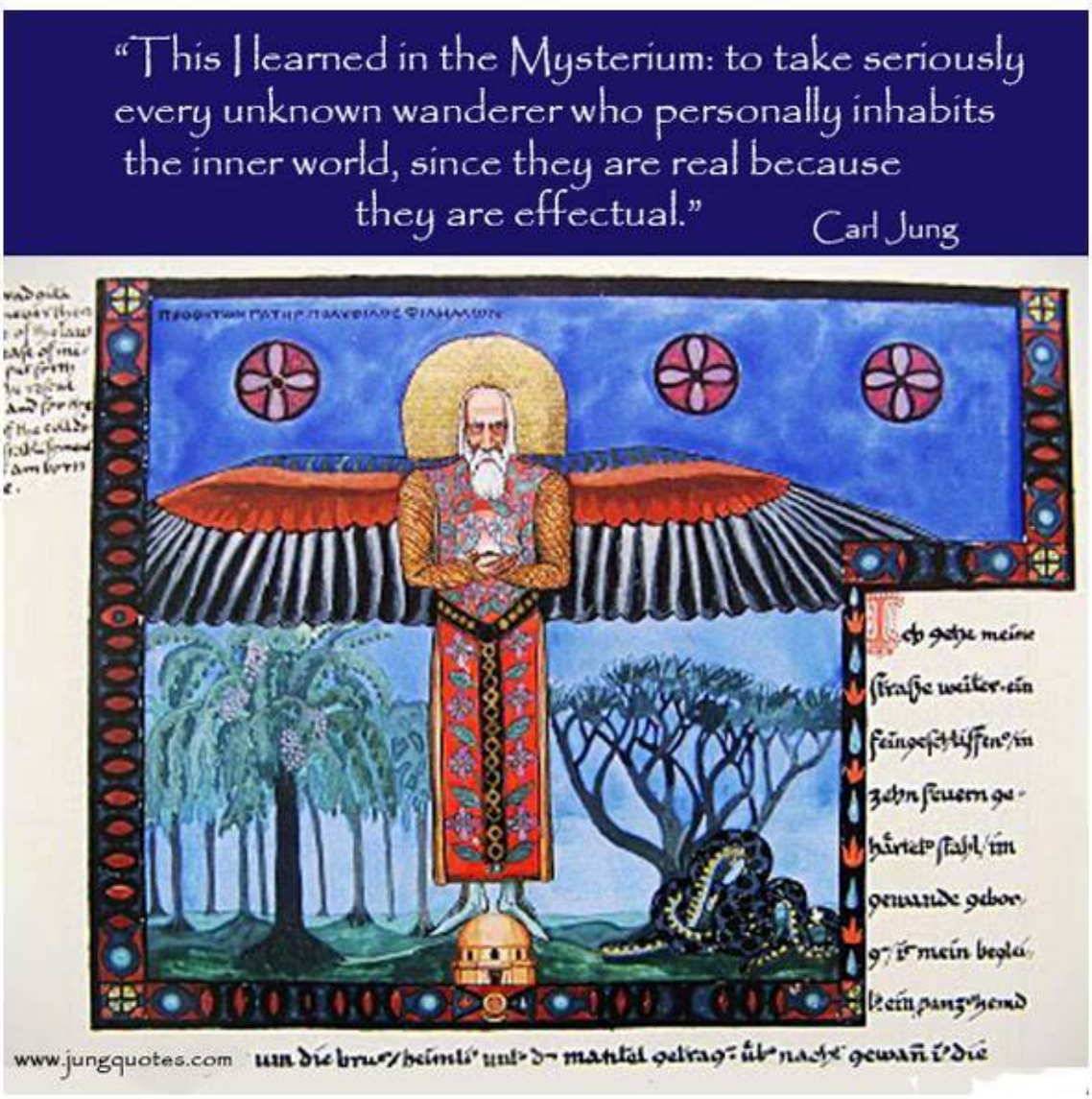
As to what has to do with the center, more need not be said. Carl Jung, Psychology and Yoga Meditation, Page 241=252

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=2C1NN7JJ6YQY6&dchild=1&keywords=psychology+of+yoga+and+me

---

**Carl Jung: It was the mood of the land of the hereafter. (2021-12-12 04:28)**

[paypal _donation _button border="5"]


"This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual."
Carl Jung
www.jungquotes.com

[1]Black Books

For Jung’s commentary on this entry, see LN, pp. 178- 83.

In the 1925 seminar, Jung recounted:

"I used the same technique of the descent, but this time I went much deeper.

The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth.

It was like going to the moon, or like the feeling of a descent into empty space.

First the picture was of a crater, or a ring chain of mountains, and my feeling association was that of one dead, as if oneself were a victim.

It was the mood of the land of the hereafter.

I could see two people, an old man with a white beard and a young girl who was very beautiful.

I assumed them to be real and listened to what they were saying.

The old man said he was Elijah and I was quite shocked, but she was even more upsetting because she was Salome.

I said to myself that there was a queer mixture: Salome and Elijah, but Elijah assured me that he and Salome had been together since eternity.

This also upset me. With them was a black serpent who had an affinity for me.

I stuck to Elijah as being the most reasonable of the lot, for he seemed to have a mind. I was exceedingly doubtful about Salome.

We had a long conversation but I did not understand it.

Of course I thought of the fact of my father being a clergyman as being the explanation of my having figures like this.

How about this old man then? Salome was not to be touched upon.

It was only much later that I found her association with Elijah quite natural.

Whenever you take journeys like this you find a young girl with an old man" (Introduction to Analytical Psychology, pp. 680 - 89).

Jung then refers to examples of this pattern in the work of Herman Melville, Gustav Meyrink, and Rider Haggard, in the Gnostic legend of Simon Magus (see Book 6, p. 217, n. 214), in Kundry and Klingsor from Wagner's Parsifal (see Book 4, pp. 218ff.), and in Francesco Colonna's Hypnerotomachio.

In Memories, he noted: "In myths the snake is a frequent counterpart of the hero.

There are numerous accounts of their affinity. ... Therefore the presence of the snake was an indication of a hero-myth" (p. 206).

Of Salome, he said:

"Salome is an anima figure. She is blind because she does not see the meaning of things.

Elijah is the figure of the wise old prophet and represents the factor of intelligence and knowledge; Salome, the erotic element.

One might say that the two figures are personifications of Logos and Eros.

But such a definition would be excessively intellectual.

It is more meaningful to let the figures be what they were for me at that time- namely, events and experiences" (introduction to Analytical Psychology. 96- 97).

In 1955- 56, Jung wrote:

"For purely psychological reasons I have elsewhere attempted to equate the masculine consciousness with the concept of Logos and the feminine with that of Eros.

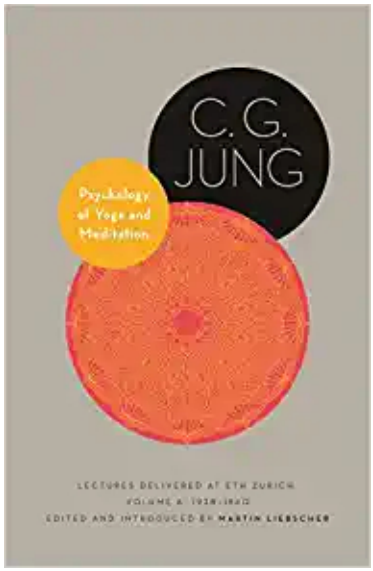
By Logos I meant discrimination, judgment, insight, and by Eros I meant the placing into relation" (Mysterium Coniunctionis, CW 14, § 224). On Jung's reading of Elijah and Salome in terms of Logos and Eros , respectively, see LN, Appendix B, "Commentaries" (pp. 562ff.). The Red Books, Vol. II Page183, fn 183

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=2R58GIS7V9014&dchild=1&keywords=jung+black+books&qid=1606660055&sprefix=jun

---

**15 NOVEMBER 1940 Lecture 2 Psychology and Yoga Meditation (2021-12-12 04:45)**

[paypal _donation _button border="5"]



[1]Psychology of Yoga and Meditation

15 NOVEMBER 1940 Lecture 2 Psychology and Yoga Meditation

Mahâsukha

Vihâra

Moon with lingam

Lotus (padma, yoni)

Sun

Moon

Lotus

Vajra

City

Meru

Last time we ended by discussing the synthesizing symbol series from the Shrî-chakrasambhâra tantra.

I want to repeat this one more time.

At the beginning of the synthesizing series of symbols stands the world mountain Meru.

On this mountain we have the symbol of the city, four-square, with eight towers and four colors: red, yellow, white, and green.

Above the city, at the next level, we have the vajra. In Tibet it is described as dorje.

It has four heads. I gave you a more detailed description last time.

Above the vajra there is another lotus, eight petalled, as a symbol of the consummation of wholeness.

As you know from the several times it has been mentioned, the lotus means the seat of divinity or the Buddha.

Above this comes the moon as a symbol of the spirit and above this the sun.

That stands for the essence of the physical, the quintessence of the body.

Upon this there is another lotus, this time signifying the feminine.

It is described as padma. padma means womb.

Then above this, the moon with the symbol of the lingam.

This actually symbolizes the unification of the masculine with the feminine: the moon is the symbol of the feminine, the lingam of the masculine.

Above this comes vihâra, the cloister.

This is a higher form of the city: a gathering of people who dwell in sacred community.

In this cloister there is a mandala.

In this magic circle there is an eight-petalled lotus, and in this lotus sits the yogi himself as Mahâsukha, as the lord of blessedness, which actually means: great blessedness, with four faces, representing the four elements themselves, also the four holy colors; with twelve hands, meaning the nidâna chain. This

is the chain of causes, which ultimately culminate in the suffering of the world.

One cause leads to another.

Thus, a chain arises, out of whose eternal and immutable promulgation rises the totality of suffering, which is to be abolished by the Buddha.

The yogi as Mahâsukha has three eyes.

Now, concerning the meaning:

The first image produced in meditation is a mountain, meaning increase or raising, coming forward like a mountain, for example, protruding into the landscape: something rises like a mound out of the surface.

It is as if the earth has been piled up on every side, a heaping-up has taken place of what was previously dispersed.

This is a very simple symbol of what happens in such contemplation: namely, all of the attention that binds us to the world through desire and fear is gathered in by the yogi.

By separating himself from the whole environment, he ascends by heaping together into a mountain what was previously scattered over the whole world.

In this way he steps forth as a form, his inner being; his inner man becomes visible.

And in this way he achieves a boundary with the external world.

This is represented by the city which is especially emphasized by the enclosing wall.

This is the fortified place which is protected by walls of four layers to the outside in which all the people who were previously dispersed are now drawn together.

All the former diffuseness which belonged to the yogi due to his brokenness and fragmentation in the world is now heaped together here within in this wall and in the center of this marvelous fortress.

In fact this is not only a Buddhist idea, but also ancient Hindu: the city of the Brahman, the city of the world being.

Within this is the great treasure, depicted by the varja.

This fortress is like a treasure vault.

I mention this name because it also plays a considerable role in mediaeval mysticism, the so-called gazophylacium where treasure is stored. In this city, in the center.

You can imagine a Western parallel being the Heavenly Jerusalem, for example, also in the sky and also the destination of those liberated from the earth, the redeemed.

There the nations foregather.

There is also a hill or mountain in the center, upon which the ultimate symbol of Christianity ascends: Christ in the form of the mystical lamb.

Here in the center is the four-headed vajra.

This symbolizes concentrated energy, being energy that the yogi had previously poured out over the whole world in a diffuse state.

Every faculty has wrested this energy from him through sense impressions.

Everywhere they adhere to one with awe and desire.

That is the cause of suffering, of the eternal and indestructible operation of the nidâna chain, which leads unerringly to suffering and death.

Such is the energy that he has withdrawn and concentrated here into the fourfold vajra.

The term vajra has two meanings:

“diamond” and “thunderbolt.”

As a diamond, it is the supreme value, the greatest beauty, concentrated in a stone.

As a thunderbolt: a powerful magical force that can strike like lightning.

The thunderbolt is known as a missile of the gods, and this book, the Shrî-chakra-sambhâra tantra, also ends with a manual for the practice of magical powers that the yogi has accumulated in this state.

He is then like a highly charged Leyden jar that can suddenly radiate electrical

discharges.

So all this was only a preparation—over this vajra now blossoms the lotus from this charged state.

This means the seat of the gods, or the birthplace of divinity or of the Buddha, who is

conceived as being in that place.

The lotus blossoms out of this state of tension.

As the lotus grows from the watery depths and the muddy abyss, gradually emerging from the world of darkness into the world of light, its marvelous blossoms forming on the watery diaphane that touches another kingdom, in the same way the spiritual man comes into energy or tension when he has withdrawn from the world and can endure it without discharging tension through a new reference to the world, then this blossoming begins within him, like a botanical process.

Then the inner spiritual life begins to stir, to find expression, like a plant.

Hence these many symbols, which we also know in the West: the tree with its roots on top and its leaves below: the tree of yoga.

This is a typically Indian idea.

However, you can also find it with Ruysbroeck, our European Dutch mystic who certainly could not have known anything of Indian philosophy.

So then we have the idea of the rose, a hidden root that sprouts.

Christ is such a shoot, also secretly growing out of one single root.

Mary is the rose, the rosa mystica.

She is the vessel in which divinity was conceived and which gave it birth.

For us, the rose is the equivalent of the lotus. If you think of the last verses of the Div-

ina Commedia you also find the rose as a collective form of all that is holy.

The culmination of all that is holy is found in that heavenly rose.

So the circle of the lotus expresses a totality, a culmination of the whole, and the lotus also contains the idea of transformation.

Namely, everything beneath it: vajra, city, and mountain all amount only to rising.

This mounting is like the stem growing from watery depths and unfolding as a blossom.

First of all, out of this lotus arises the moon.

Now the moon initially has a feminine meaning.

We find the same in many mystical contemplations of this type, a feminine symbol and

thereafter a masculine one, produced through imagination for the purpose of conjunctio, the union.

The feminine and masculine are, then, symbols of paired opposites overall.

They are the opposites, and their union is the unio oppositorum, the coincidentia oppositorum, the union of opposites, and that is the precursor to the vision of God, in that He is a unio oppositorum as we will see with Ignatius.

So it is the same idea in the East.

The idea of the spiritual is also indicated by the moon.

In the Upanishads it says: “the moon is formed from its manas.”

Its stem also relates it to the word “mind.” The moon was formed from mind or spirit.

The moon represents the spiritual.

The sun, on the other hand, which follows here, corresponds to the masculine, therefore, for example, in alchemy you will see that the typical pairs of opposites, the epitome of opposites, are always portrayed as “sol et luna,” where the sun is always red and the moon white.

In China that is reversed, with white as the masculine and red the feminine.

Also there we find the same idea of conjunctio. In contrast to the moon, the sun represents not spirit but body, although not the coarse, material body, but the essence, the quintessence of the body, an extract of physicality.

One cannot reduce these concepts to something precise, but rather they are intuitive

ideas—that the body is something coarse in its unfolding, and yet that in this unfolding an essence manifests itself, a principle, a life principle.

The primitives (including the Neolithic's) have many ideas about this matter of a life force.

If you go into the Middle Ages or to the neovitalists, the body is a manifestation of the life principle disguised in matter, an abstract life of the body, as an epitome of the physical or physical existence.

This is typically Eastern as far as we distinguished from the physical, but this is not the case in the East.

There, the body is always included in the transformation, and it achieves the highest transformation along with spirit.

The spirit no longer takes first place.

That is why the forms of perception in the East are so extraordinarily plastic, concrete, because the East abstains from extensive abstraction as much as possible so that the incredibly important body is not lost to it.

For meditation originates entirely in the body and not at all from spirit.

Above these two comes the lotus of union.

Here a padma appears in the strict sense of the feminine organ.

This leads to the place where the spirit appears paired with the masculine: the moon with the lingam as an expression of the henceforth completed conjunctio, the union of the opposites.

So, the world-opposites described as masculine and feminine have now finally conjoined.

No separation remains.

As a consequence in fact, the process of the world now ceases, because no more fertility occurs, no tension of opposites remains, so no potential energy is at hand.

Now a stability, an incorruptibility, has emerged, signifying eternal existence, which

at the same time is closed to the world outside.

The Indians also conceive of the divinity of these principles, they are also personified there, for example, in tantrism—in a Hindu form, strongly influenced by Buddhism, a particular form of psychological union.

There the sun is masculine:

Shiva, creator and destroyer at the same time, and his feminine counterpart of Shakti, Parvati, his consort, who are always depicted in Tantrism, especially in Tibetan Tantrism, as eternally united, in actu.

Thus the highest level is completed.

The concentration comes to an end, and the city, which earlier signified a gathering together of people, has now gone over to the completed, transformed peace of the vihâra, the Buddhist cloister.

This is a spiritual city in which the community of the holy dwell, the perfected ones.

And the crowning is also on the other side of the holy community.

Unlike in Christianity, where the increase culminates in our sharing in the kingdom of God, and is transformed into the community of the saints.

Here it goes even further in that an ultimate fulfillment takes place in the mandala, in an unsurpassable magic circle, where this same person appears as the universal being himself.

The yogi has transformed into the world Buddha. He is the Mahâsukha, lord of blessedness.

He is here in the state of perfect knowledge, perfect awareness, and has three eyes.

The upright eye is the so-called âjna centre, the center of perfect knowledge.

With that, this meditation has reached its goal.

The yogi has arrived at the consciousness of himself as Buddha.

He has not become the Buddha; Buddha does not exist, he has passed into nirvâna.

In the West it is similar in mysticism: when someone identifies with Christ or God then his human being is lost, and he transforms into Christ, he goes over into the being of Christ and is no longer himself. In the East, on the other hand, this person has become the consciousness of himself as the Buddha.

He realizes in himself this Buddha-being, that he is in fact every Buddha.

This has its similarity in Hinduism, in the philosophy of the Upanishads, where the world being is called âtman and the yogi realizes that he is himself the âtman, therefore utterly in contrast to our Western concepts, despite many similarities.

This series naturally appears very foreign the first time you see it.

But there are similar ideas in Western mysticism, specifically in that form of mystical

practice related to alchemy, and these same ideas are probable antecedents of our alchemy.

They originate in the school of Augustinian monks (or canons) of Saint Victor.

It was founded by Guillaume de Champeaux, the teacher of Abélard, who, in the eleventh century, near Paris, restored the small half-decaying cloister of Saint Victor of Marseille—the oldest monastery in Marseille, which was destroyed in the French

Revolution in the most terrible manner.

(That is why it was later called “the great revolution”!)

Guillaume de Champeaux invited monks to come from the Marseille monastery with the relics of Saint Victor and set this older cella back in motion.

At first he wanted nothing to do with science. Indeed, at the outset he wanted to renounce all science.

He withdrew from the world very angry and offended; his pupil Abélard annoyed him terribly with disputes about universalism.

But he did not prevail, as his pupils soon took up science again.

They concerned themselves very much with nature, though in the main they were great mystics.

Three names became famous in the twelfth century: Hugh of St. Victor, Richard of St. Victor, and Adam of St. Victor, the famous sequences poet.

I’m sure you have already seen these medieval poems, these splendid, tender spiritual songs; they are by Adam of St. Victor. The figure who concerns us is Richard.

He left behind two important books with remarkable titles: Benjamin Minor and Benjamin Major.

The remarkable title refers to a verse from the psalms that reads: “ibi Benyamin adulescentulus in mentis excessu principes Iuda duces eorum principes Zabulon principes Nepthali.” “There also is little Benjamin in the state of ecstasy.”

This is the Vulgate text, which historically is absolutely incorrect; there is no such

verse in the Old Testament; “in mentis excessu” is omitted from our Bible.

But this Vulgate text served Richard of St. Victor as a motto for his writing.

In this book he describes the “praeparatio animi ad contemplationem”

(“the preparation of the spirit for contemplation.”)

There he attempts something quite similar to what the Buddhists attempted in their way.

I want to read to you some literal translations from places in Richard of St. Victor, and you will then see for yourself what an extraordinary similarity there is in their construction.

He says:

The first and principal thing for the soul that strives to ascend to the height of knowledge must be the effort to know itself.

This could be the opening of the Shrî-chakra-sambhâra Tantra.

The great height of knowledge is to know the self perfectly.

The full knowledge of a rational spirit is a mountain great and high.

This mountain transcends the highest point of all mundane knowledges; from the height it looks down upon all philosophy, all knowledge of the world.

This is the elevation of the yogi.

What so excellent did Aristotle or Plato discover; what so excellent was such a crowd of

philosophers able to discover?

Truly, without doubt, if they had been able by the keenness of their natural ability to ascend this mountain, if their efforts had sufficed for them to discover themselves, if they had known themselves fully, they would never worship idols, never bow the neck to a creature, never raise up the neck against the Creator.

Here those searching failed in the search.

Here, I say, they failed and were not able at all to ascend the mountain. “Let man ascend to a high heart, and God shall be exalted” (Ps. 63: 7, 8).O man, learn to know; learn to think about yourself and you have ascended to a high heart.

The more you advance daily in the knowledge of yourself, the more you always tend to higher things.

He who arrives at perfect knowledge of himself already takes possession of the summit of the mountain.

O how few are those who ascend this far, either because they do not know or because they are not able.

It is very rare to ascend this mountain but much rarer to stand on its summit and to stay there for a while.

However it is the rarest of all to live there and rest in the mind.

Here comes the idea of dwelling upon the summit of the mountain.

Here, again a text from the psalms: “Who shall ascend the mountain of the Lord, and who shall stand in His holy place?” Admiration of joy is that exclamation: “Lord, who shall dwell in your tabernacle, and who shall rest on your holy mountain?” (PS. 15:1)631 O how great and what kind of fortitude, to ascend and stand; O how much and what kind of beatitude, to dwell and rest! Who is fit for this work, who is worthy to receive it?

“Lord, who shall ascend; Lord, who shall stand on your holy mountain? Send forth your light and your truth; they have led me and brought me to your sacred mountain and into your tabernacle.” (Ps. 43:3)632

Or: on your dwelling, “tabernacula tua.” The title of the 78th chapter reads: “How much full knowledge of self is effective.”

I will read you some parts from it:

On the peak of this mountain Jesus is transfigured; …Here Christ corresponds to the Buddha, or to the yogi as Buddha. […] on it Moses is seen with Elijah and each is recognized without a sign; on it the voice of the father to the son is heard. Which of these is not marvelous? Which of these is not desirable? Do you wish to see Christ transfigured?

Ascend this mountain; learn to know yourself.

Do you wish to see Moses and Elijah and recognize them without any sign? Do you wish to understand the law and the prophets without a teacher, without an interpreter?

Ascend this mountain; learn to know yourself. Do you wish to hear the mystery of the father’s secrets?

Ascend this mountain; learn to know yourself. For he descended from heaven when he said: γνῶθι σεαυτόν that is, “Know yourself.”

Do you now see how much the ascent of this mountain is effective, how useful full knowledge of Self is?

This reads very differently, and one thinks it is an illness.

You must read the Schweizer Spiegel.

They had a nice article. Very educational!

The title of the 83rd chapter is: “That the mind is accustomed to remain in the inner-most parts perceives divine showings.”

When can the mind that does not raise itself up to consideration of itself fly up on the wings of contemplation to those things that are above it?

The Lord descends on this mountain; Moses ascends.

On this mountain the Lord taught, and Moses learned about the construction of the tabernacle.

What is understood by the tabernacle of the covenant except the state of perfection?

Perfect city and finally vihâra.

Therefore he who ascends the mountain, who gives heed diligently, who seeks for a very long time, who discovers at last what sort he is—it remains that he learns from divine showing what sort he ought to be, what sort of edifice of the mind he ought to prepare for God, and by what obediences he ought to appease God.

Therefore, when do you think a mind that is still spread out through various desires, that is dragged this way and that by various thoughts, will be worthy to receive this grace? If it is unable to gather itself into a unity, if it does not know how to enter into itself, when will it be able to ascend by contemplation to those things that are above itself?

The title of the eighth chapter reads, “How the mind that eagerly strives for contemplation of celestial things ought to gather itself within.”

Let one who eagerly strives for contemplation of celestial things, who sighs for knowledge of divine things, learn to assemble the dispersed Israelites; let him endeavor to restrain the wanderings of the mind; let him be accustomed to remain in the innermost part of himself and to forget everything exterior.

So: by no means outwardly.

But today one thinks that it has to be found outside.

Let him make a church, not only of desires but also of thoughts, in order that he may learn to love only true good and to think, unceasingly of it alone: “In the churches bless God” (Ps. 68, 27).

It is absolutely not the gathering of the saints or a prayer chamber, because this gathering is a consolidation worked out by the individual.

He gathers his dispersedness, not that of others.

For in this twofold church, namely of thoughts and desires, in this twofold concord of efforts and wills, Benjamin is carried away into the height, and the divinely inspired mind is raised to supernal things: “There is Benjamin a youth in ecstasy of mind.”

He identifies himself naturally with this Benjamin who is chosen through divine destiny.

Where, do you think, except in the churches? “In the churches bless God, the Lord of the fountains of Israel. There is Benjamin a youth in ecstasy of mind.” (Ps. 68: 27–28)

Nevertheless each one must first make of his thoughts and desires a synagogue rather than a church.

You know well that a synagogue means “congregation.” Church means “convocation.”

It is one thing to drive some things together in one place without the will or against the will; it is another to run together spontaneously by themselves at the nod of the one who commands.

Insensible and brute beings can be congregated but they cannot be convoked.

Yet even a concourse of rational things themselves must occur spontaneously at a nod in order rightly to be called a convocation.

Thus you see how much difference there is between a convocation and a congregation, between church and synagogue.

Therefore if you perceive beforehand that your desires are becoming devoted to exterior delights and that your thoughts are being occupied with them incessantly, then you ought with great care to compel them to go within so that for a while you may at least make of them a synagogue.

As often as we gather the wanderings of the mind into a unity and fix all the impulses of the heart in one desire of eternity, what are we doing other than making a synagogue from that internal household?

But when that throng of our desires and thoughts, after being attracted by a taste of that internal sweetness, has already learned to run together spontaneously at the nod of reason and to remain fixed in the innermost depths, then it can certainly be judged worthy of the name of the church.

Therefore let us learn to love only interior goods, let us learn to think often about them only, and without doubt we make churches such as we know that Benjamin loves.

This is the idea of the ecclesia spiritualis.

Everyone must practice the inner gathering in order to be a part of a church that is an ecclesia spiritualis and not an external one.

You see that these monks from St. Victor have a very particular way of thinking which comes close in many ways to the Devoti we have discussed.

On the other hand, they have a different relationship to knowledge overall, to awareness, in that it represents a sort of school of philosophy.

This consideration may lead us now to the typical Western method of meditation or yoga method that we have already discussed in earlier seminars, namely to the Exercita Spiritualia of Saint Ignatius. Carl Jung, Psychology and Depth Psychology, Page 277-290

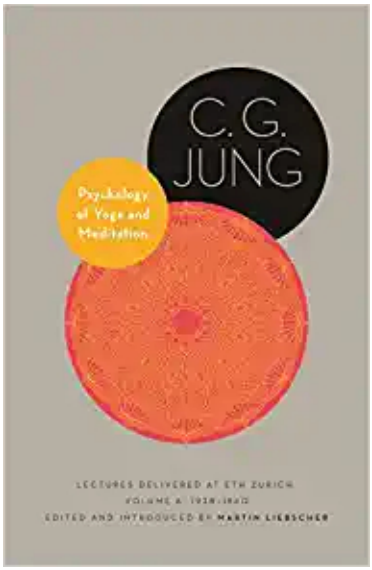
1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=2XL

VR895IZXTO&dchild=1&keywords=psychology+of+yoga+and+me

---

**19 MAY 1939 Lecture 4 Psychology and Yoga Meditation (2021-12-12 05:09)**

[paypal _donation _button border="5"]




[1]Psychology of Yoga and Meditation

19 MAY 1939 Lecture 4 Psychology and Yoga Meditation

Last Time we spoke about the symbol of the coniunctio, of the union of masculine and feminine.

As I already explained, we must understand this union on the one hand as the union of conscious

and unconscious, for, in this case, consciousness is masculine and consequently the unconscious is feminine since it plays a compensatory role.

Of course, if yoga or medieval hermetic philosophy had been conceived by a woman, then consciousness would be feminine and the unconscious masculine.

In this case, the symbolism would of course be reversed.

But since the whole of ancient mythology and religious symbolism were created by men, then Eastern or Western medieval philosophies are masculine, created by men, who took for granted their own psychic disposition.

Projection takes place quite naively.

But if women were to create such a philosophy they would project their own psychic situation into it, and we would have a completely different symbolism, and even if it were not entirely distinct, it would still be interpreted differently.

I am warning my female audience members so that they don't simply identify with this without further ado, for emphasizing the head is not to be recommended for ladies.

However, the union is also a critical exploration of the differences between the sexes.

Consciousness is a given for the yogi, but the unconscious is simply unconscious to him.

Even though it undeniably exists, he cannot experience it directly within himself. One can only ever experience it through projection.

Whatever is unconscious to me yet is still present, I always see in others.

If I have a beam in my own eye, then I see at the very least the mote in the other's eye and call it a beam.

Or I have a certain opinion of how a woman should be, or how feminine psychology should be interpreted. Where do I get this knowledge from?

Only from myself. It doesn't need to be based on any particular experience. It's already present.

I quite simply project this, in the very moment I begin to interpret.

That's how the (to me) unconscious feminine shows up in the female counterpart.

Consequently this exploration breaks into two parts: first there is the engagement with the projected content unerringly found in a female being.

And second it is extended into other female beings. This is the materia, from mater, the mother, mother earth.

The mother is the first carrier of this symbol of the feminine, which I describe as anima.

Thus, the first projection naturally appears in the mother and later is extended onto matter,

hence the name materia.

This is the same as what the East calls mâyâ.

Generally it is translated as illusion or delusion but comes from the root “ma,” i.e., to build, hence mâyâ is the building material.

Whatever I can touch and perceive is mâyâ.

It is a real illusion, an illusion that has become actual.

So Tantric yoga calls this stuff of the world the distinctiveness of God’s thoughts.

The East thinks from inside out, not from outside in as we do.

We go from apparent reality and think about what is a given, but in so doing we fail to consider even once that even the boldest physicists have not yet discovered what sort of dark things this matter is made from.

The expression materia points to the fact that the unknown, the unconscious, was projected

onto this material, and hence the medieval natural philosophers tried to fathom the secret of the unconscious from the way matter behaved.

Hence chemistry has many expressions such as sublimation or affinity.

These are in fact psychic measures. Affinity is elective and is projected into matter.

The process of sublimation is a process of evaporation where a solid or fluid component is converted into a volatile substance.

Freud unwittingly borrowed this description from chemistry.

As you see, these expressions can also be applied psychologically because they were originally carried over from the psyche unconsciously.

Thus, looked at rationally, this alchemical idea of seeking the secret of the unconscious in matter is utter nonsense, but from a psychological standpoint is quite meaningful.

The alchemists were seeking the secret of the unconscious in the materia, in mother.

They took the next step into the realm where one could now discuss psychology. Then the materia turned back into mother.

She is simply the first carrier of the symbol of the unconscious, of the feminine unconscious.

That is why we also find symbols of incest in alchemy, that brothers or sisters or sons

commit incest with their mothers, because this process represents the coniunctio between conscious and unconscious.

You also find the same idea again in Freudian psychology, where Freud made a myth out of it, a mythological idea: the idea of primal incest.

The bringing together of conscious and unconscious is of course an absolutely understandable matter from a rational perspective, but practically it is a completely outrageous problem, and in this section of the series of symbols we have the whole of the dark portion, which is difficult to understand and impossible to explain in a few words.

Here we encounter the whole muddle and confusion of human life.

If I might give you a good example showing you both forms of the coniunctio in experiential form, then it is Goethe's Faust:

The confrontation with the projected unconscious in Faust 1: Faust and Gretchen. This is the object level.

Here he lives his projection, and the tragic end gives him that shock which causes him to reintegrate back into himself the image he had projected into Gretchen, which was filled with the entire secret of his creative being.

It appears to him again in the form of Helena. Helena is not a feminine figure to be encountered in life, but rather the classical anima figure of

Antiquity.

She represents what he had first projected into Gretchen in a pure form.

In the second part of Faust where he contends with Helena, he also confronts the nature of the unconscious.

This problem manifests in various levels right up to the highest degree, the Mater Gloriosa.

He unites with the unconscious, as if interfused with it.

Here we find that absolutely extraordinary story in which he reappears after death among an angelic boys' choir.

He has, as it were, become a child again, carried toward maturity by the apparition of Pater Seraphicus.

A symbolic motif pertains to this confrontation, the union with unconscious totality, that we haven't yet encountered in the series.

Namely, this union has a remarkable consequence: in the Gretchen tragedy the biological union leads to a pregnancy and in time a child is born.

This ordinary event becomes essential symbolism in alchemy, which is not present in the Eastern series.

Such is the secret pregnancy, the soul pregnancy. The poets speak of such things.

Now I have no wish to compete with the poets, but I would like to observe that this soul pregnancy is a singular soul state of creative latency.

One also obverses this in people who do not exactly give birth to a Faust, yet it is it a peculiar soul relationship.

This state is always quite perilous for the individual.

(11) That is why here in the Tantric symbols series, we have the vihâra, which in the hermetic philosophy is the domus thesauria or vas hermetis.

There is a particular soul relationship, the symbol of enclosure, of protection, the cloister on the summit of the mountain, walled-in many times, the so-called treasure chest (thesauria) in which is contained the priceless thing, the sealed container that must not be opened, so that what is contained within it does not escape.

This is the protected, hidden state resonating with the state of the child in its mother's womb.

(12) The child thus born, as we noted in relation to alchemy, results from the union of consciousness with the unconscious.

It represents a new being. In alchemy it is the homunculus, the tiny man, in Greek anthrōpárion.

This tiny man is often depicted as consisting of metal, of gold. Or it is a transparent being, ethereal, a being of light.

It is clearly the illumined human in embryonic form.

We find this motif in the second part of Faust where Wagner succeeded in creating a homunculus in a retort.

He flies around and finally shatters on the throne of Galatea because he has dissolved into flames:

Nereus: Here in the middle of all this host, what new revelations are we to see?

A flame by the conch, at my daughter's feet, Now mounts high and strong, now burns sweet and low, as though it were stirring with pulsations of love.

Thales: That is Homunculus, whom Proteus has taken …

Those are the symptoms of passion's imperative—I almost can hear the loud groans of its travails He'll shatter his vial on her glittering throne—there's the flame, there the flash, and

already it empties!

The same thing happens to the boy Wagenlenker and the Euphorion, the son of Faust and Helena. These too go up in flames because they chase after the girls.

I see in these figures the danger of covetousness, of being too much influenced by the environment and by projection.

The quasi-monastic protection is designed to keep these dangers at bay from within and without so that the child can mature.

This remarkable symbolism is also Christian. Christ is also worshipped as a child, an infant.

In one hymn, Mary is compared with a sea flower.

A water flower, growing up out of the water,

holding Christ in its lap.

Or as a sea flower in which Christ settles as a sea bird.

We find the same symbol in Mahâyâna Buddhism where the Buddha is enclosed in the lotus blossom.

Whoever has achieved enough merit will have their soul enclosed in a lotus blossom for countless aeons.

Then it blossoms one day in the miraculous kingdom of the Amitâbha.

This is the child being raised from the coniunctio. In Chinese, it is a diamond being.

In medieval philosophy it is the incorruptible body, the subtle body, which is seen as the result of this coniunctio.

These remarkable ideas all point to the basic idea of the man of light, which we all know from gnosticism.

For this man who is born is an illuminating being, comparable to the diamond or gemstone.

The grail is also a gemstone in Wolfram von Eschenbach.

Its personification is Christ, Buddha, or, in India, purusha, i.e., the primal man who is to some extent within everyone.

Later we will encounter this purusha when we discuss Patañjali’s Yoga Sûtra.

This new being reveals that this is an autonomous existence, which is not the same as

the I, this latter being in this case only masculine.

The feminine counterpart is the unconscious.

The psychic result of this union is not another masculine I, but rather a different being, firstly a child.

This child goes through a certain education and development, as of course does the I.

For to the extent that this second personality develops, the I dissolves.

According to the description in Indian texts, it is as if consciousness dissolves its ties to objectivity, as if abstracting itself from it, from its attachment to objects, so that it almost appears content-free.

This becoming conscious of something, of no longer being attached to it, is described in English quite aptly as awareness.

In Indian it is described as samâdhi, i.e., rapture or ecstasy. The Greek word ékstasis in fact means rapture.

In fact this state is not unconscious, although certain texts compel us to assume that it is a question of unconsciousness, because consciousness is so disconnected from objectivity that it is virtually empty.

But one must be conscious of something, otherwise one cannot be conscious at all.

In Buddhism this emptying is taken so far that an unconscious state arises called the void, shûnyatâ: the absolute void.

Of course, that is a contradictio in adjecto. I cannot be conscious of the absolute void.

But Eastern philosophy doesn’t fret over these nuances.

The next thing we can fathom about these peak states with our Western knowledge is a far-reaching disengagement of consciousness from its contents.

There is a very fine Chinese text about this in the Secret of the Golden Flower, which says in poetic language what is also described in Indian yoga.

The Hui Ming King says of this letting-go:

A halo of light surrounds the world of the law.

We forget one another, quiet and pure, all-powerful and empty.

The emptiness is irradiated by the light of the heart of heaven.

The water of the sea is smooth and mirrors the moon in its surface.

The clouds disappear in blue space; the mountains shine clear.

Consciousness reverts to contemplation; the moon-disk rests alone.

A better image of this letting-go of consciousness can hardly be found.

I have simply selected this text in order to describe this singular state of consciousness.

I do not want to conclude these two series of symbols without explicitly drawing your attention again to the fact that these final levels in the creation of the Self's reality, achieved by this union or coniunctio, that these levels are very mysterious, and that a great deal of psychological experience is required to make any sense of these things.

I would not dare to mention these things in a public lecture, or even to spell out these things in published literature.

If a commentary upon them were ever undertaken, then it would only be very incomplete.

And for good reason.  Western man is a good philologist, but he has no clue about yoga experiences.

One must have already spoken to the people themselves, the practitioners, in order to pursue these practices.

What we get to see in this country are acrobats, not philosophers.

From what practitioners recount and what the texts say, a rough picture emerges, which is in fact the psychic event of yoga.

And there one discovers things that apparently we have never dealt with.

If we go back in our Western history we do find parallels, but these have died out since the Enlightenment in the eighteenth century, becoming unpopular.

Nonetheless, if one pursues practical psychology, one is simply compelled to engage with these matters.

And in that spirit we will conclude this particular series of symbols.

I'd like to return once again to the Yoga Sûtra, which I covered superficially last semester.

I'm selecting certain key ideas from this exceptionally comprehensive text that are relevant here.

These are four texts by an ancient classical Indian philosopher, the chief philosopher of ancient Indian yoga. It is assumed that he is one and the same as the grammarian Patañjali.

You know that India does not have a written history.

The only historical dates we have about India come from the Buddhist chronicles, aside from which there are no historical records.

We learn from certain evidence in the writings of Patañjali that he lived in the second century BCE.

This comes from a battle report dating from 150 BCE. The texts are very difficult.

For Sanskrit specialists they are a particular puzzle.

But the most difficult thing is the interpretation of how these texts should be understood, so I will confine myself to only a few statements.

The aim of yoga as Patañjali formulates it is the promotion of the samâdhi, contemplation, rapture.

There is another word: dhyâna, i.e., the state of extasis, rapture in an active sense. Samâdhi is contemplation in the passive sense.

Therefore the goal of yoga is so-called rapture.

Hauer translates samâdhi as enfolding, i.e., introversion. This is the main goal.

The other is a correlate, namely the diminution of the so-called compulsions, the kleshas, i.e., of the instincts, the drives.

The kleshas are: ignorance (ávidyâ), egoism (asmitâ), attachment (râga), aversion (dvesha), and the fear of death (abhinivesha)

Ignorance is the field where the other forces of corruption develop, … [YS 2.4, p. 45] I.e., all these compulsive drives are based upon ignorance.

For Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self [YS 2.5, p. 45].

Ignorance comes down to esteeming or believing in the non-eternal, the impure, and suffering, all mistaken for being eternal, sensual, and the Self.

That is why all those things are desired.

These kleshas must be overcome through dhyâna, through meditation, because they are the roots of karma, that is, the way in which one lives leaves a remnant, a life’s outcome or karma, that fills one’s existence and causes one’s rebirth accordingly.

So if one has achieved no merit in this life and has accumulated suffering, then that bad karma will entail a corresponding fate in the next existence.

Remarkably, in Buddhism the dominant belief is that karma is not personal in nature.

I can accumulate merit in my life, but because I do not have a soul, when my life ends my karma survives and requires a new existence.

This already fascinated the ancient monks, and so they asked the Buddha about it.

Buddha left the answer absolutely open as to whether this survival of karma means a continued personal existence after death or not.

He leaves the question open as to whether karma is not potentiality created by my life, causing another life that is absolutely not

connected to me.

On the other hand, one must recall that in his discourses the Buddha always spoke of his pre-existences as if he had always been the same.

Yet in the end one can also understand that what remains was always karma and not one's own soul.

I would like to inform you of certain fundamental teachings of the Yoga Sûtram. Sûtra means text or tract.

The translations you will find on the one hand in Deussen's History of Philosophy, in Volume 1, part 3.

A newer translation which is more psychological in many aspects, i.e., more differentiated but actually less clear, is by Hauer in his text: Der Yoga als Heilsweg [Yoga as a path of healing].

The style is very difficult, as the texts are themselves exceptionally difficult.

I will now translate once again so you can see what it's all about:

The non-differentiation of the representations of Sattvam and the Purusha, both these being absolutely different, is enjoyment.

Hauer translates "the 'consumption of the world' by the 'man-in-himself.' "

He means that if the two are not differentiated, the world is consumed by the purusha.

Through application of total discipline upon one's own interest, which is different from the other's interest, knowledge of the Purusha is achieved.

This concerns the differentiation of the purusha and the sattvam.

I will go into the meaning of these words:

3.35: According to Deussen:

The non-differentiation between the representations of sattvam (as proponent of the prakriti) …of the prakriti which encompasses the external nature and the psychic apparatus (cittam) and which consists of the three gunas: sattvam, rajas, and tamas—… and of the purusha, which are both absolutely distinct, is pleasure [and suffering]:—knowledge of the purusha is achieved by the application of total discipline upon one's own interest [i.e., the purusha] which is distinct from the other's interest [i.e., the prakriti]. [YSD 3.35, pp. 532–533].486

According to Hauer:

"Man-in-himself" and the "luminous world substance" which forms the organ of the mind are eternally unalloyed.

The "consumption of the world" by the "man-in-himself" is made possible by the fact that "luminous world substance" and "man-in-himself" are not differentiated in the conscious mind.

One acquires knowledge of the "man-in-himself" through application of total restraint for the purpose of this consumption for the "other" and one's own distinct purpose. [YSH 3.35, p.108]

According to Vivekananda:

Enjoyment comes by the non-discrimination of the very distant soul and Sattva.

Its actions are for another: Samyama on this gives knowledge of the Purusha.

According to M. A. Oppermann:

Experience is the unclarity of the mitigated perception of "sattva" and "purusha" which are absolutely separate; this joy is for another; knowledge of "purusha" arises through "samyama" upon itself.

An accompanying note:

"Purusha" in pure sattva reflects and animates the same; sattva, thus called into life, believes that all experiences which it has are to be attributed to him.

Through this muddled identification of the two, all experiences are made possible at all.

All experiences through which sattva believes itself to be enriched are useless to it and serve only the "purusha."

Every action of prakriti, being the basis of sattva, and which cannot be without "purusha," are for the "purusha."

Hence sattva functions not for itself, but, as the text says, for another.

Hence, it is correct to say that "samyama" applied to itself, to its own nature and des-

tiny, leads to knowledge of the “purusha.”

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=7MX10JS6HLXO&dchild=1&keywords=psychology+of+yoga+and+med

---

**Is a body becoming spirit something which we can confirm from experience, has it ever happened? (2021-12-13 03:24)**

[paypal _donation _button border="5"]

It has been conceded, from the days of the very early Church, that the body of Mary was also taken up into Heaven.. the only material thing in the celestial spheres.

[1]Black Books

We will now turn to the real Jesuit Meditation of the Fundamentum as it is practised in the exercises.

I will again give you some examples from Przywara’s book "Deus semper maior", as he gives us a profound insight into Jesuit meditation.

He also begins with: "man was created" or rather with man and asks himself: "what is man?"

As you saw in the case of the meditation on the Anima Christi, Przywara thoroughly investigates almost every word.

He says: "Mensch ist Geistwerdung des Leibes" (man is body which becomes spirit) and

that he is "Leibwerdung des Geistes" (spirit which becomes body).

We must ask ourselves here: can we accept this point of view?

Is a body becoming spirit something which we can confirm from experience, has it ever happened?

It is, of course, confirmed in the dogma of the Church, the corpus Christi became spirit, it became the glorified body of Christ.

And though it does not belong strictly to the dogma, it has been conceded, from the days of the very early Church, that the body of Mary was also taken up into Heaven, where it became a glorified body, the only material thing in the celestial spheres.

Przywara ’s meditation is founded on these teachings of the Church but, if we regard the matter from the psychological point of view, we cannot rely upon the dogma but must ask ourselves is there any psychological experience which would justify or prove body becoming spirit?

I must say that I could not bring any direct proof that such a process is possible.

I do not mean can the body be transformed into spirit but is there any experience of which we could say that it felt like the transformation of the body into spirit.

We say sometimes that a man looks like a ghost or a spirit but that just means he looks pale, thin and interesting but that has nothing to do with flesh becoming spirit.

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body.

We know from medical experience that many people are quite, or very nearly, unconscious of their bodies.

They do not know that they have certain bodily weaknesses and have no idea what they look like.

I have even had pathological cases that had to look at themselves in the mirror before they could utter a word.

And people often do not realise when they are hungry or cold, and treat such simple facts as if they were psychological problems, or live in a very foolish way because they have no idea what they are doing.

Such people really have no experience of their body, so consciousness of the body is no matter of course.

Every one knows theoretically that he has a body, but gymnastic teachers tell us that many people have no idea of their own physical existence and how they really breathe; whereas other people are quite conscious of this and of how they hold themselves and what their muscles are doing.

We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience.  Carl Jung, ETH Lectures, 19th January, 1940, Page 220-221

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1LQTLLAF1RJJ5&dchild=1&keywords=jung+black+books&qid=1609246797&sprefix=j

---

**He is no hero who never met the dragon, (2021-12-14 04:14)**

[paypal _donation _button border="5"]

Naturally there is an enormous difference between an anticipated psychosis and a real one, but the difference is not always clearly perceived and this gives rise to uncertainty or even a fit of panic.

Unlike a real psychosis, which comes on you and inundates you with uncontrollable fantasies irrupting from the unconscious, the judging attitude implies a voluntary involvement in those fantasy-processes which compensate the individual and —in particular—the collective situation of consciousness.

The avowed purpose of this involvement is to integrate the statements of the unconscious, to assimilate their compensatory content,
and thereby produce a whole meaning which alone makes life worth living and, for not a few people, possible at all.

The reason why the involvement looks very like a psychosis is that the patient is integrating the same fantasy-material to which the
insane person falls victim because he cannot integrate it but is swallowed up by it. In myths the hero is the one who conquers the dragon, not the one who is devoured by it.

And yet both have to deal with the same dragon.

Also, he is no hero who never met the dragon, or who, if he once saw it, declared afterwards that he saw nothing.

Equally, only one who has risked the fight with the dragon and is not overcome by it wins the hoard, the "treasure hard to attain."

He alone has a genuine claim to selfconfidence, for he has faced the dark ground of his self and thereby has gained himself.

This experience gives him faith and trust, the pistis in the ability of the self to sustain him, for everything that menaced him from inside he has made his own.

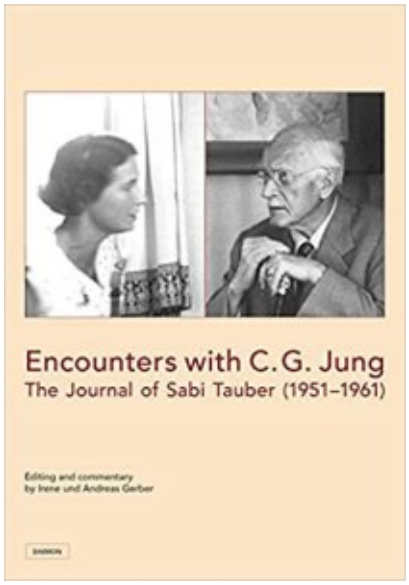
He has acquired the right to believe that he will be able to overcome all future threats by the same means.

He has arrived at an inner certainty which makes him capable of self-reliance, and attained what the alchemists called the unio mentalis. Carl Jung, CW 14, Para 756

1. https://smile.amazon.com/Mysterium-Coniunctionis-Collected-Works-Vol-14/dp/0691018162/ref=sr_1_1?crid=12X5R95L8O95C&dchild=1&keywords=jung+vol+14&qid=1613128717

**Jung, for his part, explicitly refused to accept the role of guru, as we read in Sabi's journal.** **(2021-12-14 04:20)**

[paypal _donation _button border="5"]




[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

Introduction

About this Edition

"I am handing you my journal," Sabi Tauber is reported to have said to her son Christian in the spring of 1984.

"Do with it whatever you please.  You can burn it or, if you think it could be valuable for others, you can publish it after my death."

Obviously she had no objection to publication; on the contrary, she simply did not want to burden anyone with it.

Burning was certainly never an option.

Sabi also left a copy of her journal to her daughter-in-law, Marianne Tauber, who resides in the USA; she might translate it into English and then, if she should wish, have it published someday.

As trustingly as Sabi handed over her journal to her son, Christian Tauber handed it to us in 2016, asking whether we could imagine doing the editing.

He saw it as a continuation of the transcription work we had done on Winterthur Colloquies published in 1999.

A brief, initial glance at the densely typewritten pages was enough to realize that the document held real pearls - many eternally authentic teachings of C. G. Jung.

These teachings had not only been helpful to the journal's author.

They would also be an inspiration to a wider public, who, with the help of Jung's knowledge of the unconscious, is tracing the great questions of humanity.

What Jung has to say, for example, about the meaning of the shadow for the continuity of our culture, should not concern us less today than it did then.

The document is extremely valuable, not least because fewer and fewer people remain that can still give such an authentic account of Jung as a human being, as a man.

The pathway from the raw typescript to this book, however, would turn out to be long and challenging.

It seemed sensible to us to coordinate the German and English editions, since at that point, the English translation by Marianne Tauber was already well on the way.

As soon as the idea of a bilingual edition was welcomed by the entire Tauber family as well as by the Foundation of the Works of C. G. Jung, the project could really take off.

Sabi Tauber's journal integrates the recordings of the aforementioned discussion evenings, where C. G. Jung answered questions within a relatively small circle of the Tauber family's friends. Parts of these recordings were already published in 1999 under the title, C. G. Jung, Ober Gefuhle und den Schatten.

Winterthurer Fragestunden (On Feelings and the Shadow. Winterthur Colloquies).

At that time, the text was accompanied by three CDs with the original audio recording.

However, the publication had been out of print for some time.

In November 1998, in the foreword of the textbook of the abovementioned publication, Christian Tauber wrote: "In October 1955, C. G. Jung visited Sabi and Ignaz WauberScheitlin in Winterthur for the first time.

Within the family circle, each of us five children was allowed to ask Jung a personal question.

When he returned, on May 26, 1956, the circle of attendees had been extended by three couples, with whom they were friends.

During his third visit, on May 29, 1957, ten more acquaintances and relatives joined, and someone recorded Jung’s answers on tape; unfortunately, the recordings were

incomplete.

It was not until his fourth visit, on June 27, 1957, that I was in possession of my own tape recorder, and, with Jung’s explicit consent, I was able to record all the questions

and answers.

On March 3, 1961, Jung’s state of health no longer allowed him to travel to Winterthur, so the last question and answer session took place at his home in Kusnacht - without a tape recorder.

An initial question would be presented to Jung in the car, as the hosts were picking him up in Kusnacht or Bollingen.

All other questions developed in the moment during the course of the evening. [ ... ]"

The Winterthur Colloquies are being republished here; and for the first time they now appear in English.

A revision wasn’t considered necessary, even if, after today’s editorial review, perhaps minor Introduction

linguistic corrections would be made and a few more comments added in footnotes.

The division into chapters and titles (On Feelings, On Redemption, On New Symbols, On Projections, On the Shadow, On Psychological Insights) were added at the time by Walter-Verlag.

They remain unchanged to help the reader recognize the identity of the recordings.

They reappear here in their original chronology.

The question of what form Jung’s statements should take was a bit of a challenge for the present volume.

At times, Sabi Tauber wrote her notes during a discussion with Jung.

Probably more often, however, she made them immediately afterward, so they can’t be

regarded as actual quotations.

The same applies to Ignaz Tauber’s notes, also found in this volume.

He made them as a follow-up to a particularly meaningful meeting with Jung. Consequently, where no audio recordings exist, quotes in quotation marks seemed inappropriate and illegitimate.

In the English translation, Sabi’s quotation marks were kept in place, which can be justified as far as every translation of a text into another language is a subjective judgement call.

Importantly, what Jung said to Sabi shall not be understood as literal quotations.

This does not mean that we found any reason whatsoever to doubt the accuracy of the recorded content of Jung’s statements.

We decided to distinguish Jung’s words from Sabi’s questions, either by offsetting them visually or by marking them as "commentary."

Sometimes we used indirect speech, and other times we appealed to the reader’s feeling to apprehend who is speaking.

Because Sabi - an abbreviation of Elisabeth - carried her affectionate pet name throughout her life, we would like to refer to her that way as well.

Preserving the atmosphere of Sabi Tauber’s journal entries was particularly important to us.

They naturally reflect her own personal way of experiencing, which we would like to honor with the utmost respect.

This also includes the fact that we have only made compelling linguistic improvements.

Of course, the dialogues in Swiss dialect were noted by Sabi in High German; nevertheless, the colloquial language cannot be ignored. In order to preserve the character of journal entries, we have only very cautiously adapted them to High

German.

We find it, especially in the case of Jung, quite refreshing to hear his own way of speaking.

At times, considering today’s understanding, Jung’s wording is not politically correct.

However, we need to keep in mind that he lived in a time when people spoke in a certain way, and that it was one of his outstanding qualities to call things directly by their name.

Terms like "negro," "primitive," or "archaic" are examples of what was considered acceptable use of language at the time.

When we look contextually it becomes obvious that far be it from Jung to make derogatory or racist remarks. J

Jung’s writings, letters, seminars, and even this publication give ample demonstration of his high esteem for those we now respectfully refer to as indigenous peoples.

So, for the sake of historical accuracy, we abstained from adjusting his wording.

We have added numerous comments in footnotes, many of which establish the connection of C. G. Jung's spontaneous utterances to his collected works.

Some simply provide the reader with useful additional information.

The footnotes of the two editions are naturally not completely identical, but rather have been aligned to the extent that the German- and English-speaking reader now hold essentially the same book in their hands.

We have placed particular emphasis on treating the private matters of all persons addressed as sensitively as possible.

***Biographical Notes***

Sabi lived from 1913 to 2001.

She was born Elisabeth Scheitlin, in Winterthur, on August 27, 1913. She had two sisters, seven and thirteen years older.

She spent most of her life in the small, proud industrial city of Winterthur.

Her mother, Emma Scheitlin-Steinbruchel, was a devoted housewife and an excellent cook.

She loved the arts and cultivated her talents in embroidery and sewing.

She enabled her daughter Sabi to take lessons in music theater and rhythmics with the then-famous Mimi Scheiblauer in Zurich, who was one of the pioneers in introducing rhythmics as a learning tool in remedial education.

Later on, Sabi placed great emphasis on musicality and body movement in the education of her own children.

All of her five children learned to play an instrument, and daily practice was just as much part of everyday life as brushing their teeth.

Sabi loved playing the piano.

When she played Bach's Italian Concerto, for example, and her children danced to it, she was thoroughly delighted.

Music gave her a lightness that helped her endure hardship.

Sabi's father, Emil Scheitlin, held a significant position as a mechanical engineer at Sulzer AG in Winterthur.

In 1936, he received an honorary doctorate from the ETH Zurich (Swiss Federal Institute of Technology) for his significant inventions.

He was the inventor of the so-called Sulzer steam turbine.

When Sabi was one year old, he took on an attractive job in Petrograd (St. Petersburg).

The family moved with him to Russia, where they experienced challenging years from

1913 to 1917.

When the outbreak of the revolution forced them to return to Switzerland, the mother and the three girls traveled ahead.

On the way home from Petrograd, via Finland and Sweden, Sabi fell ill with scarlet fever and had to spend several months in the hospital in Stockholm.

As a result, she suffered from a heart valve disease that wasn't recognized until she was about forty years old.

The original title of Sabi's journal was "Wind in My Face."

The title referred to an unforgettable childhood experience that connected her to her father: On several occasions she had the opportunity to experience with him the inauguration of a new steamboat on one of the Swiss lakes.

She used to love to sit on the ship bow and watch how the water parted.

She loved to feel the wind blowing in her face.

Much later in life she remembered feeling the same fresh breeze in her face whenever she met C. G. Jung.

Sabi was thirty-two years old when she first met Jung in Rapperswil, in 1945, at a lecture for the Medical Society of the Canton of Zurich.

It was in the coat room. Jung's hat had fallen to the ground.

When she leaned forward to pick it up, Jung did the same, so their heads bumped together.

Jung said, laughing: "Wow, you have a hard head!" Sabi replied: "And so do you!" Maybe it was during the lecture that Sabi felt the desire to talk to Jung in person?

Sabi was burdened by family tensions from the time her father got involved in an extramarital relationship.

The much younger woman lived with the family: the marital couple and their three daughters.

In the beginning, at least, her father’s mistress was appreciated by everyone, but later was ostracized as "the temptress."

After Sabi’s mother passed away, the mistress became the wife of the 80-yearold.

At the time, Sabi was without doubt friendly towards her father’s second wife, and she may have always possessed a conciliatory eros.

Yet, her eros was seriously put to the test once more in her own marriage.

At a young age she swore to herself to never start a family, to never get married and have children.

Fortunately, fate had other plans.

Right at the beginning of her medical studies she met Ignaz, who radiated vitality.

Ignaz dreamt of having at least twelve children, and soon his life-spark also ignited Sabi.

Ignaz was born in Alexandria, Egypt, on December 28, 1907.

He was the son of Bernhard and Amelia Tauber-Luzzatto.

He had a twin sister and five other siblings.

His paternal ancestors were Jews and came from Czernowitz, today’s Chernivtsi, in Western Ukraine.

His father Bernhard completed a successful military career before turning to a career in diplomacy.

As consulate councilor of the Austro-Hungarian Empire, he was sent off to Alexandria, a vivid and cosmopolitan city at the time.

Ignaz would have lasting memories of the Arab nannies that punished him and his siblings with horrific stories of demons.

And even though he suffered from nightmares, his soul felt a deep, lifelong connection to the Egypt of his childhood days as well as the country’s ancient mythology.

His wish or urge to write a research paper on Egyptian mythology is mentioned several times in Sabi’s journal. - During World War I the family had to leave Alexandria.

After yearlong stays in Rome and Cologne, the Taubers were finally able to settle in Switzerland.

The once wealthy family had suffered great losses.

Ignaz had to complete an apprenticeship as a commercial clerk.

Later he took evening classes to attain the qualification for university entrance (matura), before he could finally begin studies in medicine.

Sabi for her part wanted to become a medical doctor in order to help poor families in India.

When registering at the University of Zurich, she met Ignaz - though it wasn't their first encounter: the Tauber and Scheitlin families had previously met in 1923 during their

vacations in the mountains.

After their engagement, she gave up her own career aspirations.

They married in 1935, and throughout Ignaz' time as an assistant doctor she went along with him to various destinations.

Their children were born between 1937 and 1950: Roswith in 1937,

Jurg in 1938, Christian in 1942, Lotti in 1944, and Marianne in 1950.

Sabi took the initiative to find a home for the expanding family.

She succeeded, and in 1942 they were able to move into their house on Salstrasse in Winterthur.

It offered enough space for the large family, and for Ignaz's medical practice on the ground floor.

A little anecdote from that time, the early 1940s: A bookseller friend of theirs from Winterthur sent a new book release to Dr. Tauber for review: The Psychology of C. G. Jung, by Jolande Jacobi.

Sabi returned it immediately: no interest.

The book was sent to them twice more, the third time it sat around the house until it was too late to send it back.

Ignaz became strangely fascinated by the book and began reading it, until Sabi took notice and threw it in the trash.

Ignaz bought another copy and secretly continued reading it at night.

One day, Sabi's curiosity was finally aroused, and she began to read it as well.

They were both hooked.

Ignaz began an analysis with Jolande Jacobi, and Sabi with C. A. Meier.

After that, the Taubers bought C. G. Jung's books and together discussed what they had

read - for Sabi it had been something like a "daily service."

When a painful episode broke out in the marriage relationship, necessitating a deeper examination of the unconscious, Sabi wrote to Jung asking if he would take her and her husband into analysis.

Jung had to decline, saying he could no longer take new analysands, but sent Sabi to Barbara Hannah and Ignaz to Marie-Louise van Franz.

For both of them, this was the best thing that could have happened.

In the early 1950s, Sabi and Ignaz started attending the Psychology Club in Zurich, founded by C. G. Jung in 1916.

Jung was often present and gave frequent lectures.

In 1952, with a warm recommendation by Jung himself, the couple became regular members.

From 1977 to 1984 Ignaz Tauber was president of the Psychology Club Zurich.

Here we close our biographical notes on Sabi and her husband Ignaz.

Out of the many recollections of their descendants, we have noted mainly those events that contribute to the understanding of the journal records.

There are still many anecdotes yet to be told, many historical details to be revealed, joys and tragedies to be recalled from this life rich with memorable events.

Let us call to mind that the very biography of an individual is essentially created by the self.

*Thunderclouds Over the Marriage*

With the help of metaphors such as "stormy clouds" and "a dark cloud from which thunder rolled and lightning flashed," Sabi confides in her journal that her marriage suffers deep turmoil.

She experiences that archetypal forces can interfere in human relationships as powerful natural phenomena.

Ignaz had apparently fallen in love with another woman; Sabi suffers for many long years from this tense and humiliating situation.

Many years later, Sabi retitled the typescript of her journal, "Deja-vu," assumedly because she realized that she needed to endure and suffer in her marriage what she had likewise experienced as a child, albeit from a different perspective.

This time, however, she could share her dreams with Jung.

And Jung recognized that basically, the love entanglements of her husband, which were

painful for her, had the potential to set her on her individual path .

What happens to an individual human being cannot be rationalized away if it is orchestrated by the self and not by collective moral concepts: at least not without causing psychological damage.

Anima and animus are not mere theoretical terms, but names of the divine figures operating in the background of such drama.

In Jung's understanding, the anima of a man or the animus of a woman are determining factors that seek to lead individuals to unknown goals in their creative lives.

However, if inadequately comprehended in consciousness, these factors potentially create a disturbance that can develop into an irritating and torturous presence, especially in a marriage.

They begin to act autonomously and cause any number of disruptions.

In the case of Ignaz and the way he experienced his anima, Jung's explanations are real eye-openers.

Jung advised him to focus, by putting down on paper the essence of his work on Egypt, so as not to get lost in intuitions.

This would help a great deal in liberating him from his anima problem.

Jung recognizes that Ignaz is in the grip of the archetype.

However, he does not simply defend him on that account; he also expresses outrage over his tactlessness and cruel lack of feeling towards his wife.

He sees Ignaz' inflation as the cause of this insensitivity.

He explains to Sabi the significance of anima projections and the effect they have, not least, on sexual life.

Jung also does not mince words in regard to Sabi's pronounced animus problem.

She suffers, understandably, from her husband's anima entanglements; nonetheless she herself is called upon to pursue a creative activity.

Not only he, but she, too, has to take on a creative task, even though she is already occupied with caring for five children.

For this reason, he supports her participation in a group he has put together for further research on synchronicity. (See below.)

Sabi possibly sensed something of this mystery early on, but had yet to understand, by way of her own suffering, that the conflict is rooted in the self.

Sabi is noting here core ideas of Jungian psychology.

Only if we recognize this great arc of psychic reality, that is, if we are aware of the presence of divine figures in marriage, can we understand why Sabi, sometime later in her life, almost feels a kind of gratitude that Ignaz did not spare her such difficulties.

The love problem formed the prima materia for her individuation process, to put it in alchemical words.

Transference to Jung Sabi is soon destined to experience for herself what it means to be seized by archetypal forces.

Quite obviously, she has a so-called "transference" to Jung.

Or, as we like to say: The god Eros has hit her and made his incomprehensible demands on her.

Jung encouraged her not to evade, but to allow herself to be overwhelmed by that which is greater than herself.

For, so says Jung, without being gripped, a person could have no deep experience coming from such an encounter; there would be no effect and ultimately no value.

Sabi registers Jung’s comments and interpretations of her dreams, she writes poems full of longing and makes warm-hearted paintings of her encounters with him.

Hardly by chance, Sabi records the words of C. G. Jung on the cover of her journal, from his biography Memories, Dreams, Reflections (chapter "Late Thoughts II"):

"There is no better means of intensifying the treasured feeling of individuality than by the possession of a secret which the individual is pledged to guard."

The mystery of her life - or should we say the myth of her life? - is her soul’s encounter with C. G. Jung.

Occasionally, in the journal, she calls him the "old wise man" or "guru."

While this may sound somewhat effusive to today’s ears, it was undoubtedly a truth for her.

Sabi indeed experienced in Jung the psychopompos, the guide of her soul.

He was a guru for her, that is, the personification of an archetypal figure with superhuman charisma and irresistible appeal.

Jung, for his part, explicitly refused to accept the role of guru, as we read in Sabi’s journal.

But he was clear about the function and effect of this significant projection: The conscious experience and such enduring deep emotion can bestow meaning upon one’s entire life.

Due to his enormous experience, Jung was able to keep the door open to Sabi during those tumultuous years, while, at the same time, remain on guard so as not to identify himself with the Old Wise Man.

He was acquainted all too well with the dangerous side of any identification with the archetypal reality.

When at one point Jung explained to Sabi that, in that specific moment, he was a god to her - which may cause some readers to be appalled, or to shake their heads in dismay

- Jung alludes exactly to this numinous quality of a love projection.

Throughout his life, Jung tried to find words for this mystery, although he knew that, ultimately, there are no words.

Over his lifetime he dared to interpret, although he knew perhaps better than anyone

else that there are only hints, only verbalizing aided by analogies.

In his book, The Psychology of Transference, not published until 1946, C. G. Jung admits that the transference phenomenon is so complicated and various that he lacked the categories for a systematic account.

He therefore preferred to draw upon the symbolism of the alchemical opus.

Here, he had found an adequate language for the otherwise inexpressible.

He concluded that the innermost essence of transference is the uniqueness of a life individually lived.

Transference belongs to that kind of processes, which nobody can grasp from outside, but which, on the contrary, holds the individual concerned in its grip.

With a lot of personal courage and self-honesty, Sabi Tauber took upon herself all that was visited upon her - but that she had not sought - by fate.

Accompanied carefully by Jung, it was possible for her to experience the transference to him, and thereby sense the meaning-giving dimension encountered in this relationship.

The following words are from Sabi’s last journal entries: "He has shown all of us the possibility of creating culture out of transference.

Not a complete sacrifice is required, but a transformation! [ ... ] Not to the beyond belongs our purest love, but into our living hearts on this Earth."

1. G. Jung’s Interest in Oracle Methods

One of the longer passages yet to be mentioned in Sabi’s journal, for which a few explanations may make many a reader grateful, addresses Jung’s occupation with various oracle or divination methods.

Jung and Sabi discuss several geoscopes as well as tarot card spreads, and often they would add a hexagram of the / Ching.

We reproduced the sketches photographically to preserve the original character of

the material they studied together.

Anyone who makes the effort to understand Jung’s resulting comments in detail will be amazed at the astonishing connections he makes and will certainly find them rewarding.

However, it is not so easy to find one’s way through these passages, and often the reader might wish to learn more from Jung than can be found in the shorthand

of Sabi’s notes.

The question arises: Why and in what way did C. G. Jung pay so much attention to divination (to geomancy and the tarot, in addition to astrology and the Chinese oracle of the I Ching)? Our anticipated answer: Apparently, he was interested in "synchronicity." But why?

And what does that entail?

Jung refers to synchronicity as a meaningful coincidence or correspondence of two events, which are not causally connected.

Or, in other words, as a coincidence of subjective and objective facts which cannot be explained causally, but which convey the feeling that a latent meaning exists.

Sabi Tauber quotes Jung in her journal: Synchronicity "doesn’t work causally, but meaningfully, and only when deep emotion is involved!"

The terms "meaning" and "meaningful" are important here.

In his most relevant essay on this topic, "Synchronicity: An Acausal Connecting Principle," C. G. Jung specifies that "meaning" is the essential criterion of the synchronicity phenomena; but what comprises the meaningful factor is beyond our recognition.

Nevertheless, Jung wanted to find suitable methods by which the reality of the collective unconscious could be objectively determined. He postulated the existence

of an organizing archetype, the archetype of the self, to which he also ascribed the property of unified psyche and matter.

Jung was engaged in the question of the psychological conditions that he suspected behind synchronistic events.

When he came across the Chinese / Ching, he encountered, for the first time, an

entire religious philosophical system that did not characterize linear relationships by cause-and-effect, as is so prevalent in the West, but rather described synchronistic phenomena.

His acquaintance with Richard Wilhelm, translator of the I Ching: Book of Changes,

must have been one of the most significant in Jung's life.

Thanks to Wilhelm, Jung gained access to synchronistic thought, which he understood as complementary to the causal thinking of the West.

The classical Chinese way of thinking does not consider the question of why something happens, or which factor causes what effect, but rather, "what likes to happen together in a meaningful way in the same moment," to use Marie-Louise von Franz's terminology in On Divination and Synchronicity: The Psychology of Meaningful Chance.

These were the connections that fascinated Jung.

He wanted to know if the same kinds of connections were also observable in

geomancy, the tarot, and, last but not least, in horoscopes.

1. G. Jung had an immense interest in astrology, which is extensively documented in Liz Green's book Jung's Studies in Astrology. Prophecy, Magic, and the Qualities of Time, published in 2018.

Early in life he had already calculated his birth charts.

In his Red Book he repeatedly illustrates the signs of the zodiac.

Throughout his entire body of work, he constantly refers to his psychology in relation to the Platonic age, notably in the Visions Seminar, held from 1930 to 1934 (published in

1998), and in Aion: Researches into the Phenomenology of the Self, one of his major works.

Even though Jung had rounded off his book on synchronicity by including a preface in 1950, in no way had he considered his research on the subject to be complete.

Synchronicity phenomena continued to preoccupy him, perhaps more than ever.

This becomes clear from numerous letters of the 1950s and also from the here present journal records (1951 to 1961).

This is where we learn of a group of people who were asked to collect data for Jung, empirical facts for a research project.

This group consisted of Sabi Tauber, Linda Fierz-David, Jung's daughter Gret Baumann, Hanni Binder, the latter two of whom were experienced astrologers, and others.

It appears Jung hoped to gather as many synchronistic occurrences as possible; he wanted to present a kind of "proof" to substantiate his hypothesis on the reality of the collective unconscious, and ultimately, the unity of psyche and matter.

Basically, he wanted nothing less than to shed light on a still obscure field, which to him was of the greatest philosophical importance, as he writes in the preface to his essay on synchronicity.

He sought to appraise modern science of his ideas on the living reality of the archetype.

At one point, at a colloquium at the Tauber's in Winterthur, he explains why for him astrology had its justification:" ... because there exists an objective psyche." To substantiate this was his great concern.

In this context, we can now understand the task Sabi Tauber was given.

It consisted of interviewing hospitalized accident patients about how they assessed their psychological state or emotional condition before or during the accident.

Did they remember dreams or extra-sensory perceptions or anything of that sort? (According to Christian Tauber, there is an archive of one hundred respective cases

still waiting to be processed.)

Jung wanted to explore whether a possible synchronistic coincidence could be discerned related to the accident, or, as we might say today, a specific unconscious conditioning

factor, a constellating archetype.

When he and Sabi brooded over tarot cards and geoscopes – and although these sections may seem of little use to some readers of the journal - we should be aware that Jung's search centers on the great range of questions surrounding synchronicity.

The same holds true for the fact that when he encouraged Sabi to write a paper on the

I Ching and her astrological research.

It was not because Jung was looking for a method to predict the future! It was even his explicit intention to revise the paragraphs on astrological experiments in his

publication on synchronicity, because he was always misunderstood.

He expresses this, for example, in a letter to Prof. Markus Fierz, February 21, 1950 (Collected Works, vol. 18).

Jung knew very well that parapsychological phenomena could not be proven by applying

probability theory - otherwise such phenomena would be causal.

In a letter to Prof. Hans Bender, director of the Institute for Frontier Areas of Psychology and Mental Health, on February 12, 1958, Jung states that his question was aimed at the psychic conditions of their occurrence, and he would abstain from coming up with a semi-physical energetic explanation.

Nothing could be explained at all by giving such phenomena names like telepathy, clairvoyance, precognition, psychokinesis etc.

Jung's interest in the connection of psyche and matter goes very far back, in fact all the way to this student days, when from 1895 onward, he participated in spiritualistic seances.

Now when, in 1951,Sabi quotes Jung in her journal: "In addition, there was the problem

of soul and body," a problem also alluded to in his essay "Synchronicity: An Acausal Connecting Principle," published in 1952, we learn something about the psychological burden brought upon him by these questions.

His whole life long he attempted to shed light on a mystery that he later called unus mundus, in reference to the alchemist Gerhard Dorn.

A few additional comments need to be made in regard to geomancy, which Jung discussed with Sabi.

(For technical details about how to create a geoscope, see the notes in the text.)

Here also, Jung is less interested in fortune-telling than in the exploration of the

archetypal background.

In her book On Synchronicity and Divination, in which Marie-Louise von Franz captures the depth of the entire issue, she calls geomancy a "terrestrified astrology."

We also refer to her book Number and Time, in which she details the geomancy

technique and its significance for Jungian psychology.

Our account of Jung's work on synchronicity brings our introduction to a close, with one further note.

It remains to point out the great distress caused to Sabi by the research assignment given to her by Jung.

As hard as she tried, her journal states, she often felt overwhelmed by the complexity of the subject matter.

There are differing accounts among her descendants as to whether this was why Sabi plucked up the courage one day to write to Jung and ask for an audience, or whether it was rather the agonizing marital situation that was the motivation.

Whatever the reason, it can be said with certainty that Sabi's journal begins with Jung's answer to her letter, in which he offers her an appointment and describes the way from Bollingen station to his tower.

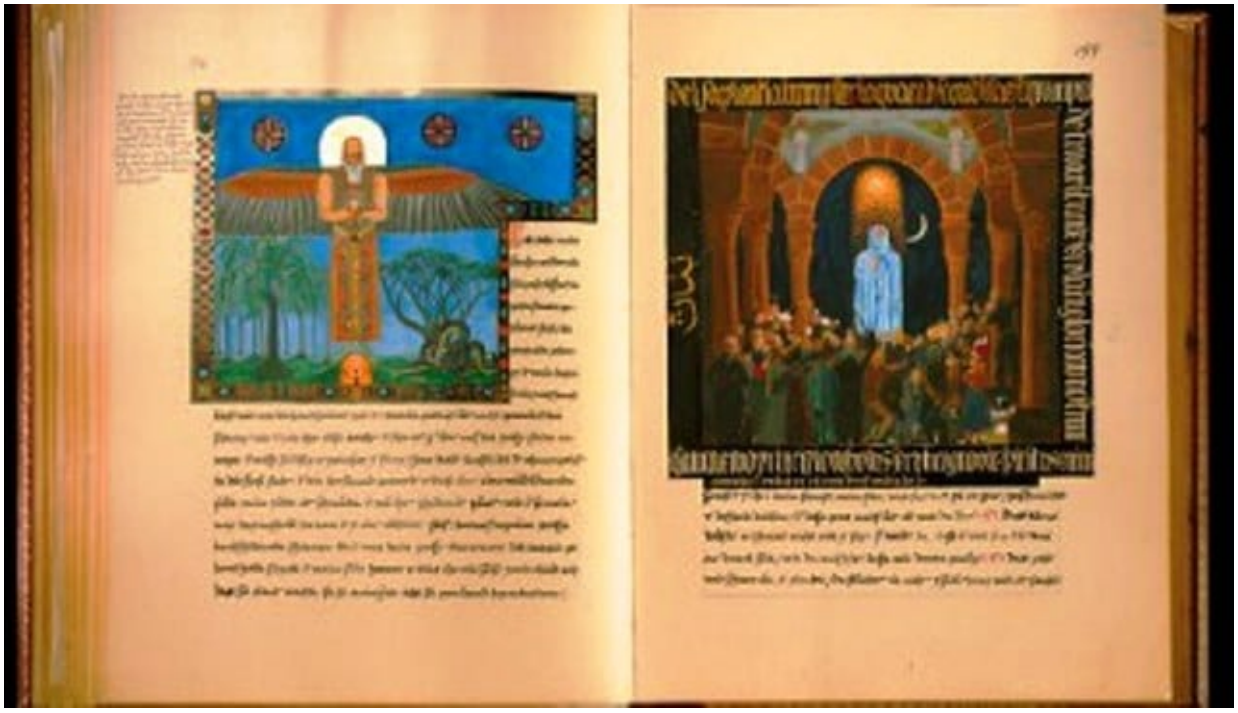
Sabi gained a very private access to Jung, as it were through the back door - metaphorically and quite literally - just through the hidden wooden door of the tower of Bollingen.

Irene and Andreas Gerber Zurich, December 2020  Irene and Andreas Gerber, Sabi Tauber: Encounters with Jung, Page 7-22

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1638881612&sr=8-1

**Art and the Zürich School (2021-12-15 04:04)**

[paypal _donation _button border="5"]



[1]Red Book

Art and the Zürich School Jung’s library today contains few books on modern art, though some books were probably dispersed over
the years.

He possessed a catalogue of the graphic works of Odilon Redon, as well as a study of him.

He likely encountered Redon’s work when he was in Paris.

Strong echoes of the symbolist movement appear in the paintings in Liber Novus.

In October of 1910, Jung went on a bicycle tour of northern Italy, together with his colleague Wolfgang Stockmayer.

In April 1914, he visited Ravenna, and the frescos and mosaics there made a deep impression on him.

These works seemed to have had an impact on his paintings:  the use of strong colors, mosaic-like forms, and two-dimensional figures without the use of perspective.

In 1913 when he was in New York, he likely attended the Armory Show, which was the first major international exhibition of modern art in America (the show ran to March 15, and Jung left for New York on March 4).

He referred to Marcel Duchamp’s painting Nude Descending a Staircase in his 1925 seminar, which had caused a furor there.

Here, he also referred to having studied the course of Picasso’s paintings.

Given the lack of evidence of extended study, Jung’s knowledge of modern art probably derived more immediately from direct acquaintance.

During the First World War, there were contacts between the members of the Zürich school and artists.

Both were part of avant-garde movements and intersecting social circles.

In 1913, Erika Schlegel came to Jung for analysis.

She and her husband, Eugen Schlegel, had been friendly with Toni Wolff.

Erika Schlegel was Sophie Taeuber’s sister, and became the librarian of the Psychological Club. Members of the Psychological Club were invited to some of the Dada events.

At the celebration of the opening of the Gallery Dada on March 29, 1917, Hugo Ball notes members of the Club in the audience.

The program that evening included abstract dances by Sophie Taeuber and poems by Hugo

Ball, Hans Arp, and Tristan Tzara. Sophie Taeuber, who had studied with Laban, arranged a dance class for members of the Club together with Arp.

A masked ball was also held and she designed the costumes.

In 1918, she presented a marionette play, King Deer, in Zürich. It was set in the woods by the Burghölzli.

Freud Analytikus, opposed by Dr. Oedipus Complex, is transformed into a parrot by the Ur-Libido, parodically taking up themes from Jung’s Transformations and Symbols of the Libido and his conflict with Freud.104 However, relations between Jung’s circle and some of the Dadaists became more strained.

In May 1917, Emmy Hennings wrote to Hugo Ball that the “psycho-Club” had now gone away.105

In 1918, Jung criticized the Dada movement in a Swiss review, which did not escape the attention of the Dadaists.106

The critical element that separated Jung’s pictorial work from that of the Dadaists was his overriding emphasis on meaning and signification.

Jung’s self-explorations and creative experiments did not occur in a vacuum.

During this period, there was great interest in art and painting within his circle.

Alphonse Maeder wrote a monograph on Ferdinand Hodler and had a friendly correspondence with him.

Around 1916, Maeder had a series of visions or waking fantasies, which he published pseudonymously.

When he told Jung of these events, Jung replied, “What, you too?”

Hans Schmid also wrote and painted his fantasies in something akin to Liber Novus.

Moltzer was keen to increase the artistic activities of the Zürich school.

She felt that more artists were needed in their circle and considered Riklin as a model.110

J. B. Lang, who was analyzed by Riklin, began to paint symbolic paintings.

Moltzer had a book that she called her Bible, in which she put pictures with writings. She recommended that her patient Fanny Bowditch Katz do the same thing.

In 1919, Riklin exhibited some of his paintings as part of the “New Life” at the Kunsthaus in Zürich, described as a group of Swiss Expressionists, alongside Hans Arp, Sophie Taeuber, Francis Picabia, and Augusto Giacometti.

With his personal connections, Jung could easily have exhibited some of his works in such a setting, had he so liked.

Thus his refusal to consider his works as art occurs in a context where there were quite real possibilities for him to have taken this route.

On some occasions, Jung discussed art with Erika Schlegel. She noted the following conversation:

I wore my pearl medallion (the pearl embroidery that Sophie had made for me) at Jung’s yesterday.

He liked it very much, and it prompted him to talk animatedly about art—for almost an hour.

He discussed Riklin, one of Augusto Giacometti’s students, and observed that while his smaller works had a certain aesthetic value, his larger ones simply dissolved.

Indeed, he vanished wholly in his art, rendering him utterly intangible. His work was like a wall over which water rippled.

He could therefore not analyze, as this required one to be pointed and sharp-edged, like a knife.

He had fallen into art in a manner of speaking.

But art and science were no more than the servants of the creative spirit, which is what must be served.

As regards my own work, it was also a matter of making out whether it was really art. Fairy tales and pictures had a religious meaning at
bottom. I, too, know that somehow and sometime it must reach people.

For Jung, Franz Riklin appears to have been something like a doppelganger, whose fate he was keen to avoid.

This statement also indicates Jung's relativization of the status of art and science to which he had come through his self-experimentation.

Thus, the making of Liber Novus was by no means a peculiar and idiosyncratic activity, nor the product of a psychosis.

Rather, it indicates the close intersections between psychological and artistic experimentation with which many individuals were engaged at this time.  Sonu Shamdasani, The Red Book, Page 203-204

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=1HHV6MEZET9HW&dchild=1&keywords=jung+red+book+readers+edition&qid=1612365641&sp

---

**This is why it is almost impossible to translate the term "unconscious" into Hindi. (2021-12-15 04:06)**

[paypal _donation _button border="5"]

[1]Psychology of Yoga and Meditation

One must take it like breathing exercises, as a technical matter.

It has nothing to do with religious preaching. All these hatha yoga exercises are means of achieving the state of emptiness.

It is the sinking into what we describe as an unconscious state, but which in the East is described as a higher consciousness. Purusha is a super-consciousness.

This is why it is almost impossible to translate the term "unconscious" into Hindi.

There is a term: bodhi, i.e., enlightenment, a higher or super-consciousness, an extended superhuman consciousness, namely the consciousness of purusha.

Now here in the West we have some medieval parallels with this concept, namely in Meister Eckhart. In his meditation "On the Abandonment of Things" he says:

People say: "O Lord, how much I wish that I stood as well with God, that I had as much

devotion and peace in God as others have, I wish
that it were so with me!"

Or, "I should like to be poor," or else, "Things will never go right for me till I am in this place or that, or till I act one way or another.

I must go and live in a strange land, or in a hermitage, or in a cloister."

In fact, this is all about yourself, and nothing else at all.

This is just self-will, only you do not know it or it does not seem so to you.

There is never any trouble that starts in you that does not come from your own will, whether people see this or not.

One's own will, this self-seeking to which Meister Eckhart refers, this is Western language; to be precise, this is the I, certainly not the purusha, but the self-seeking of Western consciousness.

We can think what we like, that a man ought to shun one thing or pursue another-places and people and ways of life and environments
and undertakings-that is not the trouble, such ways of life or such matters are not what impedes you.

It is what you are in these things that causes the trouble, because in them you do not govern yourself as you should.

Therefore, make a start with yourself, and abandon yourself.

These matters are prakriti. The I-consciousness that one should abandon is sattvam.

Truly, if you do not begin by getting away from yourself, and abandon yourself, wherever you run to, you will find obstacles and trouble
wherever it may be.

People who seek peace in external things be it in places or ways of life or people or activities or solitude or poverty or degradation-however great such things may be or whatever it may be, still it is all nothing and gives no peace.

People who seek in that way are doing it all wrong; the further they wander, the less will they find what they are seeking.

They go around like someone who has lost his way; the further he goes, the more lost he is.

Then what ought he to do?

He ought to begin by forsaking himself, because then he has forsaken everything.

This is self-abandonment. If I abandon sattvam I have also abandoned all things with it

(prakriti).

If I succeed in differentiating between the egoic consciousness within me, which is naturally always bound to objects, and the objects themselves, then it is possible to reach the purusha.

Truly, if a man renounced a kingdom or the whole world but held on to himself, he would not have renounced anything.

What is more, if a man renounces himself, whatever else he retains, riches or honors or whatever it may be, he has forsaken everything.

About what Saint Peter said: "See, Lord, we have forsaken everything" (Mt. 19:27)-and all that he had forsaken was just a net and
his little boat-there is a saint who says: "If anyone willingly gives up something little, that is not all which he has given up, but he has
forsaken everything which worldly men can gain and what they can even long for; for whoever has renounced his own will and himself
has renounced everything, as truly as if he had possessed it as his own, to dispose of as he would."

For what you choose not to long for, you have wholly forsaken and renounced for the love of God. 534

One has abandoned it for God’s sake, that is, for the sake of the purusha.

That is why our Lord said: "Blessed are the poor in spirit!" (Mt. 5 :3 ), that is, in the will.

And no one ought to be in doubt about this; if there were a better form of living, our Lord would have said so, as he also said: "Whoever wishes to come after me, let him deny himself" (Mt. 16:24), as a beginning; everything depends on that.

Take a look at yourself, deny yourself. That is the best of all.

You should know that there was never any man in this life who forsook so much that he could not still find more in himself to forsake.

There are few people who see this to be true and stick by it.

This is indeed a fair exchange and an honest deal: By as much as you go out in forsaking all things, by so much, neither less not more, does
God go in, with all that is his, as you entirely forsake everything that is yours. Undertake this, and let it cost you everything you can afford.

There you will find true peace, and nowhere else.

So this contemplation is a direct parallel with this Yoga Sutram.

But it is in a Western sense parallel with our exceptionally egoic consciousness.

The West is combined in a way with the prakriti, which was never the case in the East.

When compared with our consciousness, Eastern consciousness is darker.

We would say that of course. An Eastern man would certainly not say that, for when compared with what he is conscious of, we are in the dark.

Meister Eckhart has another term related to this: the concept of detachment.

This is directly a differentiation between purusha and sattvam.

In a very illuminating sentence, he says in his meditation about detachment:

I have read many writings of heathen philosophers and sages, of the old covenant and of the new, and have sought earnestly and with diligence which is the best and highest virtue whereby a man may knit himself most narrowly to God and wherein he is most like to his exemplar, as he was in God, wherein was no difference between himself and God, ere God created creature.

And having approfounded all these scriptures to the best of my ability, I find it is none other than absolute detachment from all creatures.

As our Lord said to Martha, "unum est necessarium " which is as good as saying, He who would be serene and pure needs but one thing,
detachment.

Our doctors sing love’s praises, as did St. Paul, who said, "Whatsoever things I do and have not charity I am nothing."

But I extol detachment above any love.

First, because at best love constrains me to love God.

Now it is far better my constraining God to me than for me to be constrained to God.

My eternal happiness depends on God and me becoming one; ...

This the union with the purusha.

[ ... ] but God is apter to adapt himself to me and can easier communicate with me than I can communicate with God. Detachment
forces God to come to me, and this is shown as follows.

Everything is fain to be in its natural state.

But God’s own natural state is unity and purity and these come from detachment.

Hence God is bound to give himself to a heart detached.-Secondly, I rank detachment above love because love constrains me to suffer all things for God’s sake: detachment constrains me to admit nothing but God.

Now it is far better to tolerate nothing but God than to suffer all things for God’s sake. For in suffering one has regard to creatures, ...

This is the prakriti .

. . . whence the suffering comes, but detachment is immune from creature. Further, that detachment admits of none but God I demonstrate
in this wise: anything received must be received in aught.

But detachment is so nearly naught that there is nothing rare enough

to stay in this detachment, except God. He is so simple, so ethereal, that he can sojourn in the solitary heart. Detachment then admits
of God alone.

That which is received is received and grasped by its receiver according to the mode of the receiver; and so anything conceived is known and understood according to the mind of him who understands and not according to its innate conceivability.

And humility the masters laud beyond most other virtues.

I rank detachment before any meekness and for the following reasons.

Meekness can be without detachment but complete detachment is impossible without humility.

Perfect humility is a matter of self-naughting; but detachment so narrowly approximates to naught that no room remains for aught betwixt zero and absolute detachment.

This is the void or shunyata.

Wherefore without humility is no complete detachment.

Withal two virtues are always better than one.-Another reason why I put detachment higher than humility is this: humility means abasing self before all creatures and in that same abasement one goes out of oneself to creatures.

But then man is trapped once again in the prakriti through humility.

But detachment abideth in itself. Now no going out however excellent, but staying in is better still.

As the prophet hath it, "omnis gloria filiae regis ab intus," the king’s daughter is all glorious within.

Perfect detachment is without regard, without either lowliness or loftiness to creatures:

it has no mind to be below nor yet to be above; it is minded to be master of itself, loving none and hating none, having neither likeness or unlikeness, neither this nor that, to any creature; the only thing it fain would be is same.

But to be either this or that it does not want at all. He who is this or that is aught; [ ... ]

So as you see this is prakriti.

[ ... ] but detachment is altogether naught. It leaves things
unmolested.

Here someone may object, But surely in our Lady all the virtues flourished in perfection and among them absolute detachment.

Now granting that detachment is better than humility, why did our Lady glory in her lowliness instead of her detachment, saying, "quia respexit dominus humilitatem ancillae suaeJJ: "He regarded the lowliness of his handmaiden?"

I answer that, in God there is detachment and humility as well, so far as virtues can be attributed to God.

Know, it was his loving meekness that made God stoop to enter human nature while it remained within itself as motionless, what time he was made man, as it was while he created the heavens and the earth, as I shall show you later.

This describes the mixing and at the same time the detachment from the purusha, the droplet on the lotus leaf. In this way God entered into creation without being affected by it in his innermost.

And seeing that Our Lord when he chose to be made man did persist in his motionless detachment, by the same token did our Lady
know that he expected her to do the same, albeit for the nonce he had regarded expressly to her lowliness and not to her detachment.

So remaining unmoved in her detachment she yet gloried in her lowliness and not in her detachment.

Had she but once remembered her detachment to say, "He regarded my detachment," her detachment would by that have been disturbed and would not have been absolute and perfect since a going forth has taken place.

Any event, however insignificant, will always cause some troubling of detachment.

There you have the explanation of our Lady’s glorying in her lowliness instead of her detachment.

Quoth the prophet, "audiam, quid loquatur in me dominus deus," "I will be still and listen to what my God may be saying within me," as though to say, if God would parley with me then he must come in for I will not go out.

It is Boethius who exclaims, "Ye men, why do ye look without for that which is within you?  Carl Jung, Psychology Yoga Meditation, Page 235-239

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?crid=3CEPXCMZQG5OG&dchild=1&keywords=jung+yoga&qid=1616940143&

---

**Purification of the senses: (2021-12-16 03:25)**

A [paypal _donation _button border="5"]

[1]Psychology of Yoga and Meditation

Purification of the Senses:

As one desires a precious object by exclusive means of which one can acquire merits the purification and mental transmutation of all
the aggregates the elements, and the functions of the various organs of the senses into Devata furnish such an object. [SCST, p. 8]

When one succeeds through active imagination in making the various intellectual and sensory functions autonomous by saying: seeing is not my function but rather it is a devata, i.e., an autonomous being, then this is a great gain. Now what is the psychological benefit of such a way of behaving?

That is hard to discern.

We have already encountered the idea that one should imagine the four basic functions of our consciousness as Buddha, and thus as a being in our consciousness, as if the various functions were beings in their own right.

If you imagine this, then it boils down to the idea that through this imagination, every psychic action is transformed into a distinct entity: the process of imagination, of thinking, feeling, etc., this is a distinct entity. In this way the entire character of the psychic process is somehow objectified, it takes on a life of its own.

With it, the activity is sort of distanced from consciousness.

If you imagine that the thinking of the I is no longer your own activity but an autonomous being, then the entire psychic process is completely cumbersome as if I were to dissolve myself into separate parts.

I delegate the parts.

I must sort of call upon the gentleman who represents thinking:

Please say this and that, or upon the young woman who represents feeling:

Please smile now.

In this way, one empties oneself of these functions.

One no longer has them.

One pushes them away. Instead of being a personality one is now an entire theater represented by a troupe of actors who are these distinct functions.

The whole personality, all my functions, are paraded before me as autonomous figures.

Through this I have become completely empty.

One achieves that with this meditation, and that is also the purpose, that emptiness, shunyata is created and one finally owns nothing any longer.

Everything is external, it is "the others."  Carl Jung, Psychology of Yoga and Meditation, Page 96-97

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_1?dchild=1&keywords=jung+yoga+and+meditation&qid=1615307290&sr=8

---

**Excerpts from "Animus and Anima" by Emma Jung (2021-12-16 04:04)**

[paypal _donation _button border="5"]

[1]Animus and Anima by Emma Jung

One of the most important ways that the animus expresses itself in a woman is in making judgments, and as it happens with judgments, so it is with thoughts in general.

From within, they crowd upon the woman in already incomplete, irrefutable forms.

Or, if they come from without, she adopts them because they seem to her somehow convincing or attractive.

But usually she it is no urge to think through and thus really to understand the ideas which she adopts and, perhaps, even propagates further.

Her underdeveloped power of discrimination results in her meeting valuable and worthless ideas with the same enthusiasm or with the same respect because anything suggestive of mind impresses her enormously and exerts an uncanny fascination upon her.

This accounts for the success of so many swindlers who often achieve incomprehensible effects with a sort of pseudo-spirituality.

On the other hand, her lack of discrimination has a good side; it makes the woman unprejudiced and therefore she frequently discovers and appraises spiritual values more quickly than a man, whose developed critical power tends to make him so distrustful and prejudiced that if often takes him considerable time to see a value which less prejudiced persons have long recognized.  Emma Jung, Animus and Anima, Page 15

1. https://smile.amazon.com/Animus-Anima-Emma-Jung/dp/0882143018/ref=sr_1_1?dchild=1&keywords=emma+jung+animus&qid=1624528966&sr=8-1

---

**The egg, the vessels and the words. From Izdubar to Answer to Job (2021-12-16 06:48)**

[paypal _donation _button border="5"]

[1]Christian Gaillard - The egg, the vessels and the words. From Izdubar to Answer to Job1

The egg, the vessels and the words: From Izdubar to Answer to Job; For an imaging thinking by Christian Gaillard, Paris [Translated from the French by Anita Conrade]

Abstract: This essay on The Red Book seeks to underscore a characteristic specific to Jung's approach to psychoanalysis. In this book, and more generally, in all of his writings, Jung's thinking is based on his personal experience of the unconscious, in which he leaves himself open to progressive encounters. Some of them, in the years 1913–14 and 1929–30, particularly his meeting with the giant Izdubar, were quite threatening.

As a result, he forged an original way of thinking that is qualified here as 'imaging' and 'emergent'. The Red Book served as the first vessel for theories Jung would later express. His way of thinking, with its failures and semi-successes, all of which are always temporary, of course, is compared to the art of the potter.

The author shows the kinship between the formation of the main Jungian concepts and the teachings of the French poet, professor, and art critic Yves Bonnefoy. He also considers certain recurrent formal themes in the work of contemporary German painter and sculptor

Anselm Kiefer.

Lastly, this epistemological study, constantly aware of the demands of Jungian clinical practice, demonstrates the continuity in Jung's work, from The Red Book to Answer to Job, where Jung ultimately elaborated a conception of history that defines our ethical position today.

The first time I opened Jung's Red Book, and every time I return to it, I find one particular thing striking, whether I am looking at the handwritten pages or those more especially devoted to images.

It is, of course, the presence of figures: the characters and other creatures, both human and not. However, I must say that I am especially intrigued by and sensitive to the consistency of the scenes in which these characters are engaged.

## *Figures and configurations*

In classical terms – classically Freudian terms, in this case – one might observe that The Red Book shows Jung's remarkable figuration skills2 his capacity to represent a caterpillar, a serpent-dragon, a tree, a giant, a volcano, a flower, a diamond or a star, a big boy, a sage, a warrior, an urban or rural landscape, a fortress . . . .

But that would be missing the point. For The Red Book is unique. Were we to search the entire catalogue of psychoanalytical literature for a similar book, it would be in vain.

And if we narrow our scope to the body of Jungian writings, the few good sources we would find deal with the observation and study of insistently present, progressive figures, whereas works that develop an analysis of the configurations, the scenes showing such strongly organized, structured, progressive interactions are found far less frequently, and not often enough, in my opinion.

It was a great step forward for analytical psychology when, with and after Jung, we made a distinction between an archetype and an archetypal figure.

Likewise, we would progress in both our thinking and our clinical practice if we changed the focus of our attention from the figure, character, or presence we tend to describe as archetypal to a scene which could also be considered just as typical, in the organization and interaction it displays, and particularly in the structural dynamic of its progression and its transformations.

Since I have just mentioned figuration, configurations and interactions, let us consider two pages from The Red Book. In my opinion, they are good representations of the characteristics that distinguish the Jungian approach from any other, in the psychoanalytical movement.

The first is a calligraphic transcription of a dialogue. The passage in question is truly a dialogue, and is quite obviously rendered as such by the handwritten transcription on the page (fig. 1. A dialogue with Izdubar).

Two characters are playing out a scene. The first person singular, or ‘I’, is conversing with a second figure, and as we shall see, their dialogue can also be a conflict or even a combat.

Fig. 1. A dialogue with Izdubar (RB p. 36)

The second page, even more visually and clearly, shows a scene, and soon, we shall see how it evolves and changes

(fig 2. Izdubar).

Obviously, this is a picture of Izdubar. But why is he named ‘Izdubar’?

Sonu Shamdasani informs us, or reminds us, that for some time, the name Izdubar was given to Gilgamesh. He also notes that Jung mentions the Gilgamesh epic in his 1911–1912 edition of Wandlungen und Symbole der Libido5. We have then here a window onto what Jung was reading: his sources and company. But why on earth isn’t this character named ‘Gilgamesh’ here?

Everyone would immediately be able to identify him. Whereas ‘Izdubar’ is a much rarer and lesser-known name.

The crux of the matter is, from the first pages of this Book, a de-nomination effort is underway. By de-nomination, I mean the loss, abandonment, or even the deconstruction of names that had hitherto been more familiarly used.

True, the figure we see here comes from some source – visibly Mesopotamian, then, to judge by his closeness or kinship to Gilgamesh, or to an analogous figure from the mythologies we are acquainted with.

But here, by losing his usual name, the figure also loses the story we know, perhaps the story of his origins. He is freed. He lives his own life.

By presenting himself as Izdubar, under a new and unfamiliar name8, he is detached from the realm of what we have already known, seen and heard. For both Jung and the reader, he acquires a new presence, a presence that makes itself practically native and, as we shall see, with a will of its own.

Fig. 3. The volcano burst (RB p. 64)

Right before our eyes, from the outset, on the page, in dialogue, we have an approach to working with the unconscious that treats it as a living reality, surprising, rushing, for which we can learn to make room, with which we must learn to reckon and, when necessary, which we must also confront.

From there, let us take one more step, from late December 1915 to February 1917, and from page 36 of The Red Book to page 64

The primitive, caveman-like creature we saw before, wearing his animal skins and carrying a club in his right hand, has given way to a new image: an explosion of fire and flame.

It is an erupting volcano, shattering the earth's crust, as the magma from deep below leaps out. And yet, according to the text, this is Izdubar, once again.

This illustration shows him after he has escaped from the egg that was supposed to contain him. Or perhaps he has been released from a bottle. Certainly, some of us remember stories of genies imprisoned in lamps.

I must say, I myself was fascinated by the stories in the Arabian Nights as a child. I read and reread them, even before reading Grimms' Fairy Tales.

De-nomination, dis-figuration, and disproportion

Only the fiery event we see here isn't even a genie. In any case, it's not the type of genie who is bound to obey, who can be put back in his bottle – which is an egg, in this case – or who can be made to grant wishes, like the genies in the tales we read as children.

Moreover, not only is the creature in the image nameless, unidentifiable – we shall gradually pay more attention to all the repercussions of this work of de-nomination – but it barely even has a form.

It is entirely fire and flame, power and energy, out of all human proportion and reach. Indeed, in the image, de-nomination is paired with deformation. In other words, the loss, lack, or failure of words and names is doubled by a shattering of the shapes that would make it possible to recognize familiar territory, to know where one is.

De-nomination and deformation lead all the way to dis-figuration. How can what is presented be contained? How can it be shaped properly?

How can it be named, in order to understand? Answering these questions is quite a struggle. Jung struggled. And after him, so do we.

This is an important question. For what is at stake is the identification of what one is dealing with.

We have touched one of the themes of the Book, one that is among the most insistent, in my eyes. It is therefore related to 'disidentification', leaving the subject voiceless and lacking any sufficiently familiar representation.

But let us look even more closely at the two plates which have given us pause; let us compare them (figs. 2 & 3).

This time, let us pay attention not only to figures or objects represented in the picture, but also to the way they stand in relation to each other, as a configuration, or a whole.

Let us examine them as scenes in a drama, and make an effort to perceive their dynamic and the issues being worked out.14 In order to contemplate the scene as a whole, I suggest that we remove our attention from the centre. From the somewhat crude, brutal, paleolithic figure dominating the first plate, and the burst of fire consuming the second, let us move our attention to the tiny little man in each image. In the first scene, he kneels on the lower edge, his arms outstretched.

In the second, we find him again, bowing until his head almost touches the ground. Disproportion reigns.

De-nomination, dis-figuration, disproportion: the situation is extremely critical, even physically, to judge by the threatening gap that is evident between the enormous, explosive force we see, and the tiny creature, the little human being, who appears to be trying to disappear.

We wonder how he could ever succeed in rising again, or even raising his eyes. This gap and disproportion are aggravated by the defeat of representations and knowledge, likely to leave very little room, or perhaps no room at all, for belief – which says, or claims to say, what is going on, who is doing what. Belief names and shows, and therefore informs, or would like to inform, who or what we are dealing with, and how to go about it (Gaillard 2011a).

Where can we be headed, at that rate?

To the very worst The next step takes us to one of the most surprising encounters in the Book, doubtless the most terrifying (fig. 4. The Horrible Being).

Here the problem is not only de-nomination and dis-figuration, but a veritable de-formation that even leads to the totally formless. Jung went there, and so did some others.

In fact, some of them never came back. We might think of Nietzsche, Holderlin, and many more. Still others have indeed attempted to find themselves there, and to give this encounter a slightly more approachable face – and here, I am thinking in particular of Nicholas of Flue, who was so marked by the visions he had in the solitude of his hermitage that his face was twisted, until the moment when, finally, he was able, or believed he was able, to recognize the teachings of the Church of the moment on the Trinitarian God (Jung 1933; von Franz 1987).

In this regard, it is appropriate to speak not only of surprise – which remains one of the indications that one is indeed dealing with the unconscious – but even of fear, and even horror. Horror, because one is dealing with the ground,

the ground so deep it may be bottomless (Urgrund, one may say, in German), Fig. 4. The horrible being (RB p. 123)

practically impersonal, and as a result, practically inhuman, where in most cases, we are very careful not to venture. But this is the ground, this Urgrund, Jung was interested in exploring.

The venture is fraught with ambivalence, not only in relation to past teachings, especially religious ones, that have surveyed the territory, but also the most disturbing advances in contemporary arts.

There is a work by the Swiss painter Peter Birkhauser, which Jung commented on in one of his last books (fig. 5. Peter Birkhauser, The Fourth Dimension).

Here is what Jung wrote:

Water is flowing out of the mouth of the big face at the top, through the city. In fact, if we believe the indications supplied by the emphatic nostrils and abnormally wide eyes, this face is only conditionally human.

Of the other four faces, the only indubitably human one is the one at the top on the left. Another face, at the bottom left, is only obscurely recognizable. (Jung 1958, para. 737; see also von Franz 1964)

In 1932, then shortly after he finished The Red Book, Jung recalled such encounters in relation to contemporary art when he discovered Picasso's work, at a retrospective in the Kunst Haus in Zurich, and also when, the same year, he felt compelled to express his thoughts about the impact Joyce's novel Ulysses

had upon him – and us (Gaillard 1998, 2006, 2010a; Rowland 2005).

Likewise, shortly afterwards, when he discovered and explored the illustrations and writing of the alchemists, he recalled what he had experienced, written and then calligraphed and

painted between 1913 and 1929/1930.

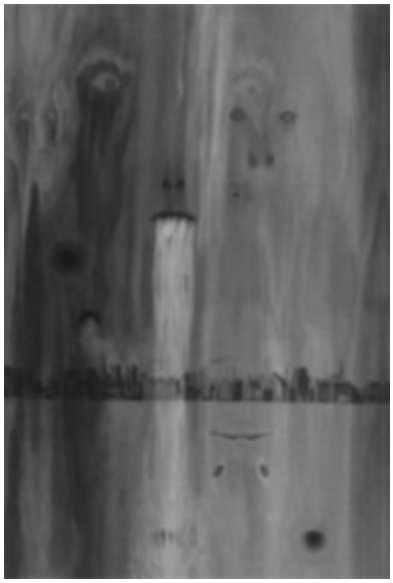


Fig. 5. The Fourth Dimension

Peter Birkhauser (Wertenschlag 2009)

In these two fields, that of contemporary arts, particularly the works of Picasso and Joyce, and that of the illustrations and writings of the alchemists, Jung recognized his own experience throughout the years when he had devoted himself to his Red Book, as well as the experience he had to accompany so many times in his clinical practice: the struggle that, in addition to being capable of dispossessing you of all your knowledge, may also literally, and more than savagely, demolish you.

There is a well-known page from a 15th century codex, currently conserved in the Vatican Library, showing a monstrous beast attacking and devouring some miserable human beings, who are striving to fight it, but are only increasingly overwhelmed in the struggle (fig. 6 Cod. Pal. Lat. 1066, folio 239).

Let's associate it with the plate from The Red Book which also deals with a struggle, a dreadful combat (fig. 7. Wrestling with the snake).

What is required or threatened here is a veritable dismemberment.

Soon, Jung discovered that the alchemists, as well as many Asiatic traditions, were aware, like him and before him, of the 'shattering' a person may experience. To express this, Jung uses the German word 'Zerstuckelung', which literally means 'breaking up'.

Those who experienced this shattering or dismemberment learned that it occurs at certain times or passages, many of which are required steps in the work or process underway.

I will have to return to this concept of process, a process that could well require some critical steps and painful moments.

But, for the time being, in order to progress towards that point, I shall skip forward in the Book, all the way to the final illustration (fig. 8. Last plate).

Fig. 6. Cod. Pal. Lat. 1066, folio 239, Vatican Library, Rome (Gaillard 1998, p. 151)

Fig. 7. Wrestling with the snake (RB p. 119)

There is a striking resemblance between this plate and the scene of the erupting volcano.

We see here a sort of ball of fire, or at least, a kind of living star.

The burst or bursting star is surrounded by heads, or rather outlines of heads, or remains of heads.

There is a whole crowd of them, and they seem to be somewhat lost. In any case, they are unfinished.

And we cannot see or hear what they might be saying, what they might very well be saying, about the burst of fire.

Fig. 8. Last plate (RB p. 169)

The scene dates from between 1928 and 1930: 1930 is most probable.

From the time when Jung would abandon the writing and painting of the Book.

After all his previous work on the Book, why did he set it aside at the end of the 1920s?

What work, what other work, did Jung take up in his life and research? What vehicle did he adopt, to replace the Book?

Answering these questions should enlighten us about the issues in his life and work, and by reflection, about the function fulfilled, for a time – a long time, from 1913–1914 till 1928–1930 – by the Book.

***Helplessness***

It so happens that another German painter and sculptor works with writing,

like Jung, as well as paint and other materials. In the late 1970s, Anselm Kiefer produced a series of prints similar in composition to the last image of The Red Book at a decisive moment, a turning point, in his life and work.

In these prints, we see a circle of lost, frightened heads similar to the ones in the unfinished drawing Jung made in 1929–30.

Kiefer's print shows them in a chaos that borders on insanity. The title of this print, and a whole series of similar ones from the same period, is Die Wege der Weltweisheit (Ways of Worldly Wisdom).

Kiefer wrote on them the names of the great minds who had an impact on the history of Western philosophical or religious thought, and on his own thinking, as well. On the print to which I refer, we see Kant, Jakob Bohme, Jean Paul, Eichendorff, Fichte, Kleist, and Holderlin, apparently lost in the crowd of stray, aimless, frightened, ectoplasmic heads. Like zombies lacking strength and voice.

One of the prints even shows . . . our own Carl Gustav Jung, placed by Kiefer in this apparently ghostly company. Poor Carl Gustav! It seems that for Kiefer, the German artist from a younger generation, he has no more consistency than the other faint, empty, obsolete minds of Germanic thought.

Jung is no more help than the other great minds he has solicited in vain.

The contemporary German artist's desperation is so great that when we look at his prints, we can almost hear a mute appeal, inaudible but insistent: 'Is anyone out there? Is anyone still there?'. Someone to talk to – someone who speaks, and who is able to say something even slightly pertinent to the events that are happening, the enormities that loom, that can barely be represented, but that are exploding before our eyes.

The basic and structural kinship between Kiefer's print and Jung's unfinished painting is impressive.

It seems obvious that Carl Gustav Jung and Anselm Kiefer are cousins.

It seems that both of them, and many others with them,

evidently, experienced a hope and an expectation that were disappointed, a cry left unanswered, questions without responses: at least, no responses that were not hollow shapes and empty words without body or meaning.

Both searched long and hard, reading and keeping company with good authors, the best minds of the past, from whom they expected a response to their own experience, to their questions – to their efforts to find their own place and role in history.

But for a very long time, they searched in vain. To create their own approach, to complete their individual journey, both Kiefer and Jung had not only to reconsider and reevaluate the past they inherited, but also and especially to seek elsewhere than in the past, which could very well be useless, to make their own way.

Note that we have just leaped forward in time, twice.

The second time, with Kiefer, I have gone outside the time of the book which, let me remind you, is practically closed by the end of the 1920s.

Moreover, the last image in The Red Book, an especially troubling scene, is unfinished. It leads us to wonder why the book ends there, in those years. And it also prompts us to go back to where

Fig. 9. Watering the Flowers (RB p.125)

we left off, in an effort to understand how it arrived at this point, the moment when the Book closes.

We recall the first encounter with and representation of Izdubar in 1915 (fig. 2).

In his second appearance, or avatar (fig. 3) he is much more difficult to recognize: in 1917, his powerful fires are flaming from the egg and spreading in space.

But he appears yet another time in the Book, in a painting dated January 1920 (fig. 9 Watering the Flowers).

Here the mood of the scene is entirely different. A curiously dressed man is pouring water down on flowers beneath him, while an Oriental-looking temple floats on a cloud at the top left.

If we follow the first actions and the course of this odd composite character through the Book, we clearly see that he bridges the distance between the encounters and dialogues with Izdubar and the rest of the Book.

Remember, in the first dialogue with Izdubar, the one asking questions was Izdubar, the primitive giant, while Jung, facing him, dispensed knowledge.

What knowledge or ‘science’ could this be? Obviously, it conflicts with belief.

In fact, it has even been qualified as a ‘poison’.

It’s about vessels We must take a closer look at the odd character watering the flowers.

Specifically, we have to examine the flowers growing on the lower border of the scene, as well as the vessel from which the life-giving water pours down on them.

Watering: often, we see that when a life is too dry, when it has been too poor emotionally since infancy, the most important thing to do, and right away, is to water.

Again, the medieval alchemists either understood it already or at least learned it (Fig 10. The Dew of the Alchemists): two people can collect the dew that condenses after night has fallen. It is quite a job, but it can lead

to new ways of being, with oneself and with others. In my opinion, the scene is an eloquent representation of the work one can do in the analyst's consulting room.

But how can it be done? It is possible because there is a vessel.

Yet in this Red Book, the Horrible Being we saw is just opposite the scene with the vessel (figs. 4 & 9).

The second image follows the first. It is the answer to it.

And for me, this is the heart of the Book. The Red Book is all about vessels.

There is nothing here about the theories and promises that preach and claim that death gives rise to rebirth, God knows how.

Nor is there any metaphorical play that tells you that when you've sunk to the bottom, you can resurface with a kick of your heels. No.

The Book shows and says that we need a container: a vessel to hold what is presenting itself to us, asking us to live it.

For us and for our patients, our analysands, the container or vessel is ordinarily and primarily the protected, protective space of the analyst's consulting room.

It is the container that is meant for this purpose, with specific rhythms and rules.

We know that Jung continued his clinical practice while working on The Red Book, just as he continued to write and teach using more conventional means of expression, the sort that one expects from an honorable psychiatrist and psychologist.

We also know that he invited some of his patients – or

Fig. 10. The Dew of the Alchemists

(Plate 4, Mutus Liber. Gaillard 1998, p. 159)

pupils – to make their own Red Books (Shamdasani 2009, P,.205).

And it is to be noted that was long before psychologists began to use art therapy, the way they do today.

But Jung's commitment to his Red Book was definitely an unusual, extraordinary journey, where he ventured alone.

What is it that made this adventure possible for him? How did he survive?

In fact, The Red Book served as the vessel.

You will note in passing that like the Book, the vase we see in the centre of this scene is also red.

The Red Book was his vessel, because it contains his encounters, all of which had the potential to be overwhelming, and his struggles throughout the years 1913–1914 to 1929–1930.

Within, it enables him to elaborate.

The containing and elaboration are essential, and consist in taking the time and carrying out the actions required by calligraphy and painting.

For though it may be relatively autonomous and spontaneous, the work of figuration does not necessarily and easily yield flowers that sprout and grow thanks to atmospheric conditions, or thanks to the virtues of spring or cosmic influences.

The young plants must be watered. And we know that the gardener's art is made not only of intuition and improvisation.

It also demands ongoing, continual attention and even some learning, in most cases. Actually, the cultivation of one's garden depends on staying in the here-and-now, while looking towards an expected and relatively foreseeable future you are preparing for the garden.

But it so happens that Jung is neither a gardener nor an artist, even though, as we know, he could have dreamed of being one.

Or others dreamed of that career for him.

Hence his interest in, and no doubt his struggles with, the 'art' of the alchemists, and even more with contemporary arts, particularly with the works of Picasso and Joyce.

Today, we know that after 1932, for a dozen years, Picasso was in a severe crisis (Clair et al. 2001). He had dried up, and was for a long time unable to muster the energy or the means to renew himself, to go further – something Jung had clearly seen in the work by Picasso he saw at the Kunsthaus in Zurich.

But we know that after this period, Picasso took off again. His art took off. It was different, of course. But it still involved painting, sculpture, ceramics, or printmaking. For Picasso had to be, and was, an artist.

Jung's paintings are not those of an artist.

Jung had to be a psychologist in clinical practice.

Nevertheless, in 1929/1930, he was quite lost, the way Picasso was in 1932, on the brink of nothingness, unable to go forward.

And he was helpless. He could not go on. He was lost, without a map, without guidance.

He no longer had any father figure to trust. He closed his Red Book, and decided to write something else, differently from in the Book.

The process demanded a different way of working. And of thinking as well.

The ways of a psychologist and analyst.

Although, as we shall see, he still did it in his own way.

So far, we have seen some of the vases in The Red Book, and how the Book

served as a formative vase or vessel for Jung: a crucible. Yet, throughout his

life, even after The Red Book, Jung thought of his work as that of the potter.

This is what the Book taught him. Making it, he learned to shape his thinking

so that it fitted his primary and constant experience of the unconscious – an experience that would always serve as the raw material for his ideas, for his way of thinking.

Thinking that is both imaging and emergent Bachelard gave me the word ‘imaging’. In various writings, particularly in L’eau et les reves (Water and Dreams), Bachelard writes of ‘imaging forces’ (Bachelard 1942).

Then, in La poetique de l’espace (The Poetics of Space), he considers the ‘imaging consciousness’, opening a gateway to thought born of images (Bachelard 1957).

This was Bachelard’s way of working, and God knows it was a productive one.

Nevertheless, he was unable to see that psychoanalysis,

particularly as practised and conceived by Jung, offered an even more radical approach to the question.

The idea was to think in an imaging way, thereby rediscovering a type of thinking that one shapes the way a potter shapes the clay.

Recently, I discovered that Yves Bonnefoy, a contemporary French poet, art critic, and pre-eminent professor at the College de France, in a beautiful text entitled Pensée’s detouffee ou d’argile (Thoughts of Fabric or Clay), maintains that ‘making vases helped elaborate if not invent language’ (Bonnefoy 2010, pp. 29, 46).

I was delighted with the find, of course.

We must note, however, that Bonnefoy immediately issues a special warning: ‘Not all pots tell the truth’.

Yes, of course, ‘not all pots tell the truth’: pottery can only be the best possible expression or accomplishment, at a certain time, of something that could not be represented or experienced more entirely, in another way – the Jungian definition of the symbol.

The pottery or vase is there only to give the truth a turn. And this turn, as we know, is only temporary.

It is doomed to obsolescence. With and since Jung, psychoanalysis has enabled a temporary thought to form.

All this thought claims to be is a bridge, a symbolic means of approach.

Strictly speaking, all it is is a means of amplification, a way of recognizing, at a certain

time, and always from some distance, something that needs to be recognized (Samuels 2002, pp. 84–85).

So it is often a good idea to renew or break vases, to change the China you inherited, or the China you've been using – at least, if you want to try to be creative in the relationship to the unconscious.

The word 'creative', with which the words 'creativity' and creation' are associated, has now emerged in my writing.

However, they come only after we have also said and found the disturbing, distressing, and even destructive effect of the unconscious.

And only as long as we clearly see that every creation is only approximative, asymptotic, and temporary.

So Jungian psychoanalysis is disturbing. It has little sense of orthodoxy.

And it is even wary of intellectualization – along with aesthetization.26 Because it knows it must keep

changing to stay alive; that it is always an unfinished process, something that

is still underway. This has puzzled more than one thinker, especially when you want to teach. But we may as well know it, and get used to it.

Another step could broaden the horizons of our perceptions and thinking even more.

Finding a countenance Earlier in this paper, I brought in Yves Bonnefoy, and before him, Anselm Kiefer.

Let's consider these two artists again. Why Yves Bonnefoy and Anselm Kiefer?

First of all, because I have loved Bonnefoy's poetry for a long time, as well as the constant and diverse artistry of Anselm Kiefer.

And also because both of them, like all creative people, apparently, grope for creation, like the potter.

But also I see that, as they do so, they think their creation – or at least they try to. And they teach.

Yves Bonnefoy has been lecturing on poetry at the College de France since 1981.

As for Anselm Kiefer, he has just given a series of lectures at the same institution which means that both have managed to bridge the gap that is sometimes observed between the work of creation and that of thinking (Kiefer 2011)27.

To give further substance to our reflection, let us return to Kiefer, and through him, to Jung.

We saw Kiefer, lost, wandering, wondering, at the end of the 70s, at his wits' end.

At that time, he was struggling to come to terms with destruction, with disaster.

He was born under the sign of disaster, in Germany, in 1945.

He grew up in the period just after the war.

The disaster that surrounded him and shaped him, into which he was born, was not only material.

The war had ruined men, and ravaged a whole culture: its ideals, values, and nearly all of its cultural references.

It devastated an entire world as can be seen in the ravaged landscape of May Bug, Fly.28 Disaster rules.

It pushes the horizon back to the top of the picture.

The land is so cluttered with desolation that there is barely any room left for a little sky. You gasp for air.

And what does it say, at the top, in the distance? A few lines of words can barely be made out.

They resist the thick clods of wounded soil as best they can.

They're the words to a song, a German nursery rhyme: 'Maikafer Flieg – der Vater ist in Krieg – die Mutter ist im Pommerland – Pommerland ist abgebrannt'.

It's a German version of 'Ladybird, ladybird, fly away home', but it's about a May beetle: 'Father's at war – Mother's in Pomerania – And Pomerania is all burned'.

From memory, Kiefer writes the nursery rhyme, a wartime lament, incorporating it into his canvas. So as not to forget, no doubt.

It came to him from far away, from his childhood, or maybe his parents' childhood. One generation after another. A fragile and stubborn memory of lost presences, doomed, death written in filigree on absence.

An anonymous incantation. Kiefer remembers. But his work is still in search of itself, on the brink of itself.

Now a shape that is fairly enigmatic at first appears in his paintings.

It appears to be a rather basic object, but it isn't easy to identify (Palette on a field of ravaged land).

It is roundish. Actually, it is a contour more than a real object, an almost conceptual

container, although it is at the same time so exactly, so tangibly, the right size for a human hand, the painter's hand: a form of equilibrium despite the fact that it is off-centre – or perhaps that helps.

It is a Palette, like an eye, watching.

It overlaps the scenes of devastated German land. And its presence effectively contains and measures the disaster, observing it, so that with the painter, steadied by the Palette, we can face it.

In 1916–1918, at Chateau-d'Oex, we recall, Jung was also dealing with a world war, the first one. Three or four years earlier, he had embarked on his Red Book, trying to draw mandalas, which did not turn out to be especially harmonious.

He did not yet call them mandalas, of course.

And he had yet to speak of the self. Kiefer might be surprised that I discuss his Palette this way.

Yet the Palette is at work here, doing what it can.

Like the star in Jung's Red Book (fig. 11. Star and Dragon).

It does what it can to shine and spread its light and balance, circumvented by the elementary violence of the dragon, the archaic, terrifying serpent-dragon – while our world below awaits, in the dark, suggested in a style that is partly Klee and partly Chagall.

But let us note and observe that once it has been set down, Kiefer's Palette lives its own life in his work.

Or at least, it tries to. In fact, Kiefer is searching for his soul, just as Jung was seeking his own from page to page in The Red

Book. Seeking the proper place for it.

How to put it in the most proper place.

The Palette would like to forget about the cataclysm (see Palette with Wings).

It flaps its wings. It would like to take flight. To fly away. It would like to be an angel. Kiefer gives it wings.

It does what it can. Actually, it's a bit ridiculous, but touching, and a bit of an ordeal.

Soon, indeed, the Palette is struggling.

The painter does what he can to give it some lift, and yet the Palette must reconcile itself to its weaknesses.

A winged Palette – with black wings, this time – is crashing down to earth, which is Fig. 11. Star and Dragon (RB p. 129) again the devastated German land.

The canvas is called Icarus. A soaring ideal sometimes has trouble maintaining its altitude.

In fact, the Palette appears to be threatened. For example, Palette on Wire, from 1977.

We see the Palette hanging by a thread, the way filmmaker Wim Wenders might have visualized it.

Adding to the sense of impending peril, the imminent fall, Kiefer has painted short flames licking at the thread.

This painting is even more powerful than Icarus, because the fall is not explicit: the myth is not even mentioned.

The fall is felt, expected. Physically. Emotionally.

The painting is as powerful as we might wish.

Even though it teaches us to give up.

For apparently the Palette is suffering.34 It looks like an animal.

Like a wounded bird. Kiefer, who has just learned to paint black wings, is now employing the use of lead. The leaden Palette hangs from a tree, and ribbons

Fig. 12. Impregnatio

(Fig 7 Rosarium. Jung 1946, p. 269)

made of lead – real lead on the canvas – fall from its body, subjugated by gravity.

This work dates from 1978. In my opinion, it is one of Kiefer's most beautiful of this period.

But flight is not part of it. It is beautiful, without taking flight.

The Palette remembers flight: it has kept the gestures of flight. But it has returned.

Now it struggles, stuck between its impulse to fly, like a bird or butterfly, and the gravity that nails it to the ground.

At this cost, the work took on a body. In fact, the body is in the scene.

Kiefer has entitled this scene Resumptio. There is no such word.

It's a play on Assumptio, the Assumption.

Perhaps Jung would have been surprised to see this treatment of the Assumption, he who was so happy to see the Roman Catholic Church proclaim the dogma of Mary risen to heaven (Jung 1952b).

However, after closing his Red Book, he would surely have recognized the same serious path and eroticism he was able to make out in the arcanes of alchemical iconography.

He too struggled between taking flight and the weight of matter, between sublimation and the gravity of grief as can be seen in The Rosarium (fig. 12).

He would then certainly have recognized the low centre of gravity in this representation of Kiefer's. Gravity can indeed make us flap our wings – thank God – but it is one of the laws of nature.

The meditation and reflection at work here are far reaching. On one level, the painter is meditating and reflecting upon painting, on the meaning of art.

Can painting do anything at all, can the painter be of any help at all, amid the disaster? So as we see here, the painter has also become a sculptor. And he's looking for his words.

I like the way Kiefer shows us flight and grief, so graphically we experience them. And the soul and death.

Here, thought and substance merge and add meaning to each other, without any clue as to which came before the other. But we know that art – the art of the poet, painter, sculptor, and also the musician – endeavours to pierce the mystery.

And so does the art of thinking (see Book with Wings). Let's note and underline here that in addition to being a painter and a sculptor, Kiefer has also published a number of remarkable books, and he is also demanding and creative in the design and printing of the catalogues of his exhibitions (Kiefer 1990).

It is also true that he teaches. The series of lectures he just gave at the College de France was also published in a book of great quality (Kiefer 2011).

Indeed, a book collects and contains, and at the same time, it can be opened, given – or closed again.

With Jung's Red Book, the subject is indeed the art of thinking, of formulating a thought, which also signifies writing, and having someone read.

At least, if one is a psychoanalyst, and especially if one is Jungian.

Then the concepts themselves, arising from experience and theory, seek their proper shape, their most appropriate vessel – groping a bit, as I was saying before.

The way Jung sought his path at Chateau d'Oex, and from one page to the next of his Red Book, which is finally open to us today.

Undoubtedly, Bachelard would have been delighted and mobilized by the discovery of this Book.

He knew so well how to read, and also how to write.

Sometimes, he grapples with concepts, of course. So does Bonnefoy.

They are fond of attacking or even condemning them. But Jung's concepts could enable

Bachelard and Bonnefoy to make peace with the concepts.

When I speak of an anima figure, I am naming a certain presence I am more or less attentive to, as well as certain ways and manners I have to keep in touch, wrongly or rightly, with the persons, the objects, even the ideas I am addressing – a certain taste and a certain colour, a certain breath of my encounters, of the relationships I experience with the world and with the most intimate and so often unconscious strings of my life.

An anima is for me as consistent, dynamic, amazing, and surprising as the inner landscapes dwelling

Fig. 13. Vessel on head (RB p. 125)

within me and which may suddenly pop up in one of my dreams, or may again appear at my side when I'm reading or travelling.

The shadow and the self are also living and therefore dynamic realities for us.

One can learn to keep company with them, represent them – and even sometimes make them evolve.

Our psychoanalysis is animated. It invites us to recognize and encounter presences which are invariably surprising.

In fact, they are continually playing tricks on us.

Our concepts are generic, of course – otherwise, they would not be concepts. However, at the time, they are figurative and dynamic, and not only figurative and dynamic, but also dramatic and even sexual – which is quite out of the ordinary for a concept.

They are also singular: their usage is personal, and depends upon the circumstances. Which is even less common.

Jung himself experienced this flash of consciousness initially by striving to think as an analyst and psychologist in parallel with his work on The Red Book.

And later as well, in the flow and at the pace of his research post-1929/1930, when he had closed the Book.

Another plate from The Red Book shows a vessel (fig. 13).

It occurs after the image of the flowers being watered (fig. 9).

I am not sure whether this composite creature, this Harlequin, who seems to be related to one of Picasso's, holds his vessel so high aloft because he wants to protect it from any harm – or because he is about to throw it overboard. We cling to certain

ideas we have learned. It can be difficult to let go of them.

But we have also learned, particularly thanks to The Red Book, that our thinking is a process, a work in progress, that tries to contain what is seeking to emerge, and to be represented.

***Rising and living concepts, as travel companions***

Our thinking is an artisanal, handcrafting thinking, which gradually forms, the way a potter forms a piece – and it is creative, so it is always surprising. Instead of seeking to interpret, it welcomes.

And for a time, it accompanies that which asks to be accompanied. It offers a shape, or several shapes.

They are always temporary, of course, but good enough to be uttered and heard – emotionally as well, emotionally especially – that which asks to be heard.

It is special in that it is a conjunction of intellect and the senses.

Imaging thinking is emerging, in the hollows and shadows rather than under bright lights.

It speaks attentively, not shrilly – in a low voice. It is rising, welling up from below.

This is why the analyst is seated, with a low centre of gravity.

And it is also why it can be a good idea, sometimes – sometimes, not always – for the analysand to be reclining. The position provides perspective and weight – another form of breathing, another spirit.

It fosters emergence. And becoming.

And one may come to enjoy emergence, becoming, and transformation.

How the creative process gives us perspective on our history I have mentioned that there are steps in Jung's life and work, that we have to deal with a work in progress, or rather in process – a process, or rather a set of processes, that go through crucial moments, passages that may prove to be more than difficult.

This means that, in the relationship to the unconscious, we meet our match. I mentioned disproportion. We remember the first encounters with the creature named Izdubar, in December 1915 and then in February 1917 (figs. 2 and 3).

We wondered how the tiny little man we can barely see will be able to confront the energy emerging there, and even he might raise his eyes.

Jung experienced such an encounter again in 1951, years after he concluded his Red Book. In a dream, he remembered his 1936 visit to Fatehpur Sikri, in India (Jung 1963, p. 255).

In this dream, Jung, who is one of the main characters in the scene, bows very low, kneeling until his forehead touches the ground – in an attitude and position apparently quite similar, remarkably similar, to the one in the image of the little man facing the giant or the volcano burst in the scenes of 1915 and 1917.

It looks in this dream as though he is bowing down to the ground – but he isn't. Between the ground and his forehead, there is a tiny gap, he noted, a Fig. 14.

Fatehpur Sikri today (photo AGD)

short distance he maintains, a reserve: the gap and reserve of his consciousness, maintained in the very relationship with 'the highest presence'.

Today, if we enter the temple of Fatehpur Sikri, we see it just as Jung saw it and experienced it in his dream (fig. 14).

And if we search carefully, we can find a representation of this temple from a different point of view, showing the throne room where Sultan Akbar ruled, surrounded by sages and scholars, his counsellors (fig. 15).42

Structurally and dramaturgically, the scene in the dream adopts the configuration we saw, of the first encounters with Izdubar.

But at the same time

Fig. 15. Fatehpur Sikri, from another angle (Gaillard 1998, pp. 100–01)

it plays out differently. In 1951, the point was to face differently that which was presenting itself.

And the point was to find words to fit this encounter, words other than the ones in The Red Book.

For the point was for Jung to take his position as a psychologist and analyst, in particular with regard to the Judeo-Christian cultural tradition to which he belongs, and therefore to play his role in our history as it unfolds.

And we know that this 1951 dream prefigures and in fact already contains the essence of his Answer to Job.

To put one’s hand over one’s mouth?

From the beginning, and throughout the first six chapters of Answer to Job (1952, paras. 564–631), Jung does indeed emphasize the disproportion between Job and the God he is dealing with.

He cites the Book of Job at length as well as the texts that are traditionally associated with it.

Rereading the story of Job grappling with Yahweh in this way, he draws his attention and ours to Job’s puniness, his impotence when faced with the violence determined to crush him.

How can we fail to recall, ever more insistently, the image of the tiny man in The Red Book, kneeling with his arms out when the first Izdubar manifests himself, and then prostrating himself on the ground, when the so-named Izdubar bursts from the egg or vessel that was supposed to contain him, but that actually exploded, spread, and erupted in the fire and flames of a volcano?

Only, gradually, in the same chapters, and those which follow, Jung changes the accent of his text to emphasize the inconsiderate brutality of this Yahweh, who is obviously devoid of any proportions – any weights or measures which would enable Him to evaluate His own actions and deeds, a consequence related especially to His almost total lack of consciousness.

Jung contrasts this divine recklessness with poor Job's relatively higher level of consciousness, which is precisely what differentiates him from God and makes him superior.

The idea is that Job takes nothing for granted, even though he gives every

required sign of reverence and even submission. 'How can a man be just before God?

Though one wished to dispute with Him, he could not answer Him but one time out of a thousand', is the Biblical quote to which Jung refers at the beginning of his book (Job 9, 2,3; Jung 1952, para. 566).

Jung also cites: 'How can I reply to you? I put my hand over my mouth. I spoke once, but I have no answer; twice, but I will say no more' (Job 40: 4,5; Jung 1952, para. 564).

But this is where Jung resorts to the disturbing Psalm. The theme of this psalm is an attitude that is quite the opposite of displaying reverence to an infinite omnipotence. The singer goes so far as to protest against God, and even remonstrate with him: 'How long, Lord? Wilt thou hide thyself forever? Shall thy wrath burn like fire?/ Remember how short my time is: / Lord, where are thy former loving-kindnesses, Which thou swarest unto David in thy truth? (Psalm 89, verses 47–49).

The Book of Job then clearly takes another turn, which is audible in the change of accent, and especially tone, in Jung's interpretation and reflection.

Jung is then committed to following, step by step, Job's affirmation, still cautious, of course, but fully assumed, in the match with God's near omnipotence – and his own affirmation, the affirmation of his own position, as he accompanies Job.

Thus Job, grappling with the divinity Yahweh for whom he is no match, continues to rebel, and says so. As for Jung, he not only accompanies Job, but in fact, he actively supports him.

He even goes so far as to reply to Job's doubts and terrors, by writing the book – hence its title, Answer to Job.

Jung supports poor Job by accompanying him with his own work of thinking and writing, in our time.

For starting with Chapter 7 of the Answer, the progress of the story is what concerns himself in his own life and work. Not only the progress of the history of Job and Yahweh in their times – but also Job's position and advancement in our collective human history, and our own, which recalls this encounter, and continues even now, seeking and creating its becoming.

A history played out in 'la longue duree' ('over the long term'), as the French historian Fernand Braudel, a great scholar and the leader of the Annales School, would say (Braudel 1958).

The ability of this book to put our collective history in perspective is what makes it so powerful.

It is a retrospective power, of course, in that Jung thereby shows us the genealogy of Christianity, and hence that of his current position as analyst and psychologist.

But it is also a prospective power, for it places us where we need to be, to confront the present and begin reflecting on the future – a reflection that is ethical by nature, distanced from the teachings of religious dogma.

They are, by contrast, rigid: as belief systems, they are supposed to be quite immutable, whereas Jung attempts to meet the challenge of taking into consideration these beliefs and the transformations they have undergone.

The 1952 book clearly takes up the questions and struggles with him-who-is known-as-Izdubar, written and painted in The Red Book, but it looks at them in a different way. As a result, beginning in the late 1920s, and even more definitely in the early 1950s, the Book will turn out to be apparently obsolete, irrelevant, and no longer of any use.

But only apparently: for Jung, it was essential, as an initial structuring and framing of his reflection, a first and necessary attempt at understanding and enabling others to understand a number of ideas – notably, the place and role of his analytical psychology and clinical practice in relation to religions and a post-Christian world.

This is indeed the kernel that was forming in the story of Izdubar reduced to the size of an egg, and thereby brought closer, actually almost interiorized, which might have given rise to hopes and possibilities of rebirth.

And it is definitely the kernel that was forming – and may already have been waiting – in the scene of the vessels pouring water on the flowers below, while the building floating peacefully on a cloud might very well be a reminder – perhaps a somewhat nostalgic one – of the happy times before the destruction of the Temple.

From the first visionary encounters in The Red Book to putting our history in perspective and implementing it

One of the most powerful effects of Jung’s research, throughout his life and his writings, is to lead us to think history.

In harmony with the thinking of his time, he initially, and for a long time, envisioned psychic functioning in terms of space, as a geographical phenomenon, or, to be more exact, a geological one.

Hence his many metaphors, in which he speaks of digging through successive layers, or descending into depths to be discovered and explored, or multiple caves, one opening onto the next, leading the seeker to go ever deeper and farther inside.

Only very gradually in his life and his work did his thinking make the transition from these spatial representations to an investigation of the passing of time, and therefore of history (Gaillard 2010b).

This transition was facilitated by the fact that the representations in terms of space were already practically an invitation to advance step by step.

They therefore required time, introducing the idea of a process to be lived, with its own rhythm or rhythms.

In this respect, it is especially significant and thrilling to observe, in parallel, from year to year, the advancement of The Red Book and the lectures and texts Jung published between 1913 and 1929/1930 (Vieljeux 2004).

It is particularly interesting to examine the themes of his reflection and published work in the late 1920s and through the 1930s.

It becomes clear to us that, at the same time as he put aside The Red Book, he was wondering about the place and task of modern man, and arriving at keen insights into it – in Prague, in 1928 (Jung 1928/1931; Serina 2011; Gaillard 2011c), while he would soon resume and develop his reflection on Gnosticism (Shamdasani 2012, pp. 123; 153; 201) and, moreover, on the place of alchemy in the history of our culture.

Finally, this path led him to reflect on the genealogy and history of Christianity, up to our times, and that of his psychology in this heritage (Quaglino et al. 2007).

At the same time, he was increasingly curious about the analogies and differences between his approach and those of the Oriental traditions, especially yoga.

In 1925, three years before he gave the lecture in Prague, when The Red Book was still a work in progress, this transition – actually an epistemological mutation – occurred.

Therefore, it has a bearing not only on the formation of the first specifically Jungian concepts, as I outlined above, but it is also pivotal in the transformation of his spatial representations of psychic functioning into a reflection on history.

And this mutation took place in Africa.

In the summer of 1925, Jung took part in an expedition that enabled him to travel through East Africa and Egypt, from Mombasa to Khartoum, discovering landscapes and peoples that aroused his attention all the more in that they made him wonder about his own relationships to the world, to our past and our becoming, as we are led to experience them today (Jung 1963, Ch. 9; Bair 2004, Ch. 24).

At the time, he experienced a state that could be described as elation, stimulated by an almost infinite participation in a world that is so perfectly and righteously there, so perfectly primitive and immobile, it seems to be outside time and history – and least, outside our own.

However, his elation soon gave way to a drama: he immediately began thinking that this perfection has disappeared, or is in danger of disappearing.

And this is so precisely because it is the source of an inevitable becoming, a quest for a path: ‘At that time, I understood that within the soul from its primordial beginnings there has been a desire for light and an irrepressible urge to rise out of the primordial darkness’, Jung noted, in his ‘autobiography’.

And he added, ‘The longing for light is the longing for consciousness’ (Jung 1963, p. 264; 269).

As a result of the way he experienced this movement, this longing to become conscious, Jung’s thinking about time and history formed, ripened, and emerged in his writings.

It is indeed a way of thinking, a way of thinking about history, that Jung was always tearing down and reconstructing in the rest of his work, starting in 1933 and especially energetically in the mid-1930s, in conjunction with the series of lectures he was then giving at the Swiss Federal Institute of Technology and at Eranos.

This coincides with his work on the alchemists’ illuminated illustrations and literature, and how they are related to or different from our psychology and our clinical practice – and, of course, this work is continued in Aion (1951), Mysterium Coniunctionis (1955–6) and ‘The Undiscovered Self (Present and Future)’ (1957).

This thinking took shape initially in a dream, a dream that was itself highly elaborate and powerfully demanding – in its own way, of course.

The dream

in question, the dream scene, had come to Jung five years earlier, in 1920. It coincided with an earlier visit to Africa – to North Africa, this time.

The night before he embarked in Tunis to return to Europe, he had a dream that he gives a careful and lengthy account of in his ‘autobiography’.

In this dream, Jung is struggling with a young Arab prince who is attacking him.

They wrestle for a long time, in a match which long seems uncertain, until Jung has the prince read a book that is open between them, which he himself has written.

The scene of hand-to-hand combat thus turns into a debate centred on a book, which finally resolves it.

Jung later said that he did not understand this dream fully until his next journey to Africa.

His thinking and reflection in 1925, which he enjoyed presenting as his ‘myth’, proceeds or derives from the image – the drama – that already contained it in 1920.

But apparently it was present only in a remote way, far from the controllable exercise of consciousness, and thereby largely enigmatic.

The power of Jung’s thinking, in its finest essence specific to Jung, is the wisdom to continue grappling with its source, the imagistic work of a psychic life that is still largely unconscious.

For decades, this work found its best expression in The Red Book. And Jung also had the wisdom to continue ‘imaging’ in his later work – an approach that, by feeding from its source – makes his thinking ‘emergent’ as well, as I said earlier. And, because it is emerging, it is also surprising, and deliberately dramatized and dramatizing – not only when it reaches

towards the conceptual, as I outlined above, but just as much when the

issue is representing and experiencing history. In both of these areas, that of theorization, and that of the conception of history and putting it in perspective, this approach is good for the becoming-consciousness.

So it is quite possible that since the Septem Sermones ad Mortuos the Temple has been destroyed – or that, more discreetly, from one page of The Red Book to the next, it tends to vanish into the distance, above the clouds, no longer containing what we sought and found within it.

But the Book remains.

The Book, and all the books after it, particularly, this Red Book, at last open among us, opening onto the answer Jung would give Job in 1952, an answer with roots in both of Jung's journeys to Africa, an answer that will never cease evolving in his later works – an answer that even today has the power to move and mobilize us (see Eco 1962).

Thus, this journey we made as we looked at The Red Book took us from the egg to the vessels, and from the vessels to the words, and at the same time, from Jung's Red Book to his last works, a journey that can teach or, or rather remind us, of certain characteristics specific to Jung's approach to psychoanalysis and our own, characteristics I find essential.

First of all, this reading can teach us or remind us that our psychoanalysis is born from an experience, an experience of the unconscious faced as a dynamic, strangely living, enigmatic and largely independent and autonomous reality, endowed with powers of expression, representation, personification, dramatization, and symbolization which continually astound us.

Indeed, these forces are so powerful they may prove to be lethal.

However, we may also learn to cooperate with them, in order to make more room for the unconscious, the better to acknowledge and deal with it.

This first observation is a practical invitation, addressed to each and every one.

The Red Book also teaches us that because Jungian psychoanalysis is sustained by such an experience with the unconscious, it has the creative boldness to suggest a type of thinking that I have qualified as imaging, hence an entire set of concepts distinguished by their propensity for being virtually figurative themselves: often personalized, at the same time as they are deliberately dramatized.

As a result, their purpose, rather than being to describe a psychological functioning from outside, is to represent it, and especially to give it a voice and a figure, thereby making it possible for the subject to better acknowledge and experience emotionally the engagement in the relationship to the unconscious at a particular moment. The scope of this second observation is both epistemological and clinical.

Lastly, this Book teaches us – and we will stop here, for the time being – that the Jungian approach tackles these questions, and enables us to tackle these questions, over a long

time frame, on a par with the time required for cultural transformations.

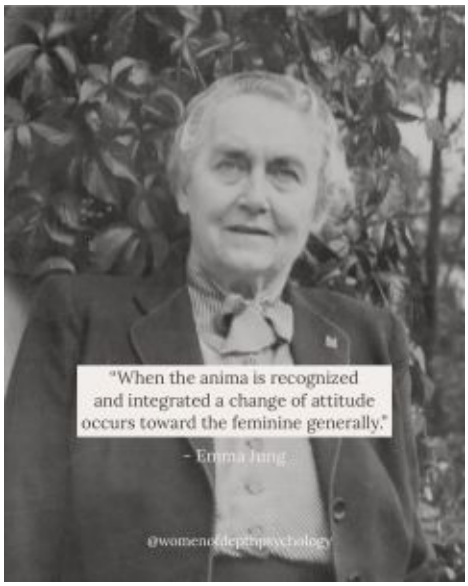
Therefore, the question of heritage and becoming is posed and imposed, and, by that very token, the question of our duty to the present. This third observation is of an ethical nature. Christian Gaillard, The egg, the vessels and the words.
From Izdubar to Answer to Job, Journal of Analytical Psychology, 2012, 57, 299–334

1. https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1468-5922.2012.01973.x

---

**If ever any woman had a personal concretized animus experience... (2021-12-17 04:11)**

[paypal _donation _button border="5"]


"When the anima is recognized
and integrated a change of attitude
occurs toward the feminine generally."
- Emma Jung
@womenofdepthpsychology

[1]About Franz: Remembering C. G. Jung-A Son's Story

We went down the stairs again and out into the courtyard to visit the stone carvings: the famous Bollingen stone, the alchemical pictures, the tribute to Emma, and the list of family members and ancestors.

It was at this juncture that I was able to grasp something of the physical strength and stamina of Carl Jung, the man, as I moved from stone to inscribed stone, each one so artistically and carefully wrought, seeing the carefully chiseled names of generations of the Jung family forever inscribed.

The muscles of my back and arms began to ache and twitch as I realized what must have been required in order to present so permanent a set of messages to his descendants, both familial and spiritual.

Later, I wrote in my journal, "If ever any woman had a personal concretized animus experience or incredible constellation, I have had one!"  Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 51-52

1. http://Wewentdownthestairsagainandoutintothecourtyardtovisitthestonecarvings/

---

**1934 16 May LECTURE 3 Zarathustra Seminar (2021-12-17 04:33)**

[paypal _donation _button border="5"]

[1]Zarathustra Seminar

1934 16 May LECTURE Ill Zarathustra Seminar

Dr. Jung:

294

Here is a question by Mrs. Bailward: "'Ye creating ones, there is much uncleanness. That is because ye have had to become mothers':

Does this passage allude to his psychic identification (possibly a necessary part of creation) which he intuits as unclean?"

Well, the identification we spoke of has nothing directly to do with what he means in this later passage; this is a particular problem, the problem of the psychological condition of creativeness, which has nothing to do with the identification of Nietzsche with the old man.

For there is nothing unclean about the old wise man, nor is there necessarily anything unclean about the anima, or the Puer Aeternus, and so on.

The impurity he alludes to in this very much later passage is the impurity of the mixture of spirit and matter which is necessary for creation; without that mixture no real creation can take place.

But it is not concerned with the identification we are concerned with just now.

I mentioned last time that recognition of God's being dead; we met that idea then for the first time.

Now, how shall we understand this statement by Nietzsche?

Dr. Reichstein: That the guiding principle which ought to contain the life, is dead.

Dr. Jung: Yes, we can understand God psychologically as a supreme

guiding principle.

But we must well understand when we make that formulation or any other, that it is always our formula, it is what we say or know, it is our impression, the picture which we paint.

If you paint a picture of a landscape, say, you would never believe that it was the landscape; it is only what you make of the landscape.

You paint a picture as well as you can, but it is probably never as beautiful as the landscape itself.

Either you put something in that is not there, or you leave out something; at all events, you never make the mistake of confusing the one with the other.

But when we make a formulation about God, everybody assumes that that is God.

If I say, for instance, that god is an image, or a complex with a very great emotional intensity, or a supreme guiding principle, a psychological principle, then everybody asserts:

Dr. Jung says God is nothing but this.

A theologian does exactly the same thing when he says God can only be good.

And he has no idea of the blasphemy he is uttering.

How does he know that God can only be good? He takes half of the world away from him.

How can God he everything if he is denied the faculty of being evil too?

People make the mistake of assuming that he is nothing but their idea about him, and apparently God never defends himself.

He never says: now this is most certainly nonsense!

When somebody calls God a devil nobody strikes that man dead: he can live on ever afterwards perfectly happily.

One person can say that God is dead, and another one that he is most living, and it makes no difference.

Supposing that such an absolutely unimaginable thing as God exists: he must necessarily be beyond our grasp; otherwise, we would not use the idea of God.

It must be a thing beyond our mental possibilities.

So when we make a mental effort to formulate something about God, it is most obvious that we make a picture with our own means, consisting of our own stuff, and it is a most restricted aspect, because our mind is most certainly incapable of grasping such a fact as God would represent.

Moreover, the experience we can have of a thing utterly beyond ourselves can only be certain effects in our psychology;: we have absolutely no other material by which to judge.

And even in our psychological experience we are entirely restricted to our own condition.

You know, when I say something to a person and create a certain effect, then the

right conclusion is: Dr. Jung said such and such a thing to me and I had such and such a reaction.

Only when in a very bad mood or very resentful will he identify his reaction with himself.

In case of a bad reaction, he will consider me a perfect devil, most cruel perhaps, but that is only when he does not see the justification of what I have said, or when he does not want to see that he has such a reaction because his character is such that it necessarily produces just that.

Only very naïve people will project such reactions upon each other.

Of course it happens all the time; you kick a stone and hurt your foot and then you go back and kick it again.

I saw a man do that recently.

He stumbled over a pipe in his path and dropped something in his hand, and then he went back and kicked that pipe most violently and hurt his foot a second time.

That is, of course, very human but it is perfect nonsense.

We always must keep in mind, then, that what we say about God is made of our own psychology; we cannot get beyond that fact.

It is our language, our own brain cells, our individual experience, and we cannot prove that anything in our conception could possibly touch the real being of what we call God.

It is almost futile to make such formulations because we never can prove them; we can only ask: Are there peculiar effects in our psychology which we cannot place otherwise than under such a heading? In other words: Are there such things as God-experiences

in our psychology?-or what is the thing we call a God-experience?

All we can formulate about it is made of our own concepts, and we can only postulate that there must be an unimaginable paradoxical being behind the experience about which we cannot know, definitionem.

It is absolutely dark.

So when we assume God to be a guiding principle-well, sure enough, a god is usually characteristic of a certain system of thought or morality.

For instance, take the Christian God, the summum bonum: God is love, love being the highest moral principle; and God is spirit, the spirit being the supreme idea of meaning.

All our Christian moral concepts derive from such assumptions, and the supreme essence of all of them is what we call God.

So, when Nietzsche says God is dead, then it naturally means that supreme guiding principle is dead, the spirit, love-Christian love of course-whatever is believed about the Christian God: for instance, that God loved mankind so much that he even allowed his son to be crucified to redeem them from sin, and the idea that his son was himself

and at the same time the sum total of all these leading dogmatic ideas.

So, you could say just as well that our Christian faith or point of view has vanished; we no longer believe in the Christian dogma, or in the leading principles of Christian morality, nor can we continue our traditional Christian psychology.

Nietzsche calls himself an atheist, but this formulation is of course a bit influenced by

the idea that God is when he is said to be. In calling yourself an atheist, you make that

concession to your primitive magic thinking-as if you could produce something by saying it is.

As Kant said, that word is is nothing but a copula in a judgment; you need to use a verb that expresses existence, but you have not produced a thing by it.

If you say you possess a hundred dollars, they don't necessarily exist.

But Nietzsche's idea confirms our explanation of the old wise man as the original Christian revelation continued in the idea of the paraclete, the Comforter, withdrawing slowly from the world and becoming a hermit, re-identifying himself again with the natural background from which he came.

You see, the original Christian spirit came out of the unconscious, out of human nature, in a most natural way.

The theologians and the historians of the Christian conviction always try to make us believe that Christianity fell from heaven.

But it grew very naturally through the course of centuries.

Everything was well prepared.

We spoke of the Persian origin of Christianity, but a great deal came also from Egypt,

something from India even, because already in the second century B.C. there were Buddhistic monasteries in Persia, so through Persia the Buddhistic ideas probably crept into the formation of Christianity.

All the Christian ideas and symbolism existed before, and many of the institutions

of the Catholic church also.

The mass probably derives from the cult of Mithras, and the communion ritual as well.

Monasteries already existed.

You know, at the time of the Reformation they asserted that monasteries and nunneries were not foreseen in the New Testament, and then the Catholic church pointed to the fact that monasteries existed in the early days of Christianity, introduced by the first believers in Christ, before the holy scriptures were ever recognized as holy.

They claim that the church is an older authority than the holy scriptures since they were collected and declared to be holy long after the church had been founded by St. Peter (who was supposed to be the first substitute of Christ on earth) and to have been put into that place by Christ himself before the Evangels were written.

Now, it is an interesting fact that later investigation has shown the evidence of the Catholic church to be not quite reliable.

The church pointed to a little book by Philo Judaeus, a Jew, also called Philo the Alexandrian, who was the philosopher of Christianity; he developed particularly the Logos philosophy which is contained in the most philosophical of the Evangels, the Evangel of John.

The little book is called Dr Vita Contemplative and in it he described monasteries that existed in his time in Egypt and presumably also in Southern Palestine in the valley of the Jordan.

The Catholic church quietly assumed that those were Christian monasteries, because one knew of no others; but the fact is that this book is now known to have been written between 20 and 24 A.D., at a time when Christ had not begun to teach; and moreover in writing about the life in those monasteries, Christianity is not mentioned-quite naturally, because it did not exist!

And just as monasteries were in existence before anything Christian, so the very central thoughts of Christianity had been well prepared for centuries and were already there.

Then the whole thing crystallized around that more or less legendary figure of Christ.

They said that it came suddenly as a great revelation, and they actually tried to destroy all traces of its sources, to forget how it came about and to make it absolutely unique, like a lightning from heaven.

But historically this is an unknown picture: natura nonfacit saltus, nature does not make jumps; it is a continuous development.

The spirit which grew through the centuries and appeared before the consciousness of the world in the moment of Christ's teaching, came about so naturally that Tertullian, one of the early fathers of the church, wrote that famous phrase: anima naturaliter

Christiana, the soul is naturally Christian.'

It was there long before people realized it, and the sudden explosion of the Christian faith was nothing but a sudden dawning of the consciousness of it.

And as it came from nature, so it went back to nature.

For a while it lifted man's mind out of nature and put it in opposition. St. Augustine, for example, said in one of his writings that people went out to marvel at the beauty of nature, the vastness of the sea, the greatness of the mountains, etc., and forgot themselves and lost their souls; he admonished them not to look, to beware of the beauty of nature, because it was all wrong; in everything there was the admixtio diabolicae fraudis, the admixture of devilish fraud.

A devil was in every natural thing.

That idea still exists in the preparatory rites of the Holy Mass.

For example, in the Missale Romanum, a collection of rites and prayers, there is a particular magic rite called the benedictio cerei, the blessing of the wax in the altar-candles, for the purpose of purifying the natural substance of wax as produced by the bees from all admixtio diabolicaefmudis.

They assumed that everything that came from the life of nature was impure because it contained effects or constituents of evil influence, the work of the devil, so in order to make a sacred use of things, one must disinfect them.

There is also the brnedictio salis, the benediction of the salt.

And in the performance of the Holy Mass the choir boys swing their censors to make the incense smoke rise, the smoke being a spiritual disinfectant.

Germs of evil nature are in the air but these devils are driven out by the smoke of the incense that surrounds the altar.

So in every detail the Christian spirit of the early Middle Ages lifted up something in man, his spirit or soul, till it was out of touch with nature.

But already in about the twelfth or thirteenth century we see the first reactions.

It was then that the poet Petrarch climbed a mountain for the first time to enjoy a beautiful view; he climbed Mont Ventoux in Provence, and the expedition was surrounded by all sorts of anticipations and fears because it was then supposed that mountain tops were inhabited by particular nature devils, so it amounted to an almost blasphemous boldness to climb to the heights.

After that, the Christian spirit included the importance of nature more and more.

The early primitive artists, who indulged in particularly ugly and unanatomical

bodies, were soon supplanted by painters who had discovered the beauty of the flesh and of all natural things; and with this came the Renaissance, the resurrection of the spirit of antiquity, and of the old feeling of connection with nature.

We are still in that process of becoming acquainted again with the spirit of nature, in contrast to the medieval spirit. In the time of Nietzsche, this process, which had begun, let us say, with Petrarch, reached a culmination; it was recognized that the Christian principle was dead.

That was the confession of the materialistic age which began with the French Enlightenment in about 1730, with the Encyclopedists and philosophers Diderot, Voltaire, etc.

This statement that god is dead is obviously most important.

It is, one could say, the exposition of the whole problem of Zarathustra.

You know, in the beginning of a dream there is a short sentence or a picture which is

the exposition of the theme of the dream, and this is such an exposition.

Zarathustra makes that statement to the old wise man, the old Christian spirit, who has turned very skeptical and prefers the solitude of the mountains and the woods to life in collectivity.

And he gives good advice to Zarathustra: he says to give mankind nothing, but rather to take part of their load and help them to carry it; only then will they be grateful.

Yet, he thinks they will not accept the new message.

We are now coming upon certain symbols to which I should like to call your attention.

In the fourth paragraph of the second chapter, for example, the old wise man says: "Yes, I recognize Zarathustra.

Pure is his eye, and no loathing lurketh about his mouth. Goeth he not along like a dancer?"

This quality or attribute of the dancer will occur again and again later, and I propose that someone make a note whenever we come across it.

There he is likened to a dancer for the first time and one cannot see exactly why, but when one compares that passage with others, one understands better what he means.

In the third chapter the rope-dancer turns up.

And the same symbol occurs in the fifth chapter; there the motive of dancing comes again in connection with a star that is born out of chaos.

Other symbolic expressions occur in different connections.

Right in the beginning, for instance, there is the motif of the setting of the sun, or the down-going of Zarathustra.

Mrs. Crowley: I have thought a great deal about the meeting of these two wise men. It seemed to me to be the exposition of the whole problem at the beginning of Zarathustra. And I wondered whether one could explain it in another way besides the historical one, that Zarathustra is the representative of the dying and resurrecting God.

The old wise man would be the spirit of nature, in the eternal, timeless sense, whereas Zarathustra would represent consciousness as a transforming reality.

Then I thought it was an important point that he speaks of the imperfection of man, which suggests the idea that the spiritual values come and go, but man, as the animal, inherits that element which is eternal, his instinctive nature.

Dr. Jung: Yes, you are quite right. The old wise man in the woods and the old wise man in Zarathustra are one and the same thing.

And that is always so.

The old wise man is at the same time the one that goes and the one that comes, for everything that is, also is not-and what is today, is not tomorrow.

Through that little mental operation of assuming that time is an extension, one knows that what has been, is still, and what will be, is already: inasmuch as things happen in a timeless condition they are always existing. So that archetype of the old wise man has been Zarathustra in the ninth century B.C. and Zarathustra.

He has been Christ, he has been Mohammed, he has been Mani.

He went and he came, he died and was born again.

It is of course exceedingly

awkward and paradoxical, but things happen like that in the unconscious: you come upon such peculiar facts there.

And what the collective unconscious is, the world is also.

When you look up at the sky and marvel at the beauty of the stars, you don't see them as they are, but as they were, untold millions of years ago.

You apparently see a new star flaming up, but that star became incandescent when Tutankamen was Pharaoh in Egypt, and perhaps it does not now exist at all.

For if by a miracle all the stars in heaven could be wiped out of existence, you would still go on seeing them for four years: only then would the first star disappear perhaps, and twenty or fifty years later others might go out, but the sky would be there as before, and it would take untold millions of years before the last star vanished.

So we live continually in an age where things that have been are still in existence.

The disagreeable thing is that we cannot see what is in the future.

But our unconscious is somewhat in advance of our eyes, and has a notion of the things that will be, for the future is created out of the remote past.

Mrs. Baumann: I want to ask why Shiva is always represented dancing?

Miss Wolff: Dancing is a symbol of creation, according to Professor Zimmer's book.

Dr. jung: Yes, dancing is always connected with creation.

Shiva dances the origin and the destruction of the world.

The birth of the dancing star out of chaos is a symbol of creation.

Dr. Reichstein: Dancing with the self is always an expression of oneness.

Dr. Jung: Would you say that it was creative to represent the unity of your condition or the union with yourself?

Dr. Reichstein: Yes, it has a creative effect.

Dr. Jung: But upon what? What would be the creative effect?

Dr. Reichstein: It can be very different, it depends upon the kind of dance.

Dr. Jung: Exactly. You can dance not only to produce the union with yourself, or to manifest yourself, but in order to produce rain, or the fertility of women, or of the fields, or to defeat your enemy.

The idea of an effect, or something produced, is always connected with the idea of dancing.

Therefore, it was originally a magic ritual by which something was produced, it was the original idea of work even.

When primitives dance they really work, they dance until they are completely exhausted; they can dance for forty-eight hours in succession.

For instance, in the stag dances of the Mexican Indians one of the participants puts on the skin of a stag and wears a stag's horns, and is then pursued by the hunters who shoot at him with dulled arrows.

He goes on dancing until he is almost dead and then another one takes his place, and that goes on for days in succession.

That is a rite d'entree before the stag hunting season, and it is very clearly done in order to gather up all their energies and to put them into the frame of mind, the attitude, of stag hunting, or to produce plenty of meat supply, or to attract hunting animals.

They dance the animals in order to attract them, as the oyster fishers in Scotland sing the oysters.

And in Switzerland they sing the cows, the so-called ranz des vaches, or the Kuhreihen, in order that they may give a lot of milk and produce calves.

There are plenty of such primitive rites to produce fertility or for the cure of disease.

They dance a disease, they represent the demons of sickness and dance them in order to combat them.

So the first ideas of efficiency or effect were due to their peculiar psychological experiences through rhythmic movement: the efficiency mood was developed through the rhythmical repetition that slowly catches the whole system.

The native drum, for instance, the tom-tom, has an exceedingly suggestive effect; after a while the whole system quivers rhythmically, and by means of that rhythm they get into the attitude, a sort of ekstasis," in which the effect takes place, a state in which they may have visions that help them to get up their courage or to concentrate.

Then, people who are ordinarily just lazy dogs do things in an amazing hurry and with tremendous concentration.

I once watched an interesting performance in north Africa, south of Tunis.

The Marabout in that country is a saintly man who is usually in charge of the poor: he sees that they are fed. His title is "the one who nourishes the poor."

He naturally cannot feed them all out of his own pocket, so he is entrusted with land to cultivate for that purpose, which is worked in turn by voluntary labor; one year it is this village, and the next year it is another.

The men work for two or three days on the estate of the Marabout, and they do it as a sort of ritual.

I saw them assembling the evening before with their camels, hundreds of them with

green banners, and then in the morning a wild drumming and singing started and the whole crowd began to dance.

They had sort of baskets or sacks, and short hoes instead of shovels and spades, and they filled these sacks with sand, a weight of a hundred pounds or more, and danced, carrying that load to another place where they were building dams and making little canals for fertilizing the very dry soil.

And all that heavy labor was done in dancing step.

Of course towards midday they were nearly dead in the great heat, but I watched them for hours and they were most efficient.

In a few hours they had built a huge dam.

But I am perfectly certain that if I had hired that crowd for three or four shillings they would hardly have moved; they would have been so tired and hot and hungry.

Now we go on to the next chapter:

When Zarathustra arrived at the nearest town which adjoineth the forest, he found many people assembled in the market-place; for it had been announced that a rope-dancer would give a performance.

And Zarathustra spake thus unto the people:

I teach you the Superman.

Man is something that is to be surpassed; what have ye done to surpass man?

All beings hitherto have created something beyond themselves: and ye want to be the ebb of that great tide, and would rather go back to the beast than surpass man?

What is ape to man? A laughing-stock, a thing of shame.

And just the same shall man be to the Superman: a laughing-stock, a thing of shame.

Ye have made your way from the worm to man, and much within you is still worm.

Once were ye apes, and even yet man is more of an ape than any of the apes.

Even the wisest among you is only a disharmony and hybrid of plant and phantom.

But do I bid you become phantoms or plants?

Lo, I teach you the Superman!

Well, this chapter begins with the continuation of the story.

You know, there is always a certain movement, a certain story, going on in all unconscious fantasies.

Zarathustra is in the mountains in the beginning, then he descends and goes through a wood where he meets that old wise man, and now he comes to the city which is near the forest.

That is like fantasies in general, a sort of drama which has its own time and place where it is enacted.

Of course it is symbolical.

The place high up on the mountain is a high level, corresponding, as we have seen, to an

intense consciousness, the level of the sun: there one is isolated.

And the down-going is the approach to the lower level where one comes together with that man in oneself, the ordinary collective human being.

Not in your highest differentiation, your so-called differentiated or superior functions, are you connected with other human beings, but in your inferior functions.

You see, the differentiated functions help you to be independent.

If you could live entirely in your differentiated function, you never would need any other human being; you would be under no obligations and dependent upon nobody.

But where you are inferior, inefficient, you are connected with mankind.

The real vital connection is always through the inferior side, the "human, all-too-human," as Nietzsche says.

Now, Zarathustra comes first into the wood, and the wood is dark and doubtful.

To primitive people the wood is always a place of ghosts, full of unknown risks and dangers.

It is a place where the unconscious is projected.

So, from the very high level of consciousness, he has to go down almost into the unconscious in order to reach man, who is separated from a superior consciousness through the fact that he is unconscious of that high level.

The mountain is hidden from his view by the forest and by the old spirit that dwells in the forest.

And now he comes to the town, the collective place.

He has arrived on the level of ordinary humanity and will speak to his fellow beings.

The first person he meets is a rope-dancer.

If it were a dream or a fantasy, what would you say that meant?

Dr. Reichstein: It would suggest a caricature of the dancer that Zarathustra really is; he dances without connection with the age.

Dr. Jung: You assume that this would be a sort of mirror reflex or a caricature of Zarathustra?

Dr. Reichstein: I think it is a picture of the time perhaps, because people are out of connection with the earth.

To dance in the air is just the thing which is attempted by people.

Dr. Jung: Well, in the next chapter, the fourth part, there is a confirmation of this idea; he says:

Man is a rope stretched between the animal and the Superman-a rope over an abyss.

A dangerous crossing, a dangerous wayfaring, a dangerous look-back, a dangerous trembling and halting.

What is great in man is that he is a bridge and not a goal: what is lovable in man is that he is an over-going and a down-going.

Down-going is the translation here of the German word Untergang, but there is really no English equivalent.

This shows that the rope-dancer is an equivalent of himself, or himself under a certain aspect-a shadow aspect of himself, one could say, for he would not be conscious of the identification.

It is nowhere clearly indicated that Zarathustra is the rope-dancer, but it is perfectly obvious in the further continuation of the story inasmuch as he is Nietzsche.

I doubt very much whether Nietzsche realized it.

There is, however, farther on in the book, a quite irrefutable proof that he himself is the rope-dancer, in the prophecy of his own life, of which he could not have been conscious.

So I think I am safe in the assumption that Nietzsche was not conscious that Zarathustra was the rope-dancer.

You see, if a figure like that appears in a dream-if you encounter yourself in the form of a certain person, for instance-then you can safely conclude that you are unaware of the

fact that you are like that person under a certain aspect.

Or if it is an animal, that you are unaware of yourself under the aspect of such an

animal. You always assume it must be somebody else.

So it would be quite natural if Nietzsche did not recognize that figure.

But we have such dreams just in order to meet the thing in ourselves which is strangest to us, and that is the reason why Nietzsche meets that aspect of himself, a sorry sort of saltimbanque, a rope-dancer.

It is a very flimsy kind of profession, you know, and very risky at that: one easily slips and falls down dead.

Now he begins his sermon about the Superman.

Here we encounter that concept of the Superman for the first time.

He gives a certain definition of him as the being that can be created by man’s making a

heroic endeavor to create something beyond himself.

Of course, any creation is a creation beyond oneself, because one is already in existence, and if anything is created it must be beyond.

The essence, the very principle, of creation would be man-beyond-himself, and that is

the Superman.

Nietzsche says here, "Man is something that is to be surpassed," that ought to be overcome. Now what is the connection between the last statement of the chapter before, that God is dead, and this beginning of the new chapter?

Miss Hannah: It means that the possibility of projecting god into a thing outside of ourselves is over.

That period is dead, and we have to find it in ourselves-or rather in the Self.

Dr. jung: Yes, and that practically amounts to the question: What happens to man when he declares that God is dead?

Something must happen, because other human beings hold that God lives, declaring by

that that they delegate certain of their vital processes into an impersonal sphere which they call God.

Mr. Allemann: It is an increase of consciousness, a breaking of a taboo.

Dr. Jung: Well, not necessarily, but something is increased by it.

Mr. Allemann: The responsibility to oneself.

Dr. Jung: One could say "responsibility" if one assumes that consciousness is increased; without consciousness there is no responsibility of course.

Remark: If he is not guided, he has to depend upon himself.

Dr. Jung: Yes, he is without God inasmuch as he assumes that God guides him.

But that is a special case: the gods don’t always guide, they also misguide.

For instance, we pray to the Christian God not to lead us into temptation.

One of my little daughters refused to say that prayer because God should not be doing such things.

We are little ants, not even children, in comparison with God, and that he takes a fiendish pleasure in leading us into traps is really very evil.

But there is a definite effect which takes place when you declare that God is dead.

Mrs. Crowley: Inflation.

Dr. Jung: Of course.

For you then declare that certain vital processes which you assume belong to a being

outside of you, are now dead.

They either do not exist any longer, or they have become your own activity.

Now, since these processes are untouched by whatever you declare, they cannot die, they are never dead.

They happen as they have always happened, but they happen now under the heading of your own fantasy, of your own doing.

Instead of saying, "God spoke to me in a dream," you say "I had a dream, j'ai fait un reve, I produced, I made, a dream": it is your activity. Then somebody comes along and says: "You terror, how can you produce such a hellish dream?"-and you think you must be an awful fellow to make such dreams!

St. Augustine thanked God for not making him responsible for his own dreams.

He still believed in the impersonal activity.

He would have gotten into a complete hell if he had thought God was dead, for then

his dreams would have been his own, and any evil or any good that God had worked in the worth hitherto would have been his own doing.

If a person is conscious of this, his responsibility can heighten to such an extent that he will have a hellish inflation of consciousness.

But also if he does not realize it, if he does not know what he has done by saying that God is dead, he can have an inflation of his whole personality.

Then his unconscious will get inflated; he will be hampered by the continuous presence of God in the unconscious, which is of course the most terrible thing.

Things happen to him, and he thinks he is responsible.

Suddenly a thought comes into his head, for instance, and he thinks he must be a most immoral person to have such a thought.

We cannot be objective, we are exceedingly hysterical: we think we have done so and so, because we don't assume that those things just happen.

We are like somebody walking through a wood who thinks, when an animal crosses the path, "Why have I caused this animal to cross my path?-why have I created this animal?"

But the mind is like a wood in which all kinds of things happen.

Formerly, we believed that God could do marvelous things and so could put peculiar thoughts into the human mind, or that evil ghosts played bad tricks, and thus we were

rid of the responsibility of certain activities.

But if you declare that God is dead and that there is no spook whatever, then it is all your own doing; or worse still, the doing of your wife, or your neighbors, or their children, and so on.

That is quite bad.

Then God is not only introjected into you but he is also projected into mankind, and then what people do becomes extremely important, because you assume they know what they are doing and that only a devil could do such things.

But those people are perfectly unconscious, as you are unconscious: you don't know what you do really, because you are not God.

Yet you behave as if you were.

That is the inevitable consequence, and then of course you become very important, responsible for a whole world.

If you are inclined to be a good Christian, naturally you get the savior delusion.

You think you are, in a way at least, a little savior, and that you must missionize the world and tell people what is good for the good cause.

But your cause is exceedingly bad, because you only try to get away from your own inflation.

So when Nietzsche declares that God is dead, he is confronted with the rope-dancer, and the rope-dancer is what?

Mrs. Stutz: He represents the great risk of the inflation.

Dr. Jung: Well, the rope-dancer is that quantity of energy which has been in the god before.

This is the diminuitive form of the god in him, and he is a dancer because God dances the world.

That a god should be a dancer is of course a very pagan notion, and the Hindu idea is that he dances the creation of the world and its destruction.

But God as a creator, as the author, the maker of things, is a Christian idea as well.

So God appears now like the rope-dancer who is himself, Nietzsche.

And the rope-dancer leads an exceedingly risky existence.

Therefore, through his identity with God, he is instantly forced into a heroic attitude, an attitude of possible self-destruction: he is increased beyond himself by that inflation.

One could not say that this was very bad: it is the making of a hero.

You see, a hero must have a large self-destructive tendency in order to be a hero.

We praise a hero, and the hero contains a divine spark, or he would not be a hero.

He encounters himself, then, as the hero, this rope-dancer, but that means the maker of his own destruction.

For the moment, however, the rope-dancer plays no role.

First, Zarathustra tries to teach the people his idea of the Superman.

The idea of the Superman is, of course, the consequence of the God that is dead, for then man cannot remain man.

He is lifted out of himself, because all the vital processes that were embodied in God before are now in himself, and he becomes the creator of himself as God creates himself or the world.

In the old Egyptian texts, God is the maker of his own egg, the builder of his own nest; he hatches himself out; he is the Phoenix that burns itself and rises out of its own ashes; he is the God that eternally re-creates himself.'

So, whenever that inflation process gets into man, he becomes the maker of himself.

Therefore, Nietzsche continues now to speak about the Superman as able to create himself; Zarathustra is now the expression of man plus God.

He can undo himself and create a being beyond man, supposedly a product of man and God.

Then he says that "All beings hitherto have created something beyond themselves," and that otherwise they would go back to the animals.

Here is the interpretation of the old man in the chapter before: he didn't create any longer and so he went back to the animals, to nature, You see, those people who don't create themselves do go back to the animal.

This idea of self-renewal is a general religious idea.

In what kind of historical rites does it express itself?

Mrs. Baynes: In rebirth ceremonies and initiations.

Dr. Jung: Yes, all the rebirth ceremonies in all religions express this self-renewal, and it is always linked up with the idea that man in his self-renewal is doing the same thing that God does.

To that extent, he is God himself. For instance, the baptism of Christ in the Jordan is the moment of his generation by God himself.

According to the old Docetic teaching, it was the moment when God entered the man Christ.

Christ was an ordinary man until his baptism, when God entered him and he became Superman, god-man.

And he remained god-man until that moment in the garden before his crucifixion when he sweated blood.

There God left him, and it was the ordinary man Christ who was crucified and not God at all.

Therefore he said on the cross: "My God, why hast thou forsaken me?"

That old Docetic belief was of course a heretical teaching according to the Catholic dogma, but it lasted over many centuries and survives in certain more or less mystical sects still in existence.

Without the ceremony of rebirth, then, man is generally thought of as an animal. In the Catholic church, people must be baptized to save them from the natural state which is not capable of the vision of God, the special prerogative of that condition.

They are then quasi modo r.;rniti, as if newly born.

And in pagan cults they were clad in white robes and fed with milk like little children for about a week after the rebirth.

I was in one part of Africa where they have rather painful and complicated initiation ceremonies, and I was told that when the young men and women evade them, as they do now under the influence of the Christian missions, they are called animals because they have not submitted to the rebirth ritual.

All rebirth rituals are a making over of man into something beyond man, and that is expressed in many different ways; for instance, that the real parents are no longer their parents, or that they died and came back again as sort of ghosts in comparison to the animal being they were before, and they are given new names, etc.

These many forms of rebirth rites shmv that it is a representation collective, an archetypal idea, which means that the process in question is a regular quality of the collective unconscious, the original disposition of man.

And because it has occurred everywhere, it always comes back again in one form or another.

If we live at all, we will always seek the fulfilment of the archetype of rebirth; one could say it came to pass on the slightest provocation.

So when Nietzsche declares that God is dead, instantly he begins to transform.

With that declaration he is no longer a Christian, he is an atheist or it doesn't matter what.

He immediately gets into the process of that archetype of rebirth, because those vital powers in us which we call "God" are powers of self-renewal, powers of eternal change. Goethe felt that: there is a beautiful verse in Faust about the kingdom of the mothers where everything is in a continuous state of self-renewal, a continuous rearrangement.

And this kingdom of the mothers is the abyss of the deity; it is the darkness of the good, the deus absconditus, the auctor rerum, the dark father of created things. Also one can say it is the original mother.

Now, we have a peculiar sphere in our unconscious which corresponds to such concepts, and we call that "God," the creative or the creating god.

And as soon as this projection or this declaration, this creative god (whatever it is) is abolished, instantly that process begins in us.

We are caught in those powers.

If you don't want to be caught in them, then don't make such declarations; it is exceedingly foolish to make them, because you thus provoke the unconscious.

Of course you think it is quite futile whether you make such a declaration or not, that you can say this or that about God and it makes no difference whatever.

But I tell you it does make a difference in reality, only you won't connect it with things.

You see, the man Nietzsche himself did not realize, when he said God was dead, that it meant that he would get into the mill, into the alchemical pot where he is cooked and transformed.

As he did not realize, for instance, that thinking is a most exhausting creative process.

He says that all his thoughts jumped out of his brain like Pallas jumping out of the head of Zeus, l but on the next page he complained about the terrible vomiting and awful headaches he was always pestered with when working."'

That is generally so; we don't connect psychological and physical conditions.

You see, that declaration is a very obnoxious thing: it gets him into trouble right away, but he does not realize it.

The trouble is that he has to create the Superman.

His first word is: I teach you the Superman, not realizing that he has to give birth to a

Superman, that he is confronted with the task of creating the Superman.

And what is the best proof that he does not realize it?

Miss Hannah: That he preaches it.

Dr. Jung: Yes, if he realized what a task he was confronted with, he would not teach it; he would keep it all to himself.

You see, when one preaches such things, one practically says you ought to do it, but I am all right.

But whether you realize it or not, you are confronted with an impossibly difficult task, perhaps really impossible, for who is courageous or bold or mad enough to suggest that he is capable of creating himself beyond himself, to assume that he is the carrier of a divine activity?

That is too big. Carl Jung, Zarathustra Seminar, Page 47-55

1. https://smile.amazon.com/gp/product/0691017387?pf_rd_r=G3X14FKZ32FX6072CKFJ&pf_rd_p=1ab92b69-98d7-4842-a89b-ad387c54783f&pd_rd_r=e0930d64-b718-4d71-930a-a1f10e6

---

**One would like to say that you are too patient, too good, if it weren't too stupid.**
**(2021-12-18 04:03)**

[paypal _donation _button border="5"]

[1]Black Books

1. X. 17

Jung: My soul, speak to me!

S. What reason do you have to hesitate and doubt? Didn't you see how everything develops? What lives is just-so. Why should you let yourself fret? Has the white one accepted anything? Doesn't she incessantly make conditions and attribute to herself everything that belongs to you? One would like to say that you are too patient, too good, if it weren't too stupid.

I. I'm afraid that your advice is, as ever, too extreme.

S. Isn't the white one extreme? Everything is exaggerated, and resists you. For once just acknowledge this.

I. But love?

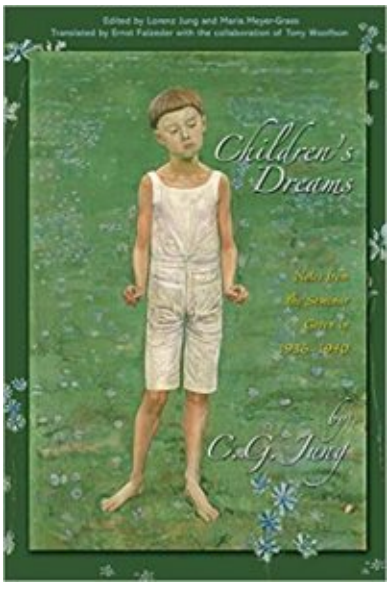
S. How does she go about it? Does she care about love in itself? Or only concerning the love that she receives, or doesn't receive. Fulfil her desire, and see how she behaves. If she behaves badly, which is quite possible, you can remain silent again until she becomes reasonable. It is always experimental with her. Since she usually does something worthwhile, you can indeed come somewhat closer to her. Only not too much, since she can appreciate only a little. You always give too much. That is stupid. One must make oneself costly to such people, otherwise you only squander yourself. The Black Books, Vol. VII, page 161-162

1. https://smile.amazon.com/gp/product/0393088642?pf_rd_r=Q1KKHM7BP5J7TNZR0F0C&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8

---

**Lecture 4 Psychological Interpretation of Children's Dreams (Winter Term, 1939/40)**
**(2021-12-18 04:30)**

[paypal _donation _button border="5"]



[1]Children’s Dreams Seminars

Lecture 4 Psychological Interpretation of Children’s Dreams (Winter Term, 1939/40)

1. General Remarks

(Professor Jung)

Professor Jung: This year I would like to forgo a longer introduction to the technique of dream analysis, and just briefly address a few general questions.

As you know, we apply a structure to the dream, that corresponds to the pattern of a drama.

We distinguish four elements: the introduction often specifies place and time, as well as the actors (dramatis personae) of the dream action.

There follows the exposition, which unfolds the problem of the dream.

It contains, so to speak, the theme, or maybe the question posed by the unconscious. From this arises the peripateia: the dream action leads to increasing complexity, until it reaches a climax and changes—sometimes in the form of a catastrophe.

Finally, the lysis gives a solution or the result of the dream.

As you know, in every interpretation of a dream we first of all ask: How does such a dream come into being? What caused it? What are the experiences of the previous day? What happened? Is there a remarkable situation?

An important additional question is also whether the dreamer is conscious of anything about it; this must by no means be taken for granted.

In the case of children’s dreams as remembered by adults, we are only exceptionally able to ascertain the situation out of which they arose.

And yet we have to try by all means to search for it, and to keep in view the question of causality, even if we cannot answer it empirically for the time being.

We have to reach a point where we can deduce the preceding situation from the dream itself.

Our dream analysis is of value only if we can subsequently detect, from the interpretation, what caused the dream.

Naturally this has to be done with the necessary care, because one can go considerably astray.

In addition, we subject each detail of the dream, its symbolic figures, and the sequence of the actions to a careful examination.

Whenever possible, we take note of the context of each idea or image.

By context, I mean the association material in which the idea is embedded.

When someone says, for example: "I dreamed of a glass," do we then understand what this means?

We don't understand anything yet. It could be a wine glass, a beer glass, a test-tube, a bottle, or a window pane.

First we have to know in which context the image "glass" is situated.

So we can't avoid asking about it, and then, sure enough, we may often hear the most astonishing answers.

In the case of banal ideas—as they so frequently occur in dreams—it perhaps

suffices to confine ourselves to taking note of the context; this will not always be sufficient in the case of more complicated ideas, because often precisely the very important things are held back, as the complexes prevent the person from making the statement.

We also know this from the association experiment.

In these cases, we are forced to delve deeper into gathering information on the context, which I have called amplification.

In the interpretation of children's dreams, too, we will have to revert to this method.

As I explained last winter, we have always to reckon with the fact that the child cannot provide any associations to the dream.

In addition, precisely the most important children's dreams are frequently told only much later, so there is no possibility of getting information on the context.

This method of amplification is an expansion, a conscious enrichment.

I make the dreamer focus his interest on the image, and to bring up all associations linked to the image.

This must not be confounded with free association, in which we glide from one association to another, without regard to the initial idea. In doing so, however, we lose the certainty that the final element still has a relation to the initial one.

Of course we encounter complexes, but for that we need no dream, and moreover we don't want to discover complexes anyway;

instead, we want to know what the dream says.

Freud adhered to this method of free association, and he could do that because for

him the dream is not the essential thing, whereas for me it is.

For him, it is the façade, for me, the essence. In this I rely on a Jewish authority, the Talmud, where it says: "The dream is its own interpretation," meaning that we have to take the dream for what it is.

We should not see in the dream something different from what it expresses, but we actually have to learn to see differently—that's the difficulty.

When I analyzed an Asian, I noticed the difference: he had an amazing ability to "smell" his context. Unabashedly, he said out loud what we ourselves would have noticed only with great difficulty.

The natural faculties Asian people show in this respect are astonishing.

They are helped, however, by their language, with its richness of images, in which everything is already given.

On the other hand, they are not used to designating something precisely.

Tell an Asian man, "Please, bring me a blade of grass," and he will bring you the whole meadow.

We have lost the larger context, because we see only the separate details; Asians, however, always have an overall picture.

William McDougall has something characteristic to say about this.

He had the typical Western mind, stuck on details.

He was interested in Chinese philosophy, and had trouble understanding the notion of

Tao.

So he asked a Chinese—his pupil—about the meaning of Tao, but did not understand

anything of what the Chinese explained to him.

So the latter grew impatient, dragged the professor to the window and asked him: “What do you see?” “Houses, cars, people; and also trees, clouds; it is raining and the wind is blowing.”

And the Chinese said: “Well, you see, this is Tao.”

We have to try to gain such an overall picture with the help of amplification, even in the case of very simple dream images.

So, for instance, what does it mean if someone dreams of a rabbit?

Then we must not look at it separately, by itself, but we have to see it in the field, notice how its fur matches the earth; we must also feel that the

hunter belongs in this context, and the dog, the corn in the field, and the flowers.

Only then will we know what a rabbit is.

In interpreting the single dream elements, I proceed in this complementary way.

Only from this general view do I realize the meaning, and I’ve had quite a few surprises.

If someone dreams of a bicycle, for example, I will ask: “How would you describe it if I had never seen a bicycle before?”

The dreamer has to create an image for me, to write an elementary school composition, so to speak, so that I will know how he sees it.

A downright “myth” of the bicycle can result from such a description.

Perhaps we discover that it is a sun wagon, in which a ghost journey is made.

The primitive mythology of the European may come to light on such an occasion.

In using this method, we are not necessarily bound to the concrete statement of the dreamer, but can amplify the dream images ourselves.

In this, we have to revert to those images we all have in common, namely, the archetypal images of the collective unconscious, as they are found in language, myths, and so on.

So we explain a dream by amplifying the range of the image for each single element, in using all our knowledge.

To verify an interpretation, we must have a look not only at the dream by itself, but maybe also in the context of a whole series.

Then we will often discover that the dreamer had a dream right before or afterward, in which our interpretation is already contained. In a series we can compare dreams with one

another and thus eliminate errors.

Let me give you an example for such a verification: I was told a dream in which the patient's father holds a globe, trying to divide it into two halves, such that there would be exactly the same number of people in the East as in the West.

The dream reminded me of the history of creation in Genesis, in which God also makes a division, when on the second day He divided the waters that were under the firmament from the waters that were above the firmament.

From this I concluded that a process of growing consciousness had occurred in the dreamer, that he had started to think consciously and autonomously.

This hypothesis could later be verified.

This person had already dreamed of the act of creation the night before; he had dreamed that God had created a world with lightning and thunder.

Of this dream, however, I knew nothing.

You see how we can retrospectively verify the interpretation of a single dream image in the context of a dream series.

1. **Dream of a Ten-Year-Old Girl of a Snake with Eyes**

Sparkling Like Diamonds

Presented by Marie-Louise von Franz

Text: A snake with eyes sparkling like diamonds chases me in a forest or in my bedroom.

This dream frightens me so much that I no longer dare move in the bed, because even when awake, everywhere in the room I see the glowing eyes of the snake that wants to bite me.

Ms. von Franz: As is evident from the text, the dream has often recurred.

When a dream appears with such forcefulness, we have to conclude that it will be of central importance for the dreamer's psychology, indeed, that the situation here depicted will perhaps govern her whole life.

Already among the primitives, recurrent dreams are accorded a very special importance.

Now, the difficulty in the interpretation of this dream lies in the fact that it does not re-

ally have a plot or activity, but only contains one single image; therefore, we are not able to apply the usual dramatic schema (exposition, statement of the problem, peripateia, lysis or catastrophe).

In fact, the dream takes the form of a vision, of an apparition, which is also confirmed by the fact that the dreamer still sees the snake “even when awake”—we would say half-asleep.

She does not dare move in the bed, “because even when awake, everywhere in the room I still see the glowing eyes of the snake that wants to bite me.”

Thus, the image appears so intensely that, like a vision in the waking state, it is even able to interrupt the continuity of waking consciousness.

So we have only the image of the snake by which to orient ourselves, an image which, as you know, is so enormously widespread in all religions and myths of the world that, frankly speaking, I was able to draw only very general conclusions regarding the situation of the dreamer.

A few details of the description, however, may perhaps show the path to the particular way in which the dreamer reacted—that is, the emphasis on the gaze of the snake, the eyes, described first as sparkling like diamonds, then, in a gradual increase of its evil character, as glowing, and, by the final sentence, that the snake “wants to bite her.”

As far as the snake in general is concerned, it nearly always belongs to the chthonic-female element of religions, indeed it very often is its embodiment proper.

In dualistically oriented systems, therefore, it often stands in opposition to a bright, male, spiritual world, from whose perspective it represents the demonic-evil.

Through the story of Paradise, the snake has, as it were, taken this meaning for the

whole Christian world.

Philo of Alexandria in particular, probably under Persian influence, contributed to this snake symbolism and to the development of the devil concept.

For him, however, it is at the same time also the most spiritual animal, of a fiery nature and of great velocity.

Through its ability to shed its skin, it is even immortal.

But in other cultures, too, the snake plays the role of the primal enemy of the upper world of the gods: the Midgard snake, together with the Fenris wolf, threatens the gods in Asgard by creating a flood.

In Greece it is Gaia, the earth goddess, who creates half-snakes, the Titans, who storm Olympus and wrestle with Zeus.

Simultaneously, she is themother of Echidna ( snake), of the Sphinx, Cerberus, and others.

Leviathan, too, the antagonist of Jehovah, is a snake, a dragon at the bottom of the sea.

In the Mithras cult, the snake is the animal opposed to life that, together with the scorpion and the ant, absorbs the life-giving effect of the bull sacrifice.

It is the antagonist of the lion, the damp, cold, dark animal in contrast to the animal of the heat of the sun.

It devours the vital force of the sacrificed bull, or it wraps itself around a Kratér (vessel), with the lion facing her.

It stands in a similar opposition to the lion as it does to the eagle, which is the sun-bird and spiritual principle.

Thus, an eagle sits on top of the Germanic world tree, but a dragon dwells below, while the squirrel Ratatwiskr (bearer of discord) transmits mutual insults.

In Indian mythology and in fairy tales, the races of the snakes and eagles are eternal enemies, and seek to destroy each other.

Once, the snakes outwitted the eagles, which then had to serve them, but the eagle Garuda, Vishnu’s mount, stole the soma, the drink of immortality that he was supposed to obtain for them.

A North American fairy tale recounts that a child-stealing witch seizes the hero Tsoavits, but an eagle leads him back again.

At this, the witch seeks help from her grandfather, the giant snake, but is devoured by him on the spot. “Ever since all witches have been snakelike.”

The snake is also closely related to the basilisk or dragon, whose defeat signals the beginning of nearly every heroic legend.

I will mention only Heracles and the lernaic snake, and Siegfried and the Christian St. George, both modeled after him.

In wanting to help the bright upper world to achieve victory, indeed by embodying the new sun himself, the hero stands in opposition to the snake.

It is because of this that two snakes—sent by Hera, the evil Great Mother—already threaten Heracles in his crib; later she sends him fits of madness, during which he even kills his own children.

A snake also steals the herb of immortality, obtained with great difficulty, from Gilgamesh, while he is inattentively bathing in a pond.

The hero Philoctetes, too, a figure identical with Heracles, is bitten by a snake in the foot because of the curse from the nymph Chryse, whose love he did not requite; he slowly wastes away from the wound.

In a very similar way, the son god Re is poisoned, according to an Egyptian hymn, by a venerable worm, formed out of his own saliva and laid in his way by Isis, who is enraged at him.

She then heals him only after he discloses his name to her, but his power remains broken.

Apollo also had to first conquer the python in Delphi before he could create his oracles there.

Strangely enough, such prophetic abilities often arise out of defeating a dragon, just as Siegfried understands the voices of the birds after having eaten Fafner's flesh.

As far as the especially numerous snake and dragon fights in Greek mythology are concerned, it should be pointed out that matriarchy had ruled in the Aegean culture before the Indo-Germanic populations of the Greeks invaded it about 2,000 B.C., and that the cults of the Great Mother, later worshipped as Cybele, Agdistis, Mountain

Mother, Artemis of Ephesus, and so on, stem from this time.

(As a matter of fact, we know about the free status of women in Crete.)

This Great Mother was often depicted together with a snake.

The shield goddess Athena, too, is pre-Greek, and often the snake is her companion (compare Phidias's depiction).

Hence, for the Greeks, overcoming the snake means at the same time overcoming the goddess of the ground, overcoming the unconscious reemergence of the pre-Greek layer, which in the postclassical period broke through again in the mysteries of Cybele, Sabazio, the Phrygian Mother goddess, and others, and which has inundated the whole spectrum of Mediterranean culture.

It is quite clear from this compilation of images that the snake symbolizes the vital, instinctual, and drive stirrings in man, his unconscious dark side in contrast to brightness, to the conscious side of his nature.

Scientifically speaking, the snake has only a cerebrospinal nervous system, and so represents all the stirrings originating in this sphere. In various Gnostic systems it is identified with the human spinal cord, proof that already then one was aware of these correspondences.

This is a direct parallel to the Indian Kundalini snake in Kundalini yoga, climbing up and down in the spinal cord.

In the contexts previously described, the snake plays the role of an evil demon, hostile

to light, and represents a dark, ambiguous deity of the depths.

But this is only one side of its being; at the same time it is also a god of healing and salvation. In the mysteries of Sabazios it represented the highest deity: according to the testimony of Clement of Alexandria, a snake was pulled through the abdomen of mystics.

Arnobius also testifies that a golden snake was drawn through the clothing of the initiated.

The snake is the oJ dia; covgpou Qeov , and the ritual signifies the mystical unification with the deity, toward whom the mystic is in a feminine position.

Similarly, the snake is the animal accompanying and, in earlier stages, personifying Asklepios; according to Artemidorus, its appearance in dreams of the sick signals healing and the return of vital power.

A Grimm fairy tale shows particularly well how strongly it is associated with the mysterious vital power of a human being: a child who eats with a snake thrives until his mother slays the snake.

From this moment on the child, too, loses weight and wastes away until he finally dies. Likewise, Porphyry writes in the biography of his revered teacher, Plotinus, that the latter's disciples had observed by his bedside, a few days before his death, how a snake came out of Plotinus's mouth and left; the master died shortly thereafter.

For these reasons the appearance of a snake at the sickbed can also mean death.

It was also generally assumed that the souls of the dead would live on as chthonic snake

gods, as inhabitants of the underworld where they became guardians of a treasure.

Thus, snakes were ritualistically worshipped in holes and crevices in the ground in the Asklepieias of Ptolemy and Hygieia.

At the so-called Arrhetophorias, obols and cakes in the form of a snake or phallus were sacrificed in crevices in the ground.

An erect snake made of granite was found in the pits.

Thus the snake becomes the guardian of the secret treasure, and very often also the possessor of the herb of life (compare the Indian fairy tale in which it wants to have the soma potion) with which it can reawaken the dead.

A Greek saga recounts that the hero Glaucus, sitting next to the corpse of his murdered friend Polyeides, catches sight of a snake, which he slays.

Thereafter a second snake appears, fetches an herb, returns, and reanimates its dead friend.

At this they disappear together and leave the herb for Glaucus, who revives his friend

Polyeides with it.

This motif emerges in identical form in the Grimm fairy tale “The Three Snake Leaves,” and in numerous other fairy tales.

When the snake, as I mentioned in the beginning, steals the herb of life from Gilgamesh in a moment of inattention or unconsciousness, this somehow belongs to this same sphere.

The snake arrives there, attracted by the scent of the flower that Gilgamesh had fished up from the bottom of the sea along with the herb, and, one is almost tempted to say, takes back what is hers.

Perhaps you recall the dream series that was discussed at the end of last winter, in which a boy dreams that he is searching for a transparent stone and that a lion, also wanting the lapis, appears at that moment—similarly, the snake is also a lover of stone or the herb of life.

(Incidentally, in that series, a white snake with black crosses on its back appears in a dream directly preceding the former, a symbolically depicted soter snake, the serpens mercurii, which dwells in the earth. And earlier still, it was the spring, the water of life, with which it is identical.)

The snake is not only the guardian of the stone or herb, however; it is essentially identical with it, or contains it in itself.

The Indians believe that the cobra carries a diamond in its head; and an Indian fairy tale recounts that a snake daily brings a scholar a gold piece for reading to it from spiritual works in a garden, until the old man’s greedy son hits the snake on the head and breaks the jewel inside; the snake kills the son in revenge and disappears, lamenting: “Woe, who has shattered my jewel?”

The particular reason why I presented this fairy tale is because such an association may resonate in the expression of our dream text: “eyes sparkling like diamonds.”

As already suggested, the snake and its relation to the lapis play an essential role in alchemy.

Thus, a text from the Musaeum Hermeticum says: “A terrifying dragon lives in the forest who lacks nothing; when it sees the sun’s rays, it forgets its poison and flies so dreadfully that no living animal can resist and not even the basilisk is its equal. Whoever knows how to kill it wisely . . . will escape all dangers . . . and its poison turns into the ultimate medicina. Suddenly it

swallows its own poison by eating its own poisonous tail. It is forced to complete all that within itself. Then a magnificent balsam will flow forth from it.”

A thought parallel to this is that the gold is already present in the initial situation, but that it is either old and sterile or compositum; this gold is dissolved in a type of aqua fortis, which corresponds to the snake.

Yet, the whole process is something taking its course within itself, which is why it is also

said that a punctum igneitatis exists in Mercury himself through which that (immanent) dissolution happens.

I do not want to go into this alchemical problem here any longer, but to address instead a source of alchemical symbolism, the concepts of the Gnostic sects of the Ophites and Naassenes.

Ophis is Greek for snake. Likewise, Naas is the Hebrew word for snake.

The Gnostics gave themselves these names in saying “that they alone could grasp

the depths of God.”

Thus the snake is the deus absconditus, the dark, deep, incomprehensible side of God.

The so-called Perates, too, especially elaborated on the theory of the snake.

“The primeval power originating from the father, the logos, is a snake; so are the stars, but they are the evil snakes. This is why Moses shows the perfect snake to the children of Israel. . . . Whoever sets his hopes on it will not be destroyed by the snakes of the desert, that is, the gods of creation. This all-encompassing snake is the wise logos of Eva, this is the mystery of Eden, this is the river that flows out of Eden.”

This explains the meaning of the words “and as Moses lifted up the serpent in the

wilderness, even so must the Son of man be lifted up.”

The snake is the “great beginning,” of which it is said: “In the beginning was the

Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.”

What is made by it is life. The snake stands for vital power, as we have seen.

Eve originated through it; Eve is life. This Eve is the mother of anything alive.

The evil materia, however, in contrast to the logos, is also, in the final analysis, a snake.

At first, it is the water to the Perates, flowing around the world as in a ring; it is Kronos.

They say of it: “It is a power bright as water, and no creature can escape this power,

Chronos; it is the reason why each creature is doomed to perish; it is the water of Styx."

One can view the battle of these two snakes in the sky: "The logos is the constellation of the dragon; to the right and left of it are the crown and lyre. In front of the dragon kneels that pitiable man, Heracles. Behind his back the evil master of this world, the constellation of the snake, draws nearer so as to steal the crown from him. The bearer of the snake, however, keeps them together and prevents it from touching the crown."

Here again, the snake is aiming at what is most valuable.

The main ritual of the Perates, the evening meal, proceeded as follows: they piled loaves of bread on the table and summoned the snake that, as a holy animal, was cared for in a container box.

The snake came near and slithered on top of the loaves.

Through this the breads were consecrated.

Each member kissed the snake on the mouth and prostrated himself before it.

Thus logos is present in the form of the snake at the Lord's Supper.

It is Christ both as logos and as snake.

The rituals of the Sabazios mysteries, mentioned earlier, also belong to this area; they are the coniunctio with the divine logos.

But in other cultures as well, the snake is the savior of the logos: Quetzalcoatl, the god of the Toltecs, is a winged snake, the son of the "cloud snake," who appears as the bearer of culture and savior.

Upon Tollan's fall, he again disappears in a lake in the form of a snake.

According to the Gnostics, the evil snake, too, was not evil originally, but became so as follows: Justinos recounts that on his journey west, Heracles had united with a virgin,

half snake, half human (cf. Herodotus), in order to regain his stolen horse.

Elohim likewise is said to have united with a virgin half-snake and half-human, called Eden or Israel, and to have procreated with her twelve paternal angels and twelve maternal ones.

He then leaves her and returns to the upper, good god.

Out of her sorrow at having been left, she then becomes that evil power, hostile toward God.

Her servant, the angel Naas (snake), later brings about the crucifixion of Christ; Christ, however, left Eden his body on the cross, with the words: "Woman, behold thy son!"

But these are the very words Christ spoke to Mary when he entrusted John to her.

So John is, as it were, the body, the mortal part of Christ!

Strangely enough, in medieval art John, too, has the characteristics of a snake.

In a picture of Quentin Matsys, he holds a communion cup containing a small dragon, which he consecrates.

In the great division of the cosmos, shared by nearly all Gnostic sects, there are three realms, and always right at the bottom there is the snake leviathan, the ouroboros, reappearing in alchemy.

But the latter is Eve, that is, life. Leviathan is the master of this world, of whom it is said in Isaiah 27:1: "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

Alchemy also knows—besides the tail-eater who unites the opposites in itself—the image of two snakes uniting, a fleeing and a wingless one

(see also the contrast eagle—snake).

I turn now to one last aspect of the snake, actually already contained in the preceding one: the snake as a time symbol.

It is the snake that is Chronos, Greek for time.

It is the ring of coming into being, the en tov pan (one and all). "All cults and mysteries serve it. As Oceanos or Jordan it is the humid substance, and nothing in the world—immortal or mortal—can exist without it. Everything is subject to it, and it itself is good, and, just as in the horn of the one-horned bull (Moses), it embraces the beauty of all other things . . .like the river rising in Eden and dividing itself into four origins."

Simon Magus, however, says: "And it is always one and the same, that which is living in us, that which lives and is dead, and which is awake and asleep, and is young and old.

When it changes, the latter is the former, and again the former, when it changes, is the latter."

Meister Eckhart calls this "the river flown into itself."

Christ was also interpreted in this sense as the great ecclesiastical year; he was the

Zodiacal snake, whose pictures represent the twelve apostles.

The Indian god of creation Prajapati, too, is the world year.

The idea that the snake represents time, the coming into being, and the durée créatrice

is probably connected with the fact that it sheds its skin.

Many fairy tales of the primitives interpret this as a reincarnation, and infer the snake's immortality from this.

We have also heard that Philo regarded it as immortal. So that is probably also the reason why it is in possession of the herb of immortality.

In Mithraism one has also found the figure of a god with a lion head, on whom a snake winds upward, laying its head upon his.

He is the god Aion or Zervan, the god of eternal duration.

Similarly, in Kundalini yoga the snake, climbing up the spine and touching the various chakras in a temporal development, stands for the vital force by which man is simultaneously put into the course of time.

It stands for nature in contrast to the spirit, yet at the same time it is the principle heading to the lapis, to perfection beyond nature.

It is quite impossible to bring some order into the whole wealth of this material, and still harder to interpret the meaning and the real essence of the snake as a symbol.

When I stressed three main aspects—the snake as earth demon, as savior, and as time symbol—this was just an attempt to organize the many aspects.

When the snake appears in a dream, you basically have to take into account all three

aspects.

I now come back to the dream to evaluate the remaining details of the description.

The snake appears to the girl either in the forest, or it chases her

as far as into her bedroom.

The encounter in the woods is, so to speak, the more natural place, because the forest stands for the dark, unconscious side, where one meets one's animals and projections. Initially it looks as if the dreamer came to meet the snake.

But then the situation is reversed; the snake chases the dreamer as far as into her bedroom.

There exists an intense attraction between the snake and the child; the snake becomes active and the child thinks it wants to bite her.

It haunts her with glowing eyes, sparkling like diamonds.

The snake is famed for its gaze, by which it hypnotizes its victims, to devour them afterward; one also says of certain women, the “vamp” type who exerts a kind of terrifying attraction, that they would have that snakelike gaze.

Its eyes sparkling like diamonds could be an indication that the snake does after all possess the diamond, the lapis, carrying it in its head, whereby it would not only have the pure, negative instinctual characteristic, but also, as seems to be indicated, the possibility of higher consciousness.

The glowing eyes are easy to explain.

As has often been said, the snake is connected with the secret fire; it carries within itself the punctum igneitatis of self-destruction; it is also in connection with the fiery lion.

Mercury is the kyllenian fire, and many dragons in mythology are fire-spitting monsters; all of this has to do with the fact that it dwells in the depths of the earth, psychologically

speaking, that it has to do with the sphere of emotional outbreaks, with the drives.

By the way, the motif of the snake’s eyes is sometimes accentuated in other contexts, too.

You may remember the vision of St. Ignatius, from the lecture at the beginning of this summer, to whom a snake with many eyes appeared after rigorous ascetic exercises.

He says that a certain something appeared to him, beautiful and great, greatly comforting him.

Sometimes it would have been a snake full of sparkling eyes, although it was not eyes.

Later he interprets this as a vision of the devil, and wards it off.

Argus, too, is such a dragon figure with innumerable eyes.

This multiplicity of eyes may be connected with the multiplicity of subliminal perceptions: man is, so to speak, more clear-sighted in the unconscious than in the conscious, and, above all, sees into many more directions simultaneously.

Hence the snake’s power of prediction, also bestowing the gift to understand birds’ voices.

The last remaining statement of the dream says: “the snake that wants to bite me.”

It is questionable if this is so objectively.

In any case the child supposes this, because she is frightened.

Because she flees the snake, the latter chases her, for it just wants to get near her.

Obviously, it wants to unite with her in one form or another, and chases her as far as into her bedroom, that is, into her most intimate living space.

The girl rejects it, however, being frightened by its instinctual, negative, demonic aspect. Incidentally, in many Asian fairy tales we find the motif that girls transform themselves into snakes at night, or, conversely, that snakes walk as girls, or one sees how at night snakes glide into a girl's mouth.

This is interpreted as possession by a demon.

So we might assume that the dreamer has a conscious attitude that cannot accept this power the snake stands for, a so-called Christian attitude, which, of course, can only be the result of the milieu; or else a too orderly, well-behaved, rational scope of consciousness, which naturally provokes, attracts, and at the same time rejects the snake as its counterpart.

The girl being young, the snake might well rather stand for temptations of a worldly nature, that is, for life and "the lord of this world," whom the snake after all represents.

If she cannot accept it, the snake will probably poison her and create a flood, that is, an inundation of her consciousness with unconscious images.

For the rest, it can be said of the problem that the child faces a rather common situation, which makes a solution more likely.

Professor Jung: In her exhaustive paper, Ms. von Franz has very beautifully pointed out the three main aspects of the snake symbol: the aspects of the chthonic snake, the soter, and the time snake.

You can now picture how ambiguous this symbol is, and how manifold its manifestations are.

The snake touches on the deepest instincts of man, so that from time immemorial one thought it to be in possession of great secrets.

Let us now deal with our dream in detail. It is a snake vision.

The girl is threatened by an enigmatic snake that is very intense and alive.

That it assumes such a concrete form is striking and indicates that it plays an important role in the dream.

Participant: Doesn't the frequent recurrence of the image also point to its importance?

Professor Jung: Yes, we have to assume that the dream has quite a special importance for the psychic disposition of the child. What follows from the snake's assuming such a concrete form and from the intensity for the dreamer?

Participant: That the unconscious seeks to forcefully assert itself.

Professor Jung: When is this the case?

Participant: When consciousness is split off from the unconscious.

Professor Jung: Yes, there has to be a strong splitting off of the unconscious, probably having existed for years.

There are many reasons for such a phenomenon of splitting.

As a rule, they lie in the environmental conditions, for example, in the relationship of the parents to each other.

It is not uncommon that the split in the child is a reflection of the conflict between father and mother.

Here we may thus assume that there is a certain tension between the parents, not allowing the child to find herself.

Of course, there are also other reasons for the split that needn't be related to the parents or other environmental factors, but are determined purely intrapsychically. What could those be?

Participant: Perhaps a psychic trauma?

Professor Jung: That, too, would somehow be determined externally.

Participant: It could be an inherited disposition to anxiety.

Professor Jung: This, too, would follow from the parents' psychology.

In addition, the fear of the snake cannot be readily explained in the context of inheritance; it is simply there.

Either you fear a snake, or you don't.

There are individuals for whom a stay in the tropics becomes a perfect hell because of their constant fear of running into a snake.

After all, it is very inconvenient to suddenly discover a snake in your bed, or in your shoes, in your trousers, in the cupboard, or in all sorts of impossible places.

Snakes are always where you don't suspect them.

The uncanny thing with these animals is that they are completely inhuman; they aren't in any rapport with human beings.

The snake wardens in the zoos know this.

For some time, the snakes let one do anything with them, and one day they wind themselves around the warden with lightning speed, trying to squeeze him to death.

You can make contact with nearly all animals, but there seems to be no possible psychic bridge to the cold-blooded animals any longer, although they let themselves be hypnotized, as we know.

No “niceties” any longer here.

But now back to our question: What would an inner motive for the split be?

Participant: There could be too great a stress on consciousness.

Professor Jung: But this again would be related to the environment; we have to find an inner cause.

Participant: Maybe the child is strongly determined by the former ages, through the “Bardo,” and has difficulties in developing into reality.

Professor Jung: I am thinking of something else, namely, of cases in which a content emerges from within quite spontaneously, without causal involvement of the environment.

Participant: Could it be a psychic inclusion?

Professor Jung: Yes, that’s what I mean.

I am calling this a psychic teratoma. This is a term borrowed from medicine.

There it refers to a kind of tumor as the result of a developmental disorder, and containing parts of a twin, for example, hair, teeth, finger parts, an eye, and so on.

Teratomas are to be conceived of as an incomplete development of a fetus that is included in the other, fully developing twin.

Something analogous exists in the psychic realm too; though one can’t talk of a psychic twin, but rather of an encapsulated entity of inheritance.

You all know what an entity of inheritance is, don’t you?

You know, for instance, the peculiarity of the lower lip in the Habsburg family, although it has nothing to do with a teratoma.

Now, if an entity of inheritance simply grows along unbeknownst to the individual, then we are dealing with a kind of teratoma.

It is like the inclusion of something alien that is not properly connected to the surrounding environment.

This creates a character who, on the one hand, may have a normal disposition, but in whom, on the other, something is hidden that doesn’t want at all to connect with the rest of

the person.

It's not always easy to identify a teratoma; when folks say, for instance, "Now that's a very nice guy; unfortunately he's inherited that particular family trait that ruins his whole life," there needn't necessarily be a teratoma present, but it may point to some manifest feature, such as mendacity, alcoholism, or the like.

If something completely incommensurable is enclosed in the character, however, something that in no way would fit the character or could be derived from his mentality, then we can assume the existence of a teratoma.

When this part of the soul becomes conscious it can cause immense disturbance.

That is why one may touch this encapsulated world only with utmost caution, because otherwise there is the danger that all of a sudden a second personality erupts.

Such cases can be observed in the mentally insane.

Do you think that the present case could point to such a teratoma?

Participant: No, it wouldn't manifest itself as such a general symbol.

Professor Jung: Quite right.

As I described it, the characteristic feature of the teratoma lies in the fact that it is a pathologically grotesque phenomenon, for example, consisting of only one eye, or two teeth, and so on.

The snake in our dream has no such pathological character at all, but is a general symbol.

So, by no means is it a teratoma.

What then can, on the contrary, be concluded from this universal symbol?

Participant: That the child is not abnormal.

Professor Jung: Yes, that she is quite normal overall.

Only the facts of concretism and the force personified in the snake are striking, both

being strongly accentuated. So where must we locate the reason for the split?

Participant: In environmental influences.

Professor Jung: Yes, very probably there must exist parental influences, affecting an in itself normal disposition of the child, and causing there a split that is an adequate answer to the situation at home.

The cause of the split, with which we are obviously dealing here, is thus clarified.

We now arrive at the question: “How should we conceive the character of the split?”

Naturally, such a disturbance affects the child’s whole behavior.

Don’t forget that this anxiety-triggering figure is very dynamic and contains very much energy.

What does this mean for the consciousness of the child?

Participant: There is a certain paralysis of expression.

Professor Jung: Yes, one could say that.

Participant: The instinct is missing.

Professor Jung: Yes, the instinctive is missing. With what influence on consciousness?

Participant: Problems in adaptation.

Professor Jung: Well, I am thinking of a certain, and quite frequent, form of difficulty to adapt.

The snake represents, as we have seen, the instinctive, unconscious life, which actually contains the complete expression of the unconscious.

There lies in it a blind naturalness closely connected with instinct.

If all of this is unconscious, the conscious personality will lack it.

What impression does it then make?

Participant: An intellectual or not genuine impression.

Professor Jung: That is too negative an expression; I’d rather say: it makes the impression of an artificial personality, imitating what it finds in its environment.

For instance, it lets itself be governed by the opinions in its environment and adapts to these with a minimum of effort. It lacks, as it were, the “real” thing.

A relatively normal person can get away with this attitude for a long time.

Quite a few individuals live with an artificial personality, and they also get away with it—until the point when the function of instinct is absolutely of the essence.

Now, which moment is that?

Participant: When you fall in love or marry.

Professor Jung: Yes, when someone marries, or just falls in love.

Then you are challenged.

Because then you can't enforce it any longer with the artificial personality, then you have to be connected to the deeper sources.

If the entire snake entity is in the unconscious and therefore invisible, then the conscious personality will be more or less artificial.

But there are cases in which the snake entity is, at least partially, absorbed by the conscious personality.

How does such a person strike you then?

Participant: As very contradictory.

Professor Jung: Yes, these individuals have a double personality.

On the one hand, they are reasonable and adjusted; maybe too much adjusted, you know, just a bit subdued, not very obviously, or yet a bit obvious on the one side, be it intellectually or emotionally, depending on their talents. In the main, the differentiated function will take over and will lead the personality.

On the other hand, this is somebody who is very different.

These cases are very frequent.

There are also children who show this double quality to a more or less high degree; above all, it's the well-bred children who suddenly play all kinds of mischievous tricks round the next corner.

In the grown-up it often takes just a bit of alcohol to make the other personality come to the fore.

Then you say: "I had no idea you could be like that."

Often, the person concerned didn't know it either, until it just happened to him and the other side of his personality broke through.

Such individuals are often the "other" at the wrong place.

It is in this way, as we know, that many things come to light.

In a way, they are committing indiscretions toward themselves.

In the case of these splits, the one personality often has a taste contrary to that of the other.

What will happen then?

Participant: Such a person will, for instance, say at home just the opposite of what he says outside of it.

Professor Jung: Yes, a devil at home and an angel on the streets.

This expresses itself in a child so that at school he shows a completely different character from at home.

This expression is only too well known.

Children with a striking split, for instance, behave quite atrociously toward their mothers, while they are polite and nice with other people, or, conversely, they are lovely and nice at home, and somewhere else behave like the worst street kids.

Such children find special fun in deceiving the adults, and in doing so feel like little martyrs:

“Oh, if you only knew how I really am. You really deserve it that you hurt me.”

They find it extremely attractive to think: “If you only knew how I suffer, but I just don’t tell.”

I remember my own school times in Basel.

There was a kid who had to wear white gloves on Sundays.

Once she came to the countryside; there, she raised her head, marched into the meadow in her white lace, and finally put the excrement found there into her mouth.

Such piggery would never have entered the heads of the village kids.

It is precisely the well-bred children who develop such obsessions.

They think of the oddest things, because these belong to the side of their personality of which they hadn’t had any idea.

When they see something horrible lying in the street, a toad, for instance, they have to eat it.

As a rule, children with such splits really develop two characters.

So, if we know about this split, what would we then tell such a child?

Participant: That he is at odds with himself.

Professor Jung: Yes, one could tell the child that to his face.

You are at odds with yourself; you say “yes,” and it says “no,” or the other way round. The child actually understands such language: You want to obey the parents, and then

something happens that comes in between.

You should do your homework, and then you can't do it.

You also should be nice in school, and then it doesn't work.

These are opposites in which the split manifests itself, and which the child knows very well.

He will also tell you examples of his own, and then you can quite naturally bring up the question of how all this feels for the child, and how one could possibly address this situation.

Participant: Couldn't one also ask him how and when he feels best?

Professor Jung: That is too complicated a question. I'd rather ask:

"Say, how come you're so different at home from at school?" Or: "Really, how come in school you're so terribly naughty?"

It wouldn't make much sense just to ask with regard to the school alone, because the school is only secondary to the child, but he may well know to tell a quite different tale about the parents.

Participant: But perhaps the child doesn't yet know anything about that.

Professor Jung: Perhaps—but a ten-year-old girl usually knows already much more than the parents would guess. In these years the question already arises: "How do I tell my parents?"

I myself have unlearned being naive about children.

I'm no longer naive about a ten year-old girl.

You are pointing right to the center of the problem with all these questions regarding the child's being at odds with herself.

If you focus completely on this schism, you will understand not only the dream, you will also understand the child.

The dream not only describes the situation of the child, but also allows us to say something about the prognosis.

Which details of the dream could we take as a starting point here?

Participant: The snake wants to devour the dreamer.

Professor Jung: Yes, this stands for an intense relation between the halves split off from each other.

What do you conclude from that?

Participant: That the dreamer wants to assimilate the snake.

Professor Jung: Of course, both attract each other with great force.

The snake wants with all its might to come near her, and she is fascinated.

So you can bet that both halves will come together at some point, that under favorable conditions, in other words, the split will be overcome.

The prognosis of this split is good, because the child and the snake are intensely relating to each other, which, it is true, still expresses itself in the child as strong anxiety.

At that moment the unification of the opposites was quite impossible for the child; but

one may assume that in the course of time the mutual attraction will eventually make itself felt.

Now we still have to deal in more detail with the nature of the snake!

In this dream the eyes in particular are very impressive.

They are described as sparkling like diamonds and glowing.

Ms. von Franz has, therefore, correctly stressed their importance.

The eye really is he seat of fascinating fright; the attraction and the threat come from

A good parallel to this is the snake with the many eyes in the vision of Ignatius.

The stress on the eyes differentiates the snake in the dream from the dim poisonous snake and points to the fact that it contains an inner light and fire.

What would you conclude from that? To what could this point?

Participant: That the snake contains the light of consciousness.

Professor Jung: Yes, that it has a consciousness in it, that it is, so to speak, the second person of the dreamer who, however, has completely merged with the unconscious.

What meaning, then, does the snake have here?

Participant: The meaning of the soter snake.

Professor Jung: Quite so; one could conclude with some certainty from the dream that this snake is a kind of bearer of the light, or at least a bearer of the diamond, the glowing stone.

In alchemy we find the idea that the stone, the lapis philosophorum, can be found in the

brain and is, therefore, also called the brain stone.

The same idea can be found in our dream, too: there seems to be a light hidden in the

brain of the snake.

It announces the capability of an extended consciousness, not yet present at the moment.

For the time being, there is a restricted consciousness, as is normal for the child; at the same time, the possibility that at some later point consciousness can expand is hinted at.

The reason why we may draw this conclusion is that the snake here is a soter snake.

The chthonic snake, with its character of the earth demon, of evil, would not directly lead to a healing outcome, because it is only drive, which, as such, brings hardly any promise with it.

Participant: Could one assume that in life the child is fascinated by precisely those figures in which the quality of light is prominent?

Professor Jung: This is a quite natural conclusion, as the whole religious question is being raised with the image of the soter snake.

The Soter snake has a distinctly spiritual meaning.

That’s why Christ is often depicted as a snake.

Such representations are frequent in the Middle Ages.

The snake is the symbol of secret wisdom and promises

the revelation of hidden things and knowledge.

It offers instinctive, as opposed to intellectual, knowledge. What’s the term for this?

Participant: Intuition.

Professor Jung: This is not knowledge, but a perception.

Participant: Inner view.

Professor Jung: That’s right.

Participant: Illumination.

Professor Jung: That's its consequence.

Participant: Revelation.

Participant: Belief.

Professor Jung: That's quite right, but not in the sense we today conceive of belief, as scientia fidei, as science of belief.

What I mean is gnosis.

This is knowledge of an irrational nature, different from the arbitrary act of thinking.

It is an event, a self-revelation, a mental activity, the result of a quite peculiar spiritual situation.

When you study the Gnostics you will find similar ideas.

The Gnostics preach snake wisdom, that is, knowledge coming from nature itself.

There is also a specifically Christian gnosis.

You can barely trace the secret of this knowledge.

Rationally, it can't be explained at all.

You get an idea of this difficulty when you ask how the dogma of the trinity came into being.

This is gnosis, knowledge springing from inner experience.

Participant: Couldn't one call this knowledge also mystical knowledge?

Professor Jung: That would be a metaphysical term.

We view this question, however, from the psychological standpoint.

Then we understand that there is still another way of gaining knowledge that is simultaneously a life process.

Naturally, these things are alien to us, but they become more understandable if we make ourselves acquainted with the psyche of Eastern man.

In the East, the intellectual thinking processes recede very much into the background; the whole philosophy of the Upanishads and classical Chinese philosophy, for instance,

stem from life processes whose nature is, at the same time, a process of gaining knowledge.

This is a thinking out of the bowels, out of the depths.

This stands in contrast to the academic intellect that is often empty and, as we know, doesn't always do us any good.

For women particularly, it has something destructive.

For what basically concerns her is not the intellect either.

What concerns her is gnosis.

That's why so many women are most deeply disappointed by their university studies, particularly by philosophy, because nowadays philosophy, too, is treated intellectually, in contrast to antiquity, when it was still a life process.

Then it was gnosis, a drive, a fact of nature, an inner need.

It was like water seeping into dry ground.

Gnosis is knowledge stemming from blood.

Thus the alchemists say of the stone: "Invenitur in vena, sanguine plena," that is, the stone or lapis is found in blood-filled veins.

That's why it is also called sanguineus, or carbuncle, or ruby.

This form of knowledge is also expressed in the above-mentioned eye snake of Ignatius.

When he strove for knowledge of God, that snake appeared to him, as if it wanted to tell him: "I am the one with the one hundred eyes that see all and are all-knowing."

These many

eyes are, so to speak, as many possibilities of consciousness, corresponding to decentralized functions of consciousness.

The objects of gnosis are quasi self-glowing, and reveal themselves in their own light.

That is also why this process is so often described as a revelation, as an eruption by which the individual is overwhelmed.

It is always a process reposing in itself.

That's the meaning of the snake when one experiences it from within.

The image of the many eyes also appears in alchemy.

The alchemists referred to a passage of the prophet Zechariah, where it says that the eyes of the Lord run to and fro through the whole earth.

They are seven eyes, and according to the testimony of the prophet, they are on the foundation-stone of the new temple.

But the eye is also the self-perception of an unconscious illuminated or capable of being illuminated.

This the alchemists knew and thus they also saw corresponding phenomena in chemical transformations.

They report, for instance, the lighting up of the dark, simmering compound in the flask; they took this to be oriental jewels, which they described as fish eyes; for the so-called piscis rotundus, too, the eyes would have been important: this fish also appears in an Arab legend, where it has only one eye.

It embodies a being living in darkness and possessing, owing to its eye, a peculiar capability of knowledge.

From such inner perceptions stem the images of God.

For everything originating in this inner knowledge forms the basis of such experiences.

The commonness of these experiential processes has also led to the fact that we find concordant God images in the most various places.

We no longer know about these connections and, therefore, think that the God images had been “invented.”

That might be the essence of what one can say about this dream.

There still remain the details of the forest and the bedroom.

The forest is a symbol of the unconscious.

There you can see all kinds of things, but the vision is restricted, just like in water, in which you also can’t look into the depths.

The bedroom is one of the symbols of the unconscious.

But what is the essential difference between forest and bedroom?

Participant: The forest is something collective, the bedroom is a symbol of the personal unconscious.

Professor Jung: Yes, that’s right.

The personal unconscious has an atmosphere one can humanly empathize with; it is

personal and intimate.

So we can very well call the bedroom a symbol of the personal unconscious.

Just as the dreamer is displaced from the wide space of the forest into the narrow personal space of the bedroom, so the collective unconscious borders on the personal unconscious.

A process of separation is under way.

This separation is necessary because a clearing of consciousness cannot take place as long as the collective unconscious and the personal unconscious are still undivided.

The personal unconscious is like a laguna that is cut off from the sea by a strip of land, and is forming a little lake or a basin itself.

Just like the latter, the personal unconscious is surveyable, and one can venture out without danger.

Out there, however, is the ocean, the collective.

This difference is crucial for the interpretation of our dream: for when the snake is encountered in the forest, this is more or less a natural phenomenon.

But when it comes into the bedroom, panic arises. Why?

Participant: Because it concerns the dreamer personally.

Professor Jung: In the forest I encounter the snake “by coincidence,” but in the bedroom this goes under my skin, I am most personally touched by it.

This advance of the snake into the personal unconscious is another sign of a good prognosis.

The possibility of a merging of the separated forms is thus hinted at.

Participant: Doesn’t the frequent recurrence also speak for a good prognosis?

Professor Jung: This shows the urgency of the problem that will make itself felt in one way or another.

Participant: But if the importance of the snake is so great, why does the dreamer feel frightened by it?

Professor Jung: It often happens that one fears what has to be, what in the deepest sense belongs to one.

One fears it, and yet wants it at the same time.

One should really press the fear to one’s heart and say: “This is, after all, precisely what I want.”

Participant: Is the fear of being bitten justified?

Professor Jung: Of course, because the snake wants to penetrate her inside, wants to be absorbed in her.

Simultaneously, the poison infiltrates her; the poison, however, that is also a remedy. It is fate, and that's why one fears it.

In the end, one always fears oneself; I don't mean the "I," but fear of the Other in us, the Self. Here, one's fear is justified, because it is a superior force of which one knows: "It belongs to me, and I belong to it."

They both belong together. And yet it is terrible.

1. **Dream of a Ten-Year Old Girl of Sinking in the Water Presented by Margret Sachs**

Text: I go from the Bellevue across the Quaibrücke and I'm scared, because I know what will happen.

Suddenly, between Bauschänzli and Quaibrücke, I fall into the water in an upright position. Slowly I am sinking deeper and deeper, until I reach the bottom. I nearly drown. Then I wake up.

Mrs. Sachs: This dream is from the same girl whom we know from the last meeting.

First let us try to structure the dream systematically:

Locale: From Bellevue across the quay bridge; the water.

Dramatis persona: The ego of the dreamer.

Exposition: "I'm scared."

Peripateia: "Suddenly I fall into the water in an upright position."

Lysis: The dream shows a possible solution only with the word "nearly."

So something is there that saves the dreamer from the final catastrophe; some yet unknown eventuality might still occur, a backdoor for an escape has been left open.

The frequent recurrence of the dream—it was dreamed "innumerable times"—indicates its importance and its certainly fateful meaning.

To start with, let us try to have a closer look at the locale: "I go from Bellevue across

the quay bridge.”

Zurich seems to be the home town

of the dreamer, so she does not cross just any bridge in some unknown environment, but the dream is situated in her city, in a place well known to her—an indication that the dream also concerns her own affairs.

She comes from “Bellevue,” a beautiful square in Zurich, which is called “beautiful view” to boot.

For a ten-year-old child, the place with the beautiful view—now lying behind her—might be her past childhood, the security she felt within the family.

From there she comes, and now she crosses the bridge.

Although she does not mention that she has to cross the bridge, she wouldn’t do it if it were up to her, because she is scared.

This is probably a process at the mercy of which she fatefully is; her whole behavior in the dream is also completely passive.

She has already left the place with the beautiful view, the place where life and future seemed “beautiful.”

She is already on the bridge.

Three particular characteristics can be found for “bridge”: it connects two banks, two places of solid ground; it forms a secure way across the water flowing underneath it;

and, third, it is not a natural formation, but man-made.

Bellevue, the bygone beautiful childhood, was solid ground for her.

So there would be adulthood on the other side, and the bridge would represent the

transition from childhood to adulthood, namely, puberty.

But Bellevue could also represent any other beautiful point of departure, a secure place, from which she has to move on.

Because of its frequent occurrence, however, the dream can not only stand for a momentary slight difficulty that has to be “bridged,” but has to create an image that throws light on a fundamental situation of the dreamer.

We have to resort to interpretations, therefore, that do justice to the dream’s importance.

For this purpose let us have a look at some examples from history and mythology concerning the keyword “bridge.”

The following examples have been taken from the seminar in the winter term of 1936/37.

It is said that in a text of the Koran a bridge over hell is mentioned, thin as a string and sharp as a sword, which only the righteous can cross.

A Muslim legend further tells of a bridge between the Temple of Jerusalem and the Mount of Olives, between the East and the West.

Below is hell, into which the unrighteous fall.

From the songs of praise of the later “Avesta,” in the compilation of Schaeder, we quote the passage about the “Chinvat bridge, made by Mazda.”

It is the place of the spiritual deities, the point of transition through the ordeal of fire.

“The comely, strong, shapely maiden drags the souls of the bad and deceiving into the darknesses, and leads the souls of the truthful over the Hara brzati and lets them

cross the Chinvat bridge.

The ‘Good Sense’ rose from his golden throne and said: ‘How did you get here, oh you truthful one, from the sorrowful existence to the sorrowless existence?”’

As you can see, this bridge leads from this world to the nether world.

Life, too, is the bridge between the cradle and the grave, the bridge between the past and the future.

Thus the bridge takes on a cosmic and religious meaning.

In Gnosis, Leisegang gives an account of the ophitic sect of the Perates, whose name means “traversing,” derived from the Greek word peran.

Philo of Alexandria writes: “We alone, who have realized the necessity in creation, and the ways in which man came into the world, have also profoundly learned it—to traverse—and are also able to cross transience.”

It is an interesting fact that the sect of the Perates venerated the serpent as an expression of the Logos.

Thus we have found a connection to the vision of the child with the snake, which, there too, means Logos or soter.

As a result, the problem with which the dreamer will certainly be confronted in the long

term will revolve around “traversing transience” to reach the “sorrowless existence,” revolve around being reborn, not only of water, but also of the spirit, and revolve around the snake of salvation, the soter snake.

Another mythological concept of the bridge is based on the idea that a spirit or a water demon, a bridge ghost, would be underneath it.

By building the bridge we would have escaped his direct influence, but various sacrifices were made to him, human beings at first, and later man-shaped dolls, among other things.

In ancient Rome, in the month of May, a yearly procession led to the Pons Sublicius, the oldest and most famous among Rome's bridges.

On the way, twenty-four chapels, the Sacella Argeorum, were visited, and from each an Argei, a doll representing an old man, was taken along.

Chanting hymns and prayers, the Vestales threw these dolls into the Tiber.

It is assumed that this is a relic from an older epoch, when old men, who were no longer fit for military service, were sacrificed as a yearly tribute to the river god, who had been affronted by the building of the bridge (Encyclopaedia of Religion and Ethics).

London Bridge is said to have been made durable by being sprinkled with the blood of little children, and legend has it that human sacrifices were made in a bridge building, of the bridge in Arta in Italy, whose pillars collapsed until the bridge builder walled up his own wife in them.

The last relics of these ideas are the chapels built on the former sacrificial sites on the bridges.

On the Spreuer bridge in Lucerne, adorned with pictures of Holbein's Dance of Death, a sanctuary lamp is still burning today in a small altar niche, built in a little oriel above the river Reuss, and many a passerby raises his hat, makes the sign of a cross, or even murmurs a prayer in passing by.

The bridge phobia is a well-known form of phobia, in which even today people are seized—despite all their enlightenment and all the ferroconcrete—by sudden and inexplicable fears, nausea, and pallor when they have to cross a bridge, because the demons of the depths have come to life again for them.

Let us summarize: the bridge is a place of danger for the deceiving and the bad, because they might fall down; but it also symbolizes the situation of a transgression of transience, the path to sorrowless existence.

Significantly, the Pope has taken over the name of Pontifex Maximus, supreme bridge builder, which previously was carried by the Roman emperors.

In the light of psychology, the bridge represents a dangerous, precarious part of consciousness, a path that offers few possibilities of giving way.

The fact that it is man-made, not a natural formation, may indicate that active forces will have to play a part for the "bridging" to be successful.

The bridge arch, stretching from one bank to the other, from one solid place to the other, can also represent that psychic capability which moves on with certainty, with strength, and with confidence about the unknown, as a movement out of itself, into the future to a new task.

Künkel talks about the “suspense arc” [Spannungsbogen] of children, which must be big and long enough to carry the child from one developmental stage to the other, from one difficulty to be mastered to the next.

If the suspense arc is too small, and is insufficient, the child will shy away from his task, will hole up in previous positions, drop back in his development, fall into a great introversion, or even into a regression.

It is for a very good reason that the primitives have their puberty rites, which help “bridge” the transition from childhood to adulthood, from the security in the ritual house to strife and freedom, from innocent ignorance to responsibility.

The separation from the mother, the fasting of many days’ duration, the painful tattoos, the inflicting of pain, for example, knocking out the teeth, and then the bestowing of a new name, as well as the rituals of being devoured and eaten up, with the ensuing salvation and rebirth, as reported by Lévy-Bruhl, Frobenius, and others, all these symbolize the transition, the passing into a new phase in life.

The performance of these rites of passage helps to safely master the transition into the new life situation.

Although our dreamer is not devoured by a giant monster, only to be dragged out of its belly again, she falls prey to another uncanny element that scares her: the water.

The dream situation shows that for the moment she is stuck in the monster’s belly.

Her psychical abilities of bridging, of walking across, are obviously insufficiently developed.

Her bridge fails, it does not stretch to the other side, and she is afraid, “because she knows what will happen.”

She is in the middle of a process that befalls her with fateful irreversibility, she is at its mercy.

Her failure can either be determined by a lack of vitality, caused by an artificial attitude toward life, a one-sidedly accentuated persona stemming from an incorrect education, or it can be determined by the fact that the child’s problem makes such great demands

that involuntarily she flinches from addressing it, because she is not yet able to cope with it.

It seems that the indication of the soter snake in the child’s vision discussed earlier, symbolizes the problem of growing up, the transition in puberty, and at the same time the religious problem of transgressing transience to immortality, from sorrowful to sorrowless existence, and also being reborn of water and the spirit.

The child is afraid “because she knows what will happen,” the unconscious senses the danger, the inability to cope with the problems she is confronted with.

“Suddenly, between Bauschänzli and the quay bridge, I fall into the water in an upright position.”

F or the dreamer, these are not the bright waters of the river Limmat, but the uncanny floods with their frightening depths and dangers, commonly seen as a symbol of the unconscious.

Like the unconscious, the water is the element of being transported away, of change, of the secret.

It wells from unknown depths, floods with torrential force, possesses overwhelming power, devours its victims and covers them.

Because of its unfathomable depth, the water is a symbol of the unconscious, and a symbol of life because of its flowing changeability.

In this dream, the accent is on its depth; therefore, we may reasonably assume that here it is rather a representation of the unconscious.

The waters of the rivers Styx and Acheron carry the dead to the other side, from the upper world to the underworld.

The dead haunt fathomless lakes, such as the Mumel lake or the legendary Pilatus

lake.

According to Virgil, the entrance to the realm of the dead is at the Lago d’Averno.

Poets and fairy tales tell of the dangers of the depths; the Lorelei draws ships into the vortices of the river Rhine, “half drew she him, half sank he down.”

The water is also the place of transformation: Proteus, the water god, turns into a lion, a snake, a tree; Thetis, the Nereid, transforms herself into a bird and a tree while courting Peleus.

As far as the situation of the dreamer at that moment is concerned, it seems as if only the negative aspects of the water would have to be taken into account; for just as she fled from the snake in her vision, she here is afraid of the water and nearly drowns in it.

At the moment it has, just like the snake, a frightening and nearly destructive influence.

If we focus our interest on the possibilities of a later solution of the problem, however, we will have to consider also some positive aspects of the water, above all its changeability and healing power.

In Zimmer's book Maya we find the following passage referring to this: "The waters are the Gegenwelt [counterworld] to the dry sphere of the waking day, into which the eye looks outward; in them the hidden nature of things is mirrored to the inner view. . . . Down into the water means down into knowledge.

The ageless waters, taking all forms of nature, circulating as its life, know everything, they have been present since the beginning and conserve everything in their liveliness—nothing is forgotten.

Thus Vishnu speaks to the holy Naranda: Immerse yourself in water, and you will know about my Maya."

In another place he writes:

The waters of life are the womb of all forms of the world, as well as their grave in which they are reborn, they circulate in and build, they carry and dissolve every form, they are the palpable element of the all divine Maya, whose nature the saints and seers tentatively try to grasp.

They hold the secret of this Maya as the force of their own, versatile nature, and do not yield it, but let it be tasted when someone opens up to them.

How the world comes into being, every hour, outside as world gestalt in the flow of coming into being and happening, coming to the fore, as gestalt of the inner world, from the darkness of the unconsciousness into the light of consciousness—all this can be experienced, but how could it be fathomed?

Zimmer also quotes the wondrous motif of someone who immerses himself in water and emerges into a new life, sinking from life dream to life dream in doing so:

The Brahmin Sutapas went into the sacred waters in Benares.

The Brahmin turned into a girl of a Chandala family that dwelled near the sacred bathing place at the mouth of the Koka.

The girl was beautiful, grew up, and was married to an unsightly man.

She bore him two sons, who were both blind, and later a daughter, who was deaf.

Her husband was poor.

The young, naive woman went to the river, and there she always sat and cried.

Once, however, when she had gone to the river to fetch water with her jug, she went down in the water to bathe—and out of the water reemerged that Brahmin Supata, the pious, agile ascetic.

The Chandala came to look for his wife and wept for her; the Brahmin comforted him and taught him also to dive into the metamorphosed waters; he had barely dived into

the water when he was freed of all stigma, thanks to the magical power of the sacred bathing place.

On a carriage of the gods he went heavenward before the eyes of the Brahmin, light as the moon.

The Brahmin, however, full of sorrow, also went into the waters of the Koka, and ascended into the highest heaven, only to come to earth again and live in a middle-class family.

Being ill and suffering, he recalled his former life, went again into the waters of the Koka to ascend into heaven, to be reborn again, and to tell this story as Prince Kamadamana.

The cleansing, healing power of the water is also known in Christianity, as the baptismal water that washes away original sin and admits the baptized child into the Church, the Corpus Christi.

The Jews also baptized, and admitted the proselytes into the community.

The Gospel of John quotes Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again [of water and the spirit], he cannot see the kingdom of God."

Above all, however, we would like to refer to the Revelation of John: "And he shewed me a pure river of water of life, clear as crystal . . . on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month" (22:1–2).

So far the water, into which our dreamer fell, showed only negative aspects for her.

The possibility is open, however, that what she fears will change and bring her salvation.

Between the Bauschänzli and the quay bridge she suddenly falls into the water in an upright position.

We see from this that she crossed the bridge on the right side.

Could this suggest that she has always been conscious of her difficulties and of her failure? Or that her failure lies in the field of outer reality?

It is striking that she falls into the water "in an upright position," which she expressly mentions.

This can be interpreted in two ways:

it can mean that, despite everything, she "keeps her head held high," or that the heavy weight that pulls her down is not in her head, but rather in the instinctual sphere.

I do not know if we may interpret that circumstance—her falling into the water in an upright position—in this way.

"Slowly I am sinking deeper and deeper."

This might symbolize a slowly progressing process of being flooded by the unconscious. “I nearly drown” has a parallel in the story about the vision of the snake:

“I no longer dare move in the bed, because even when awake, everywhere in the room I see the glowing eyes of the snake that wants to bite me.”

Her light consciousness of the day is flooded and disturbed by the frightening snake image from the unconscious, so she is deprived of her freedom of movement.

Here, she nearly drowns—the capabilities of her senses are minimized by the unconscious content entering in her ears, nose, and mouth.

She is prevented from seeing, hearing, and speaking, and can hardly breathe at all.

So she is in an extremely reduced state; there is hardly any possibility left to contact the outer world, life.

Psychologically speaking, this could indicate a nearly autistic state, or a very great introversion, which severely restricts the possibilities of her moving or expressing herself.

Without the word nearly (she says: “I nearly drown”) we would have to fear the worst.

This little word, however, extenuates the seriousness of the prognosis a bit—it leaves a door open, and is a mere hint of the possibility of salvation.

We can’t exactly deduce the dreamer’s difficulties from this dream, but it can be assumed that she will have a hard time in her fight against powerful psychical forces, not only as a child, but also in her later life.

The dream indicates, by its frequent recurrence and by the intensity of the images and the danger, that this is not about just a temporary difficulty in finding the way from childhood to adulthood; these elements symbolize the fateful meaning of a great life task, and grave problems that touch on her innermost being.

Her future prospects may well be alarming, being threatened by the archetypal powers of the snake and the water; both of them, however, also hold great possibilities of healing and rebirth.

There is legitimate hope that she will reach the other side after all.

Professor Jung: The dream is of the girl whose snake vision we discussed

last time.

Again it is a dream that has a surprising effect in its simplicity.

But precisely these “simple” dreams are not simple at all.

Here we will practice the art of making simple dreams “complicated.”

To do so, we first of all have to take into account the language of the images used in the dream.

We do this with the help of mythological parallels and amplifications, which may sometimes seem somewhat superfluous to us.

We so often believe that children think in a very simple way, but that is precisely the error.

The language used by children is much, much older than they themselves.

The whole mental and spiritual culture is handed down in language, and in language lies the whole prehistory of man.

When we speak in this language, we also speak this prehistory.

So if we do not find out and are not clear about the meaning or the connotations of the images in this language, we won’t be able to approach the meaning of the dream.

It is not always easy to comprehend these linguistic images, the more so as the German language shows a certain primitiveness: its most important terms are ambiguous and fluoresce in all kinds of colors.

You can imagine what happens when these images are dreamed to boot, the various meanings coalesce, and a complex mix-up of images ensues.

So if, for instance, as in our dream, the quay bridge appears, at first it seems natural to us to assume that this is the quay bridge—and nothing else.

But we forget that this is a dream image that emerged from the richness of the unconscious.

This makes even our unpretentious quay bridge a bridge, a bridge of a highly general meaning.

In dreams, that is, in the language of the unconscious, even the best-known

and most mundane bridge, and be it a little footbridge, is after all “the bridge.”

The same is true of many concrete objects we are dreaming of: banal as they may seem, they refer to all kinds of philosophical and religious problems, or to dark places in human nature.

We can observe this phenomenon also in psychopathology; in cases of schizophrenia, psychical problems of a definitely complex nature are often expressed in quite banal images.

The patients can’t help but think that way; they have only their appalling platitudes at their disposal.

If we were able to understand the general meaning of these images, however, we would be

able to grasp the meaning of the psychoses.

50 We could even heal a patient if we succeeded in making the general meaning of his images clear to him.

Then we'd have to tell him, for example: "Well, look, this isn't about this quay bridge at

all, it's about the bridge as such."

And what does bridge mean?

This idea refers to a great multiplicity of possibilities of psychic experience.

It can mean: "To get to the other side," "Crossing the great water," or "Everything is transition."

It can contain the simplest meaning as well as the deepest wisdom.

If a general symbol like the bridge appears, we must not let ourselves be misled by any commonplace views.

But then, are we actually familiar with anything else but commonplace views today? Who is crossing the quay bridge, thinking: "Everything is transition"?

In the Middle Ages this was different.

At that time, people still had a relation to the symbol.

So a chapel was built on the bridge, and a sanctuary lamp was put in it.

There was a Saint Nepomuk and other saintly figures who guarded the bridge.

They reminded the people of the fact that each bridge is "the bridge," that everything is transition.

At that time these things were experienced as real.

They gave the medieval mind a strange aura, which we can no longer completely understand.

Anything banal was, at the same time, also something general, and a part of the whole.

For them, a stone is not just a stone, but it can also be the soul of an ancestor,

ancestors can live in it; and an animal is not necessarily simply an animal, but it is also an ancestor, a totem father.

The whole landscape is like the open book of your unconscious.

Everything is ensouled by the unconscious of the people.

When you walk through the landscape with a Negro, you don’t just take a walk in the “topography,”

where everything is abstract and scientific, but you will experience mythology.

When you climb a mountain or go into the bamboo woods with him, this is no ordinary venture, because you will come into the realm of the secluded spirits.

In the soundless, green silence of the wood we feel as if we were immersed in the water of the sea.

Then there is no more botany; the whisper of the bamboo leaves, the gentle murmur of the wind—these are the voices of the spirits, and they give people the shivers.

This is an awe-inspiring experience.

We all know this magic from childhood, when the world still had a certain golden glow and everything was still very strange.

For the child, the world is mythology, as it is for primitive man, and this is also the

atmosphere out of which dreams have to be understood.

For this reason, I insist that in each dream analysis the whole spectrum of the

linguistic symbol be staked out.

This method is not without danger, because at first it leads you away from the personal psychology of the dream, and we are in danger of going astray.

The wealth of the material can seduce us to such an extent that we no longer know where we are.

We have to be very sure of our ground, otherwise we will become enmeshed in a formidable entanglement of possibilities.

The dream analysis has eventually to come back, after all, to the child Patron saint of Bohemia, a martyr (d. 1393). He is also called John Nepomucen.

He was vicar general of Bohemia under King Wenceslaus IV (later Holy Roman Emperor Wenceslaus).

When the king wished uncanonically to convert an abbey into a cathedral, St. John opposed him, in spite of torture.

The king had him drowned in the Moldava (trans.) who dreamed these dreams in order to assess the meaning of the individual contents.

The particular motivation of the dream cannot be derived from the general spectrum of meanings of the images, but can only be deduced from the personal amplification, from the context, and from the individual situation of the child.

Only if we know the whole psychological situation of the child will we be able to deal with the decision about practical questions.

As I mentioned already, it is only in the most exceptional cases that we are in a situation to ask the child him or herself about the context, considering that we are dealing with a

remembered dream or that the child is still too little to answer.

From a certain age onward, however, children are indeed able to answer.

I once had a consultation with an eight-year-old girl.

She came dolled up like a little monkey with a little purse, and told her dreams with all the tricks of the trade.

With this little girl it was quite possible to have a conversation.

So let us suppose you are told the present dream by the child herself.

What would you say to her?

Of course, you must not disclose your mythological knowledge to her, for these are just your theoretical tools, and the practical side is quite a different thing.

So imagine her to be an intelligent girl. What would you ask the child?

Participant: If she were afraid of the water?

Professor Jung: It would be more to the point if you asked her whether she were afraid of bridges.

Participant: If she had ever nearly drowned, or if she had ever had a frightening experience on the quay bridge?

Professor Jung: Yes indeed, we do have to ask such practical questions.

Often it is only because of dreams that our attention is called to such experiences.

If, for instance, an anxiety dream—and this is a typical anxiety dream—always happens at the same location, we have to ask ourselves why this place is so emphasized, if there is perhaps something special about it.

Let us assume that this is not the case here.

Then our next consideration has to be that the child’s route leads from Bellevue to Bauschänzli.

What questions could be tied to this fact?

Participant: I'd ask where she lives.

Professor Jung: Yes, it would be important to know if she is leaving home or going home.

Participant: Or could one also ask: "Where do you actually want to go?"

Professor Jung: Yes, this could make her recall special experiences.

But we don't know anything about all that.

So we can't ascertain the specific meaning that the dream had for the child at the time.

Something else can probably be stated about the dream, however. With what justification?

Participant: The dream recurred repeatedly, although the specific situation was different each time.

Professor Jung: Yes, we have to conclude that there is an inner constellation

that did not change over the years.

When a dream recurs so frequently, I usually refrain from searching for the specific motives.

Moreover, I quite generally take the view that a neurosis is not of traumatic origin, that is, that it can't be traced back to a singular frightening experience; I try to understand it in the context of its present meaning.

For what lives and takes effect today is also recreated today, again and again.

I also relate frequently recurring dreams to what is currently going on, therefore, and to what is recreated over

and over again, and not to something that lies many years back.

So this dream, too, refers to an inner constellation, which has not changed over the years.

We already know from the previous dream that there exists a certain splitting in the dreamer, that is, that consciousness and the unconscious are split off from each other. We further saw that the unconscious and consciousness even attract each other, as expressed in the threat that the snake poses to the dreamer.

This dream goes a step further than the mere threat; the danger becomes manifest: the dreamer falls into the water, in which she is, so to speak, completely swallowed by the

monster of the unconscious.

We have to take into account a peculiar detail, the fact that she falls down in an upright

position.

This is very unusual, because usually one falls sideways one way or the other.

When someone, as in this case, falls down with the hands on the body and with the feet first, this expresses a certain stiffness, as if one were enclosed by something.

The feeling of suffocation the dreamer experiences when sinking also points to this tight enclosure.

It is as if she were pulled into the mouth of a monster and swallowed.

Myths express the sucking and suffocating aspect of water by populating it with monsters, dragons, or other water creatures.

Many primitive heroic myths also tell the story that the hero is devoured by the dragon, complete with his ship.

In the monster's belly he is pressed to such an extent that, so as not to be crushed, he pushes the remains of the ship against the walls of the stomach.

The experience of being pressed is a very important motif.

In our dream it also finds expression in the feeling of suffocating.

To what does this refer?

From where do we have such a direct experience?

Participant: From birth.

Professor Jung: Although the newborn is not consciously aware of it, the nervous system registers these events.

Dreams that refer back to birth, and seem to be based on a perfect knowledge of anatomy, are not infrequent.

This led Rank to the assumption, for instance, that all neuroses can be traced back to the trauma of birth.

Birth is indeed a trauma, an impressive moment, and it is also possible that such an impression continues to have an effect throughout life, especially if there were complications at birth.

But we must not generalize this fact.

Participant: Is this dream not about a “reversed” birth?

Professor Jung: That’s right, it is like a retrogressive birth, a going back into the womb, into the prenatal state.

This immersion into the unconscious actually represents a figurative death, a frequent motif of the transformation process, standing in close connection to the symbolism of rebirth.

This is not at all evident from the dream at first sight, but we may add it from our knowledge.

The dream itself describes only the danger; it shows that in each transformation, and whenever a transition occurs, the ground may cave in, so that we fall down into an unconscious state.

When are there such transitions in practical life?

Participant: At the beginning of school, at the development from childhood to adulthood, at the beginning of professional life.

Professor Jung: These are transitions, transformations in life, in which we change from one state into another, from a previous situation into a new one.

This we can only achieve if we are at one with ourselves.

A split personality will have difficulties in all these transitions, comparable to a sinking in water. What does this mean in concrete terms?

Participant: That we are in over our head.

Professor Jung: Quite right.

We also say: “I can’t keep my head above water,” or “In such a situation you’ll go under.”

The difficulties may vary greatly, it could be overwhelming affects, or experiences we can’t cope with, but these are always very deep experiences into which we sink, so to speak. It is a fact, by the way, that persons with splits are particularly destined to have such very deep-going experiences.

Why?

Participant: So that the split may be overcome.

Professor Jung: Yes, fate imposes hard experiences on them, to hit them in their innermost being, where they are still at one with themselves, that is, in the instinct.

With their split, such persons will always blunder into split situations.

They will have to endure things that stand in sharpest contrast to each other.

So, for example, they will have friends of completely different characters.

In all these cases, those persons never know who they actually are.

They don’t know: Am I white or am I black?

I’m actually both, because I’m the friend of A and of B.

Something is bound to happen here.

This situation downright invites fate to intervene with a blow, so that deep regions are touched and may grow again as a unity.

Split persons always generate split situations, conflict situations.

To such persons in particular, to those who do not know who they are, it happens that they are particularly confronted with decisions, whereas other people can go on living in their unambiguous situations.

The treatment of such split persons is not easy.

We often simply do not manage to reunite the halves, which have come apart, into a whole.

We can only say:

Hopefully something really overwhelming will happen to them, so that they realize who they are.

So this dream points to the fateful necessity of having ultimate experiences, so that the point is touched where the person is still one.

Such a person has to be completely torn apart at first to recompose himself anew.

This last unity has to be found, and this will happen only if the person is wounded in his innermost being, most often by someone chosen by fate to be the hammer, because as a rule he can’t do it on his own.

1. **Dream of a Five- to Six-Year-Old Boy of a Pyramid and a Glass House Presented by Aniela Jaffé**

Text: I see a pyramid in front of me.

On its top there is a house made of glass. There is somebody in it.

As I come nearer, I realize that it's me.

Mrs. Jaffé: In this dream we have to distinguish between a vision, as also stressed by the introductory words ("I see . . . in front of me"), and an action, which confines itself to seeing—approaching—realizing.

The locale of the events is not specified.

Certainly a strange or remote place is implied, because pyramids are quite unfamiliar in the boy's environment, and still completely unknown to him at this age.

Dramatis personae:

The dreamer and his ego.

Exposition: "I see a pyramid in front of me. On its top there is a house made of glass. There is somebody in it."

Peripateia: "I come nearer."

Lysis: "I realize that it's me."

If we let ourselves be affected by the dream image, we will get the feeling that nature somehow speaks with friendly irony here.

Seen from an inner perspective, that is, from how the little dreamer experiences

it, something extremely important happens to him: he encounters himself; he sees himself far away, at the top of an immense edifice, and, moreover, in a glass house, a veritable castle in the air—and yet at the same time he is standing below.

From an outer perspective, that is, from a reflective or critical observer's view, the

image of the little "Johnny Look-in-the-Air" gives us the impression of a little helpless child, who will perhaps soon trip over some minor obstacle, with his eyes astray up on high.

And when this same little child is simultaneously enthroned on top of the pyramid, even

as if imprisoned in a very transparent, though not fully comprehensible glass house, we can leave aside the seriousness of the events for the moment, and take pleasure in the serenity of the image, the meeting of the great and the little, of the above and the below.

Obviously, this vision of himself is meant to convey to the dreamer in insight into his own nature.

This image seems to tell him: This is you. Leaving aside all amplifications, the image and the language say something like this: You are sitting up there, high in the sky, and it's

terribly difficult, perhaps even impossible, to come up and reach you.

It is also doubtful if you yourself can come down; you may be doomed to stay up there forever in your proud solitude, and to spend your life in this all-too-bright little attic room.

In addition, you are imprisoned in a glass cage, which protects you from all direct contact; but woe betide you if you move too suddenly in it, or, as boys do, throw

stones—everything will go to pieces.

When the sun shines it will probably get unbearably hot in your hothouse, and you will start to sweat and suffer.

Certainly you can look far into the distance from up there, and no light will be able to conjure up your shadow on the walls of your castle; and should it appear far down below on the ground, you will probably not be able to make it out.

It is beautiful and important to live on top of this mysterious giant edifice, and yet it is remote, lonely, and enigmatic.

And, on top of all that, you must not forget that you are actually standing down there, helpless and little.

But now the uncanny question arises: where is reality to be found here?—So that's what the image and the words seem to suggest.

Now I would like to come to the amplifications.

We are dealing with the symbols of the pyramid, the glass house, and the encounter with oneself.

Let us deal with the pyramid first.

In the dream text it only says: "I see a pyramid in front of me"—no further details about

its form or dimension are revealed.

But we will hardly prejudice the meaning of the dream if we assume that this is a building of immense proportions—there is room for a whole house on its top, and in most cases the term pyramid generally indicates, in common usage, a high building that rises above a quadratic base.

In addition, most often there is still another qualification: a pyramid as it is found in Egypt is a tomb of a Pharaoh.

Pyramids as sacred buildings, however, have been erected not only in Egypt, but also in Mexico, China, and Java, in completely different cultural environments.

They are an expression of an archetypal image.

Of the many observations that have been made on the construction of those pyramids,

so mysterious to this day, I would like to single out only those that seem to be important for the understanding of the dream, acting on the assumption that this is about the Egyptian pyramid.

It has been observed that the pyramids, in whose interior the mummy of a Pharaoh was conserved in a burial chamber, had a glossy, polished, and reflecting surface.

The rising triangular areas acted like gigantic mirrors that during the day reflected the sunlight onto the land like a gigantic cone of light, and at night showed the stellar constellations.

The hieroglyph for certain pyramids, therefore, means source of light, and various inscriptions indicate its light symbolism.

Something very strange or even contradictory seems to lie in the fact that these of all buildings symbolize light and radiance, because with all the impact of their completely

unstructured, immense surfaces they seem to represent the impenetrability of stone and the epitome of structured matter.

This double aspect is also expressed in the composition of the form: with their

greatest width, the surface areas solidly rest on the ground, and then narrow more and more toward the top; they seem almost to dematerialize.

Finally, coming from four sides, the surfaces meet in one single point of no square dimension at all.

This point has always been considered the crowning feature of the whole edifice, however, its most sacred and mystic place.

Often the tops of Egyptian pyramids were gilded or made of a specially gleaming stone. It was assumed that after the Pharaoh’s death his soul, that is, his image, the Ka soul,

would travel through the underworld and then be transformed into the god Osiris, or rise to Atum, the highest god of light, exactly at this top of his grave.

In the pyramid of Borobudur in Java, the picture of Buddha is clearly visible on the lower terraces, surrounded by scenes from his life.

On the middle terraces it stands alone, without any narrative framework.

Higher up still, its portrayal is hardly visible any longer, and finally completely eludes the human eye on the uppermost terrace.

The pyramids are huge central edifices rising above a quadratic base, with a strong emphasis on the top as the actual center of the towering rock mass.

Such a central edifice is a body mandala, that is, a sacred area that offers not only protection, but also a place in whose center the god is born or has his home.

These royal tombs, deliberately built for eternity in the third millennium B.C.

(the Cheops pyramid was built around 2800 B.C.), make an immense, if remote, impression even today; they are perfect and inaccessible at the same time, and, like something final or absolute, extend from the dim and distant past into our age.

In such a perfect form, which cannot be surpassed in its simplicity, there is no twilight zone in which fairy tales or legends could emerge.

As if in awe, neither language nor popular belief have taken possession of these monuments, and dealt with or shaped their meaning.

With great aplomb, however, Goethe wrote to Lavater in 1780, at the age of thirty one: “the desire to acuminate the pyramid of my existence, whose base was given to me as a foundation, as high up into the air as possible, prevails over everything else, and makes immediate forgetting nearly impossible.

I must not tarry, for I am already far advanced in years, and perhaps fate breaks me in two in the middle, and the Babylonian Tower will remain blunt and unfinished.

At least it should be said: He was of audacious design; and if I live the forces shall reach, God willing, up to the top.”

To conclude, the symbol of the pyramid provides the following indications for our dream: it is an archetypal image, a body mandala, in whose depths the body of the king rests as a mummy, and at whose summit the glorification of the soul takes place.

The composition of the form displays how matter becomes dematerialized, and the

arrangement of the reflecting surfaces shows how mass reflects the Eternal Light.

Before I consider the psychological conclusions for the dream or the dreamer’s personality, I would like to say a few things about the house of glass on top, because this house will not alter the meaning, but only reinforce what has been found out so far.

Referring to the eternal Jerusalem, lying quadratically on top of the mountain, it says in the Revelation of John: “and the street of the city was pure gold, as it were, transparent glass” (Revelation 21:21).

As Professor Jung told us last year, this corresponds to the alchemical idea of the vitrum aureum, the golden glass, by which the lapis, the eternal stone, was meant.

We remember that the tops of the pyramids were gilded in antiquity, or made of a gleaming stone, and we are surprised that a child’s unconscious puts the glass house of the eternal city at the one and only correct place.

Just as the enormous mass of the pyramid leads up to the highest point, whose nature was experienced as spiritual, there occurs the slow transformation—as we learned last year—of the heavy, dark earth into the diamond, which in its transparency and invariability stands

for the true nature of man, his eternal home and his boundary, his self.

Seen as a whole, the pyramid and the glass house with someone in it on top become a symbol for man in his uniqueness.

I envisage it as follows: deep down, far below the burial tomb of the king, there is a cistern, remotely connected to the river that bestows growth and life upon the land, following the changing rhythm of the river's rising and sinking—an image of man's deepest roots in the unconscious, which also connects him with transhuman life, far beyond his personal boundaries.

Above this there rests the body of the king, man's image of his ancestors, of his totem that is indestructible and lives within him like the mummy.

The externally visible edifice rises in four planes (corresponding to the four functions) that eventually come together at one point at the top—an image of the bodily here and now, of daily material existence which, however, reflects the sun, the light, and the stars as a medium, thus bearing witness to them.

The point at the top has no dimension, and yet it is of the hardest, indestructible quality, a crystal, a glasshouse, both an expression for consciousness of individuated man in its most developed form.

By its astronomical orientation the edifice of the pyramid is set in time, yet its five-thousand-year old existence seems to transcend time and announce eternity.

This image also roughly corresponds to the developmental line that Professor Jung mentioned in his lecture: the pyramid rises as a mountain, or as the world mountain Meru, from the quadratic base that corresponds to the division into four quarters.

On its top there is again a rectangular base, the quaternitas, the glass house, the monastery, in which there lives the child of the union, the living being, the "someone" of the dream.

But now back to the dream text, in which it says: "as I come nearer, I realize that it's me."

What occurs here is the following: what up to that moment had been intuition, a vision of someone, of homo, now suddenly concerns the dreamer directly.

It is no longer a general problem, but his own.

Simultaneously, the image changes in that it no longer represents something absolute, or some final state, but is subject to the dynamics of life and of change.

To understand this image better, we have to revert once again to the meaning of the glass house. It is not only the eternal house in celestial Jerusalem or the lapis, but also means—as in the developmental line I just mentioned—the vessel, the vas, the retort, in which the transformation of man happens.

In fairy tales this vessel also appears as a glass casket, in which the soul slumbers, waiting for

salvation (Snow White in the casket of glass).

In the Visio Arislei, an alchemical text, a triple glass house is the place where the heroes are condemned to death in great heat, only to find new life again.

This vessel corresponds to the uterus, the place of realization, in which the homunculus, the light man, is created, and which is often depicted at the center of a mandala.

In the language of symbols, triangles standing on a base—in our case, the surfaces of the pyramid that rise from a broad base up to the glass—are licking flames; and thus the vision says that flames erupt from the earthen depths of man, giving birth to the spiritual body, to what is eternal within him.

For the child, this image seems to be like something that points to his own future.

A comparison with the suffering of the heroes in the glass house of the Visio Arislei shows how much pain and sacrifice of light day consciousness this process will cost.

Another parallel may confirm this.

The Aztecs had the following custom: a man had to slowly climb the steps of a temple pyramid, symbolizing the slow rise of the sun.

Once he reached the top, however, he was sacrificed: the sun begins to set.

With the insight in the dream: “I realize that it’s me,” the problem of the dreamer and his double also arises, and with it, finally, the whole spectrum of questions concerning the current situation of the child and the dreamer’s peculiarities and difficulties.

As Professor Jung explained to us last winter, in the first years of life the child still lives in a very close relation to the prenatal stage, the Bardo life.

The child is, so to speak, not yet fully born into reality, but still much closer to the primordial ideas than the adult, the realistic person.

Invasions of the unconscious may happen, and images or symbols may appear, which far exceed the comprehension of infantile consciousness—like the image of the vision of the pyramid in our example.

As we heard last winter, because of the great susceptibility of children, such invasions of the unconscious always represent a grave danger of splitting and of disintegration.

The child is so fascinated by the archetypal image that hardly any other reality can exist beside it.

If looking into a mirror appears in a dream after such archetypal images, in most cases this will signify a way of rescue, leading into reality.

The mirror is the rational intellect, which clarifies and structures the seemingly overwhelming situation; when you look into it, you will have to believe in your own existence and will no

longer be able to lose yourself.

It seems strange that in this dream the healing look at oneself looks like an enormous split, so that doom and salvation coincide, so to speak.

This may be due to the following: although the child below sees his ego far removed from himself and at a very great height, this ego is in a very special place, namely, at the center of a mandala, which not only offers protection, but—similar to the North Pole in a dream discussed in the last seminar—also has centralizing power and thus averts the danger of splitting, although it may not eliminate it altogether.

But what does this image mean, the image of the child appearing at the top of the pyramid while simultaneously standing on the ground?

We are reminded here of the Germanic figures of the Fylgjas, the “following spirits” that accompanied a person either as his double, or sometimes in the form of an animal, and which protected him or warned him of danger; we are reminded of accounts of witches who slept in their beds at night, yet were seen to ride to the Brocken; of appearances of persons who in reality were somewhere else entirely; and of reports of persons living or dead.

The idea of a double ego is not alien to children; when they illustrate their dreams, for example, they often draw themselves not only in the dream scene, but also a second time on the side as they sleep in the bed.

The Egyptians, according to whose belief the soul consisted of about fourteen parts or forces, know a part of the soul they called the Ka soul.

It was immortal and its body, conceived as half physical and half spiritual, was absolutely identical with the person, even after his death. It was his double, his Doppelgänger.

The hieroglyph for Ka shows the hands raised in prayer, which perhaps already indicate the desire for height and light with their movement.

Paracelsus, too, hypothesized another body besides the physical one, called the sidereal body by him, a half-material body that represented the reversed image of its counterpart.

In De lunaticis, he writes: “so there are two bodies in man, one composed of the elements, the other of the stars; therefore, these two have to be well distinguished from each other.

In death the elementary body is buried together with its spirit, the ethereal ones are consumed in the firmament, and the spirit of the God-image goes to Him of which it is the image.”

Paracelsus assumes that even after death a person’s sidereal body will roam, and simulate the appearance of the dead person.

It is like the inner mirror image of man, a body whose flesh is, in his words, subtle flesh, and which does not depend on doors or holes, but walks through walls without breaking anything. Long after the dissolution of the elementary body in the earth, this sideric body will be slowly consumed by the stars.

The alchemists also knew about this second body, the incorruptible body, which is taken out of the physical body in the opus and transformed to perfection.

Here I would like to quote a passage from Professor Jung's "Representations of Redemption in Alchemy."

There it says: "Ruland says, 'Imagination is the star in man, the celestial or superceles-tial body.'

This astounding definition throws a quite special light on the fantasy processes connected with the opus.

We have to conceive of these processes not as the immaterial phantoms we readily take fantasy-pictures to be, but as something corporeal, a 'subtle body,' semi-spiritual in nature."

And later it says about this imagination, according to an alchemical text: "since divine wisdom is only partly enclosed in the body of the world, the greater part of it is

outside, and it imagines far higher things than the body of the world could conceive (concipere). And these things are outside nature: God's own secrets. The soul is an example of this: it too imagines many things [ . . . ] outside the body, just as God does."

And, finally: imagination is, therefore, not "a question of actualizing those contents of the unconscious that are outside nature, that is, not a datum of our empirical world, and therefore a priori of archetypal character.

The place or the medium of realization is neither mind nor matter, but that intermediate realm of subtle reality that can be adequately expressed [only] by the symbol."

When we apply this to our dream we could say that the Ka soul, the sidereal or subtle body of the child, sits on top of the pyramid: in general terms, the desire for perfection and boundlessness, for salvation and immortality, embodied in the dreamer.

But let us not forget that at the same the child is still standing on the ground, in all the reality of his little helpless body, looking up at himself.

The result is an image of the insoluble tension between limitedness and eternity, reality and dream, actuality and ideal, body and soul, mortality and immortality.

From time immemorial the motif of man's encounter with himself has existed, of the fateful and ominous appearance of the Doppelgänger.

While the dual motif, for example, of the Dioscuri or the two friends in the Upanishads, also expresses this dichotomy, these myths also give an indication of how the conflict

can be sustained, even show that the two poles actually belong together, and that the two can form a unity only with each other, despite their dissimilarity.

Both unite their forces in a joint act, in which each of them does what he can do best,

and the two complement each other.

Together the Dioscuri fight for the cattle herds, and despite all vicissitudes evoked by their past, Zeus grants them the final victory.

In the Upanishads, for example, the two connected friends embrace one and the same tree; one eats the berries, while the other just looks down, to experience the tree in that way.

It is different if the problem is expressed by the double; this always indicates that the problem is experienced in all its tragedy, nearly without a possible solution: the person who encounters his own ego no longer actually knows where his own reality is, but tries to identify first with the one ego, then with the other, only soon to experience the painful disappointment that he is at home neither here nor there, neither above nor below, neither within nor without.

It is probably no coincidence that in Romanticism a great number of stories about doubles came into being. Tieck, Jean Paul, E.T.A. Hoffmann, Chamisso, and Heine write about this topic as an expression of the suffering from outer reality, which stands in a seemingly irreconcilable contrast with the experienced inner world.

Unfortunately, it would lead too far to list all the Doppelgänger motifs here, and to give an account of the partly comical, partly tragic experiences and entanglements of the heroes and their mirror-egos, shadow-egos, or wax figure-egos.

I would just like to mention that there was a renaissance of the literature on the Doppelgänger or double ego around the turn of the century; Dostoevsky, Oscar Wilde, Stefan George, later Franz Werfel and, in modified form, also Herman Hesse and Hofmannsthal wrote about this topic.

While the romanticists seem to have identified rather with inner reality, the turn of the century was a time when the development of consciousness “peaked” (to stay in the image of the vision), when one was about to tackle the solution to the riddles of the world with the intellect, and the intellect only, and when man, blinded by the results, identified only too readily with this efficient consciousness. In such one-sidedness, however, the double appears and will again have to lead man to the other side, which lies in the shade, in the night, in the unconscious.

To conclude, I would like to try to draw inferences from the dream image regarding the personality of the dreamer and his problem situation.

As the dream recurred repeatedly, we are justified in assuming that something of special importance to the dreamer’s life is expressed in it, something that the unconscious repeatedly shows him by this.

This importance is further underlined by the location where the child has the vision in the dream; although it is not specified, it is surely a remote and alien place, where important and meaningful things happen.

I have tried at first to draw conclusions from the image of the vision alone, without any amplifications, regarding the child’s personality and his difficulties.

This could be summarized as follows: this is a child who is up very “high,” in the glass house, meaning he is not yet fully in reality, but still very close to Bardo life.

He is, so to speak, still in a supernatural uterus, with the possible effect that he lives in his fantasies and intuitions.

To his environment the child will perhaps not let show too much—in the dream he is also standing on the ground.

Basically, however, his adaptation to reality is only superficial, a pseudo-adaptation, because his soul is somewhere else entirely.

But this inhibits the whole development of the personality, so that the child seems infantile.

Being enclosed in the glass house intensifies the importance of the isolation.

He will have difficulty getting in touch with other children, and he will radiate a chilly atmosphere, which in turn will make it difficult for others to reach out to him.

Naturally the child will suffer for it, but in a way he will also feel important.

He may be one of the many children who believe that they secretly descend from a royal couple, which gives them an inner feeling of superiority.

The glass house could also indicate that the enclosure was reinforced by the parents’ spoiling the child, by an all-too-pointed education, which spoils the child—the glass house is also the hothouse—and produces a delicate, shrinking violet, instead of letting the child see the world of street life early enough.

Soon enough the fear of his own evil will rise in the dreamer; for in his glass house he can be seen from all sides, he is under constant observation, and he does not have that wonderful place where children keep their secrets.

This is his actual poverty.

From the frequent recurrence of the dream we may probably conclude that the tension between the two egos, between inner and outer reality, expressed therein, will still remain the problem of the grown man in much later years.

When, in the development of this child, the great amnesia will have obscured the Bardo world with its primeval images, such a dream will shine like a spark from the lost

paradise, and remind him that he, who lives down on earth, also has an immortal, versatile soul of divine nature.

From the image, in which he sees this soul out there, far away, split off from him, and

nearly unreachable, we might conclude that later on in life he will identify too one-sidedly with the conscious ego.

Then, in the revealing look up to the high ego on the pyramid, however, he will be fascinated like a Narcissus by his own mirror image and by inner reality, blinded by the boundless possibilities of the soul.

In fantasies and daydreams he will, for instance, climb heights that are denied to him by reality.

Such a superior, light, and yet outwardly experienced image of the inner ego, however, will act as a frightening and ever-present demand for perfection, that is, to adjust to his height as well as possible.

Each deviation from that will be experienced as a painful disappointment, through which the remoteness and dreamlike unreality of the ideal will be felt again and again.

The results will be a feeling of his own inferiority and fear of life.

This image of the oppositeness of inner and outer reality, of ego and double-ego, however, also expresses the dreamer's potentiality to reach greater consciousness despite all the dangers.

Novalis says that no one knows himself if he knows only himself, and if he is not also somebody else.

As Professor Jung said at the last meeting, each creation is preceded by being split in two.

Here the dream has portrayed the soul in its two great opposites and, in addition, has indicated the way to change.

Thus we may hope that this tension between the two souls will lead the dreamer—or has led him already—to the place where he will be able to tolerate the dichotomy, that is, to himself.

Professor Jung: The dream was told by a man whom I came to know when he was between forty-five and fifty years old.

He was a man who had been on the "quest" all his life, and in the course of this search finally had come to me.

Already when he was a child he was unable to take the world as completely real, but was eccentric and dreamy.

Later he had difficulty in choosing a profession; he finally chose jurisprudence, but only half-heartedly, and only because he had to do something, after all.

He then was a judge in the colonies for a couple of years, and worked in this capacity after a fashion and with more or less success.

He greatly suffered in this life, because basically he was not interested in his job.

He did not want to accept that being a jurist or a judge, with more or less chance of promotion, would be the great thing about life.

So he never put his heart and soul into it.

It was as if he had more than one string to his bow.

After much hesitation, he married; the marriage was not a good one, however, but full of difficulties.

But then he only put half his heart in it, and who knows where he put the other half.

Generally, deep down he was unconscious of this whole other side.

Only sporadically he had some little philosophical adventures, in which he looked for what his profession did not offer him.

On one of these occasions he came across one of my books, which made a great impact.

So then he came to me.

The dream clearly shows the other side of his nature.

He himself, however, never made the connection to his state.

From this you can see the extent of his split.

With one foot he seemingly stood in eternity, with the other in reality.

As the dream recurred many times, we may assume that it was very important to him and quite characteristic for the course his life took.

It is actually a vision that contains, similar to the dreams already discussed, something completely unchildlike.

The dream is very abstract and of a very general and extremely typical character.

What do you think this implies for the dreamer?

Participant: That he has a normal constitution.

Professor Jung: Yes, that is correct.

Or, in case there should be a neurosis, it would certainly not be serious, because the vision is not chaotic at all.

On the contrary, the archetype is expressed with remarkable precision.

But what is the difference from the previous dream of the bridge, which also was of a general nature?

Participant: Here the connection to everyday life is missing completely.

Professor Jung: Yes, this is an image you won't encounter in reality; it is completely unreal, as opposed to the image of the quay bridge, which in its entirety is taken from the experiential sphere.

The vision of the glass house is taken from a completely different experiential world, and even appears to be fabricated.

If I hadn't known the man personally, I'd be in doubt whether the image hadn't been invented.

Participant: Does the dream perhaps stem from such a deep psychical layer that it is hardly possible to link its images with the outer world?

Professor Jung: Yes, the dream is a pure product of the prenatal psyche, and belongs, so to speak, to a virginal layer that hasn't had any contact yet with the outer world. In such cases the images persist in their original form.

This glass house does not correspond to any experience; otherwise, the dreamer might perhaps have rather talked of a "lantern," and then tried to make a connection between this strange object and some known form.

Here, however, it remains completely unreal.

Even if he had once seen a pyramid, there certainly was no glass house on top.

During this winter term we will deal with some more of those abstract dreams.

The dream in which four gods rise from the four corners also comes from layers that had not been in touch with the world before. In all these cases with such remote images, we have to consult an extremely multilayered symbolism to reach an understanding.

Let us only add some few remarks to the exhaustive paper of Mrs. Jaffé.

It was mentioned that the glass house standing on top of the pyramid represents its center.

We also find this idea of the vessel as the center of the pyramid elsewhere, for example, in the Maya culture.

During the excavations of the great pyramid, a lime vessel was found beneath the altar inside, there where the ancient temple had stood.

It contained a wonderful work of art in the form of a mandala, made of about three thousand

small turquoise stones.

It portrays four snakes aligned in such a way that they point to the four world regions.

The vessel also plays a crucial role in alchemy, where it appears in the most varied forms.

As you have heard, it can also be a glass house, the domus vitrea.

Often an old man sits in it, the senex, sweating, for the glass house is a sweat house.

In the Visio Arislei,64 the king’s daughter and son are imprisoned in the triple glass house under the sea.

It is unbearably hot there.

In this heat the transformation of the dead prince takes place.

To perform such transubstantiations, the alchemists often used round glass bowls, called uteri, whose roundness indicated perfection.

A beautiful parallel can be found in the Mountain Chant of the Navajo Indians.

It is a healing ceremony to which they subject themselves when they have had a bad dream, for instance, or do not feel well for some other reason. In this ceremony, a circle of about 650 to 1,000 feet in diameter is staked out.

In the center of this circle, which represents a mandala, there is the medicine lodge with the sweat lodge at its side.

The latter is a little round hut built of branches and earth.

Often the rainbow goddess is drawn with colored sand on its top, leaning over the hut as over her own uterus.

The hut is heated up and the man to be healed crawls into it and starts to sweat.

Do you know of a parallel in the heroic myths?

Participant: The night sea journey in the womb of the whale.

Professor Jung: Yes, there the hero sweats so much that he loses all his hair and reemerges bald-headed, like a newborn child.

As a matter of fact, he is reborn indeed.

In India the sweating corresponds to the tapas.

This is a kind of self-brooding.

By the concentration of the soul powers on this one point, on the central point of the self, it is hatched like an egg.

One is enclosed in it oneself, as in the retort or in the uterus.

Where do we find similar ideas on transubstantiation?

Participant: In the Christian church, in the ritual of consecrating the baptismal water.

Professor Jung: Yes, this ritual of the benedictio fontis was performed on Holy Saturday.

It goes back to the seventh or eighth century and is full of mysterious things.

The regulations for this ritual are laid down in the Missale Romanum.

After certain preparations of the water, for example, separating the water in the form of a cross, exorcizing, and benediction, there follows the fertilization with the help of the Paschal Candle.

It is thrice dipped into the baptismal font, which contains the sacral water, the third time down to the fundus, the bottom of the font.

This imparts the facultas regerandi to the baptismal water, the power to give new birth to man.

Man is reborn into a new childhood through being touched by this magic water and is completely purified.

This fertilization of the uterus ecclesia is a veritable coniunctio, because the candle represents Christ Himself, and the baptismal water the mater gratia, the Mother of Grace.

In this union the transformation of the water to the aqua permanens occurs, the

eternal divine water, as it is called in alchemy.

So here, too, we find that wondrous vessel in which a transformation

takes place.

Do you know of another parallel in the older literature?

Participant: The kratér of Zosimos.

Professor Jung: Exactly, we find this vessel of transformation in the writings of Zosimos, an alchemist of the third century a.d. It probably

goes back to the fourth tract of the Corpus Hermeticum, in which it is said that God had

sent a vessel from heaven to earth, in which the humans could submerge in order to reemerge renewed in the state of ennoia.

A medieval variation of this kratér is the Grail.

It is a miraculous bowl from which Christ is said to have taken the Last Supper.

Another legend says that Joseph of Arimathea had collected Christ's blood in it.

It is also a blood vessel, filled with the blood of Christ, with the spirit of God.

The power of giving man new life by filling him with its spirit is inherent in both the kratér and the Grail. Wolfram von Eschenbach brings another version of the story of the

Grail.

Do you know about it?

Participant: He talks about the Grail as a stone.

Professor Jung: Yes, for him it is a stone. Wolfram von Eschenbach quotes a very strange expression in connection with the Grail, namely, lapsit exillis.

Now this is bungled Latin; he himself did not understand Latin. Philologists have tried their hands at its interpretation in all kinds of ways. One of them interpreted it as "ex illis," "from those" (i.e., "from those eternal stars"); another as "ex coelis," "from the heavens."

In my view, however, this "lapsit exillis" could refer to the lapis.

There is evidence for this.

Arnoldus de Villanova, a doctor living around the year 1250, left some alchemical texts, in which the stone is called "lapis exilis" in a hexameter, meaning that the stone is one that can be had vili pretio, cheaply.

It is found everywhere, in the streets, in dung, in toilets.

An alchemist held that people would sell it at a quite different price if they only knew its value.

This stone is, of course, the cornerstone that was discarded by the builders, and that is an allegoria Christi.

The Christian Church also knew about the secret similarity between the stone and Christ.

In the ritual of striking fire, the new fire, which is an image of Christ, is struck out of the

cornerstone, the lapis angularis.

In 1330, Petrus Bonus for the first time expressed the idea that the stone was an alle-

gory of Christ.

So this enigmatic expression, “lapsit exillis,” can be interpreted as “lapis exilis,” that insignificant, unimportant stone, to which nobody pays attention, although it is the greatest treasure.

Do you know about a passage in the Old Testament where the stone plays a role?

Participant: The rolling stone in the dream of Nebuchadnezzar in the Book of Daniel.

Professor Jung: Yes, that dream speaks about a great, tall, and bright image of a terrible form.

It was made of four different materials—gold, silver, brass, and iron—and its feet were of clay.

While the king looked at the image, a stone rolled down the mountain and smote the image upon its feet, so that this great being collapsed.

The strange thing about it is that the stone broke away from the mountain “without hands,” without being touched by anybody.

In the Book of Daniel this stone became a great mountain, and filled the whole earth.

Daniel’s prophecy that this stone will smite and destroy all kingdoms, but shall stand forever itself, might well have been why Christ was compared to it in the patristic literature.

Where else does the mountain appear in connection with the precious stone?

Participant: In your lecture you mentioned that the city of Meru is on top of the mountain.

Professor Jung: Yes, this connection is found in the Indian Shri-Chakra-Sambhara Tantra. We also find it in alchemy, where the city, the vas hermeticum, is lying on top of the mons.

Often the image of the vitrum aureum, the golden glass, appears in connection with the idea of the eternal city.

As you have heard in the paper, it says in the Revelation of John: “and the city was pure gold, like unto clear glass” (21:18).

What does this glass indicate?

Participant: Something hard and indestructible.

Professor Jung: This is characteristic not of the glass, but of stone in general. The wondrous thing about glass is the diaphanitas, its transparency.

One has also tried to express the spiritual nature of the stone or the vessel with the

help of this characteristic.

The same is true when we talk about the lapis spiritualis, the lapis invisibilitatis, or the lapis aethereus, or about the diamond stone light as water.

All these expressions are meant to illustrate the spiritual existence of the stone; they are about an object that is a body, yet at the same time transparent.

The glass house in the present dream also points to this spiritual existence.

Mrs. Jaffé quite correctly interprets the Doppelgänger in the glass house as corpus subtile, as a subtle body, a spiritual mirror image, so to speak.

One creates oneself in this transparent vessel; the double in the glass house is like a second one, who is also there, and who awaits his preparation there.

This is a vision of what we have to call the Self.

There the transformation to one's own self occurs, the other within us is consolidated there.

This other has miraculous qualities:

he is transparent and has a subtle and incorruptible body.

For the time being, he is still in a suspended state; he has not yet become.

Through the union with the human being, he is clothed in matter, thus acquiring actual existence in actu and is saved from his potential existence.

This idea is also at the base of the homunculus, that miraculous being that, so to speak, creates himself in the stone.

In the dream, the glass house is on top of the pyramid, and so there is also a connection between the double and the king, resting in the tomb as a mummy.

The lapis is thus related to the grave, to death.

Do you know anything from alchemy about this?

Participant: Before the lapis comes into being, the old king, the old sun, has to die.

Professor Jung: What does that mean—the old king, the old sun?

Participant: The prevailing opinions have to be overcome before something new can be adopted.

Professor Jung: Yes, what has ruled until then has to die and be buried so that the lapis can come into being.

A basic idea in alchemy is expressed therein: the ruling principle, that which had been sun, consciousness, the aurum vulgare, has to sink like the grain of wheat in the earth, so that it will be transformed into the eternal substance, into the incorruptible body.

This suffering ruling principle is very often personified in the king, who, for example, calls from the depths: “Help me!”

Often he greatly suffers from water, be it that he suffers from dropsy, or be it that he lies half-drowned in the sea.

How do we have to conceive this state in psychological terms? When are we saturated with water to such an extent?

Participant: When we are unconscious.

Professor Jung: Yes, when we have sunk completely into the unconscious we suffer from “dropsy.”

It can also happen that somebody sort of drowns himself by drinking a vast quantity of water.

This happened to the king in the Aenigma Merlini, for example.

Before he rode into the battle, he drank so much water that he dissolved himself.

Afterward he was put together again by Egyptian doctors.

These are illustrations of the fact that what rules has to go under, to make room for a different, renewed consciousness.

As we have seen, this other consciousness is personified by the double, enclosed in the glass house.

As you know, it is crucial that the dreamer unite himself with this corpus subtile.

What does the dream tell about that?

Participant: The child stands on the ground beside the pyramid, so he is far away from it.

Professor Jung: Yes, there is a split.

The dreamer has never really known who he is, where he actually belongs.

You will find such a doubleness in those numerous people in whose soul prenatal remnants still exist.

These may rise in visions or dreams, but mostly sink back into the unconscious again.

It is only in a psychological treatment that these images are again remembered.

The dreamer told me the dream more or less as a curiosity, but I could infer the core of his whole life from it.

He lacked precisely this self-realization, the spiritual existence.

His change subsequently showed that this was exactly what he had needed.

The proof was that he then became a contented man.

When he was told the meaning of the dream, both currents flowed together.

Up to then they had never come together, and he had never really known: am I in this one or in the other one?

Now he became a whole. He had found his soul.

The two halves that were united were the man of consciousness, the ego, the mortal being, so to speak, and that other side, that complex of emotional values and

attributes which accompanies us as a vague anxiety as long as we have not extracted the eternal being, the spark, the spinther in it.

Such a dream can be an experience of the greatest importance for somebody.

If he grasps its meaning, it will become an experience for him that he will value more than all the kingdoms on earth.

These are experiences we cannot rationalize.

Neither can we argue about them, just as we cannot argue about Paul and the great vision he had on the road to Damascus.

The transformation occurs when that inner growth, with all its original values and implicit meanings, enters into the empirical world.

The experience of this wholeness can be so allembracing that it has actually been called the medicina catholica, the panacea, the alexipharmakon, the antitoxin against all toxins.

The highest attributes have always been ascribed to this idea, not out of rational consideration but because it expresses the deepest inner experiences of man.

1. **Dream of a Five-Year-Old Boy of the Beloved Girl Presented by Dr. Emma Steiner**

Text: He sees a girl in the toilet, washing her hands.

He loved her very much, but was very shy. He feels a pain of separation.

The dream recurred again and again until his thirtieth year.

Dr. Steiner: This is not an actual dream, but a vision.

Let us make a note of the fact that the dreamer himself only watches, that he is passive.

This passivity will be the starting point of our interpretation in the second part. The dream has no lysis, therefore, and that is probably the reason for its perpetual recurrence.

Locale: The toilet.

Dramatis personae: The dreamer and the girl.

Peripateia: The dreamer watches the girl wash her hands.

Let us proceed to the amplification. In the toilet:

Even if we have to assume that it is a modern, hygienic, sparkling restroom, the place is still somehow suspect.

The toilet has always been considered a gloomy and uncanny place, full of dangers, full of uncanny events.

This is one of the reasons, apart from the obvious hygienic ones, why our ancestors did not include the toilet in the main house; a separate small hut, the Hüsli, was erected in the yard.

Gradually, the toilet

was built nearer and nearer to the house, until it became an annex.

But even so, the toilet was considered a haunted place, where ghosts and devils were up to their tricks, and which one did not dare to enter alone at night.

In Iceland, Scandinavia, Germany, and Arabia, too, to mention only a few examples, the toilet is seen as the place where the spirits of the dead and the devils appear.

In an Irish monastic regulation the toilet is described as such a place, and the monks are given a blessing formula that they have to speak when entering it.

This concept of the toilet as an ominous place can also be found in various Nordic myths.

In the saga of Thorstein, King Olaf expressly

warns his guest against going to the toilet alone at night.

Thorstein does it nevertheless and has to survive a dangerous adventure with a devil, who reveals himself as the spirit of a dead knight fallen in battle.

Thorstein is saved only by the fact that at the last moment the church bells begin to ring.

In a Sigurd legend, too, the shadows of death spirits appear in the toilet.

The same idea—that this place is full of spirits—is widespread in Germany.

A report by Thietmar von Merseburg tells how uncanny demons rose from the toilet in the sickroom of a monastery, much to the horror of a gravely ill man.

In the Canton of Aargau, people often say that if you let the child sit alone in the toilet, the Hoggema will come and get it. Healing magic and popular medicine also have often made use of the toilet.

But let us come back to our modern [German] word Toilette.

In German it is synonymous with Abort, while in French it has a different meaning.

Toilette is derived from toile, a small linen blanket, which originally probably covered the lady’s dressing table and referred to her dressing room.

Despite the modern term used by the boy, and despite the sparkling hygiene associated with the word today, this place is still taboo for us.

Even today, refined and enlightened persons who otherwise speak quite explicitly about biological processes talk in paraphrases or enigmatic abbreviations about this place.

There are the elegant foreign words Toilette and water closet, there is the flüsternde

Örtli, the Locus, or, in the mysterious language of runes, the WC or the AB, still whispered today like the blessing formula of the Irish monks.

So even today this place is something suspect, mysterious, taboo, forbidden, a secretive place one avoids mentioning by name, because it serves the lower needs of man.

What does the boy see in the toilet? He sees a girl.

He does not give more details about the girl in the dream, in this vision, but the context and the explanations the young person later gives about the girl show that he sees a specific type of girl before him.

She is a girl with dark-brown hair, with a tinge of red, with a skin and blood complexion that is characteristic of certain Englishwomen, and considered, I dare say, the ideal by the average Englishman.

A person from the continent knows this type from the illustrations by Rackham, and also

from the portrayals by the Pre-Raphaelites, in which this type tends to have decadent features.

So what the boy sees is not an everyday figure, but a kind of fairy-tale creature, an elfish being.

According to Jung, these elfish beings are a preliminary stage of a magical female being that we call anima.

Elfen, or Elben in Middle High German (from the English elf or ælf) are often creatures of the light with both human and divine features.

According to Grimm, the blessed virgins can be classified in this category, the wise women who sunbathe, comb their hair, and bathe; the Lorelei, the Greek Sirens, the mermaids and fair water beings who are in need of salvation.

These elfish beings, these elevated fair ones, however, have nothing to do with the fairy figures that rather indicate a mother symbol.

The word Fee (fairy) is derived from feie, fine; fata, fate.

These are goddesses of fate, the Nornes, who hold the life string in their hands.

Our elves, however, are beguiling, enchanting beings who often dance at night in a clearing in the woods, moving seductively to a sweet melody, beguiling young people, pulling them toward those light regions where there is neither death nor sin.

Certainly these beings are very often able to change; the fascinating attraction emanating from this light creature can give way to the lamia, to the empusa, to those man-eating monsters, to those succubae who consume men from within and put

straw and wood in place of their hearts.

With this description we have at the same time characterized the archetype of the anima; it is not identical with the dogmatic notion of soul.

Soul, in Gothic saivalo, is movement and oscillation par excellence, in short, everything that constitutes life in all its aspects.

It is this moving and lively force in its roguishness and artfulness that drives man, and this mixture of wisdom and roguishness appears, to quote Jung, as one and the same in the elfish being.

We have shown the connection between the nature of the girl and the elves.

Elves don’t have souls.  In her playful way, the girl now does something very significant: she washes her hands.

Washing one’s hands has always been connected with a great and magnificent ceremony.

At first, washing one’s hands was probably done out of politeness and custom, but it is

also a symbolic act.

Thus the priest in Catholic mass prays for moral lustration during the washing of hands, the introductory part of mass.

In Matthew 27:24, there is the well-known passage: “When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.”

Something similar is found in Deuteronomy, where the following is demanded after a manslaughter:

“And all the elders of that city, that are next unto the slain man, shall wash their hands” (21:6).

In Cornwall, according to the biblical tradition, washing one’s hands was the sign of innocence of a certain crime.

An Icelandic prayer says: “I remove my enemies and adversaries from me by washing.”

In this context let us also remember the statement of Lady Macbeth: “A little water clears us of this deed:

How easy is it, then!”

Who can forget the scene in which Lady Macbeth enters the hall after the bloody deed at midnight, watched by the doctor and the gentlewoman: “Look, how she rubs her hands—It is an accustomed action with her, to seem thus washing her hands.”

In ancient customs, too, washing one’s hands is considered necessary in extraordinary circumstances, for example, in Silesia, one has to wash one’s hands after a burial to avoid dying or losing one’s teeth.

In the Rhineland, you should wash your hands after a sudden fright to prevent lasting harm.

In Southern Germany and in Switzerland, special blessings by washing the hands are customary, which impressively show the importance of this act.

In all cultures, washing one’s hands is a symbolic act, an integral part of the ritual.

The Egyptian priest, for example, is called uibu, the washed one, or uibu totui, the clean one with both hands.

In alchemy, too, we know of the ablutio, when the pure white color emerges after the nigredo, the blackness.

The boy felt a pain of separation.

This pain felt in separation is not an unambiguous feeling, because one would like to, indeed would have to, separate from such an elfish being—this would be the quite appropriate, instinctive feeling of the dreamer.

At the same time, this pain of separation generates a half-lustful, half-world-weary feeling, and a wish to remain in this state.

In contrast to the previous dream of the pyramid, this dream absolutely corresponds to the scope of the boy's personal experiences.

Seen superficially, this is nothing but a very banal vision, explicable by the boy's personal unconscious, but the enrichment of the dream material should disabuse us of this assumption.

Despite its banality—"washing her hands in a toilet"—this dream reaches far down into the collective unconscious.

For one, it was shown that the girl in her elfish nature is an instinctual, preliminary stage of the anima; and this playful, elfish being does something very meaningful, symbolic, and ritualistic: she washes her hands, and she does so in a somewhat suspect place, in a forbidden place, for which we may substitute the unconscious here.

This place, where the lower functions of human life happen, is taboo.

What we have here is also a pair of opposites:

black–white; the haunted place where spirits and devils dwell, where black demons rise, on the one hand, and the light figure, the elf, who washes her hands with an ironic smile or in a gesture reminiscent of Pilate, on the other.

We now come to the interpretation of the dream.

To begin with, we have to ask why it recurred so often.

For one, the dream does not have a solution, and is dreamed again and again to demonstrate to the dreamer that he should finally deal with his anima.

This the dreamer does not do; he remains in his passivity, and this passivity gives us the key to understand the vision.

There can be no solution in this vision because the dreamer does not confront the elfish girl, his anima; thus, the archetype of the anima becomes autonomous.

What is fascinating in the elf—to fascinate derives from fascere actually becomes a decisive factor.

Metaphorically speaking, the oscillating, elusive, effortless quality turns into something beguiling, a lamia, a fiend, an empusa.

To stay in the picture: it turns into the succubus that sucks the marrow out of the young man's bones, or, to put it psychologically, the anima turns into an autonomous being that exercises

an absolutely dominating influence.

Professor Jung: The dream is of an approximately five-year-old boy.

It has recurred for a long period of time in one version or another, and the cause for these recurrences was always the motif of the separation pain.

This went on until about the thirtieth year.

Then something happened that we could have guessed already from the dream itself: he fell in love with a girl who absolutely resembled the dream figure.

This love affair dragged on for quite some time, up and down, back and forth, with great indecisiveness.

One moment he thought he should marry her, the next he shied away from this thought.

She was a fairly enigmatic girl, and he could never find out any actual details concerning her family and her background.

Eventually it all ended with a break-up after all.

He suffered greatly from this fascination, and the relationship gave him many a sleepless night.

She also caused him great difficulties with his parents.

This girl resembled the above-mentioned English type.

Such girls usually radiate something fairylike or elfish, that certain something that makes a man feel at a loss.

To characterize this type I'd like to tell you a story: A Danish pastor once went across the moor; there was only one path leading through it, and whoever deviated from it wouldddrown in the mud.

He had a long way to go across the country, because he had been called to a dying man.

When he was on his way back in the middle of the night, he faintly heard some music, and wondered: "What is this?"

Then he saw two little figures coming toward him on the moor, going where no human being would have been able to.

When they stood in front of him, he realized that they were elves.

They asked him who he was. He answered: "The pastor."

They asked what a pastor was. "Someone who has to pray with the people so that their

souls are saved."

They moaned that they had no souls, to which he replied that he could not help them; they would have to ask God to give them immortal souls.

He wanted to teach them how to pray and said to them: "Our Father which art in heaven . . ."

They said, however: "Our Father which art not in heaven . . . "—They simply could not repeat it otherwise. So he had to dismiss them again.

And that is why they never received immortal souls.

We have to imagine the girl in the dream as such an elfish being.

In contrast to the dream discussed in the previous session, this is not an image, but a vision; because a vision usually has a synthetic character and is a kind of composition.

Each part derives from the other, so that all of them together form a complete synthesis.

The present dream, however, is essentially composed of material drawn from experience, which stems from the most varied sources, and is not connected by inner evidence.

It does not follow at all from the character of the dream image that the girl necessarily had to be in the toilet.

We can distinguish three elements in this dream: first, the memory of this girl who historically is not linked with the toilet at all.

She had made a deep impression on the boy, and had perhaps for the first time aroused a certain feeling in him—the pain of separation.

This emotional situation is repeated in the dream: the dreamer does not approach the girl, but, if there is movement at all, this movement is nipped in the bud, and, therefore, he experiences the pain of separation.

The second element is the toilet with all its concomitant associations.

It is a place around which the erotic fantasies of the boy revolve.

This is quite normal, because the beginnings of sexuality lie in the cloacal area.

These two sources, the memory of the girl and the toilet, originally have nothing to do with each other, because the dreamer did not associate any sexual fantasies with this girl until he was an adult.

So we have to state that it was not the girl who was the object of his sexual fantasies, but the toilet.

It is very important, therefore, that these two elements appear together in the dream.

The third element is washing the hands.

The girl washes her hands because she has used the toilet.

This is a completely natural activity, appropriate for this place.

It shows that a functional relationship has been established between the anima and the toilet.

For the time being, we are not able to give more details about this, but instead will deal more closely at first with the dream.

The toilet is a very meaningful place, and I am glad we can once seize the opportunity to speak about it.

True, it is not a very savory subject, but it is of great importance to children.

That place is always haunted because the functions that are exercised there are the natural functions par excellence.

In every place where humans are natural, and can't help but be natural, the ancient natural demons are also still nearby.

It is quite understandable, therefore, that the toilet becomes the taboo place par excellence, in which obsessions, phobias, and a plethora of neurotic symptoms have their origins, because it is precisely the natural functions that are disturbed in the neurotic.

The fascination of this place is also immensely increased by the fact that the first beginnings of sexuality are linked to these functions.

Now, there is always a close relation between instinctual processes and the collective unconscious, which reaches deep down into our nature and offers a view, so to speak, of our primordial nature.

So we are completely justified in calling the toilet the collective unconscious, as Dr. Steiner has quite correctly interpreted.

Now we also understand that the anima, that enigmatic figure of the unconscious, just

like a spirit, a devil, or a fiend, is up to her mischief in exactly this place.

Are there other places where one is afraid of apparitions?

Participant: The cemetery.

Professor Jung: Yes, cemeteries are classic haunted places, because death also is part of the natural, irrevocable processes.

This is also the reason why dying is accompanied by fears and psychical phenomena.

There, too, nature simply forces its way, and we cannot avoid it, just as we can't avoid dealing with all the other natural bodily functions.

Do you know in which cases the dream language makes use of these processes?

Participant: In case of natural necessities.

Professor Jung: Yes, if we dream, for example, that we have to pass water in the company of other people, or that we have to get up immediately and go to that place.

This means that nature cannot be stopped. It must get out after all.

If, for instance, someone constantly avoids talking about certain things, about which he should talk, he will perhaps have such a dream sometime, in which he suddenly has to go to the toilet or something like that.

In alchemy, too, the toilet plays a not inconsiderable role, insofar as the prima materia or the lapis can also be found in the privies or in excrement.

Meyrink reports on one of his own alchemical experiments in the translation of a tract that has been attributed to Thomas Aquinas.

For this purpose he had bought an old privy, had it emptied, and put the base, the "peculiar juice," into an alchemical pot.

On this he applied a coat of clay and sealed it "hermetically"—obviously quite well, because when he slowly heated the pot over the fire, the lid of the pot all of a sudden blew up.

He claimed that a strange, yellowish matter had formed in it.

The experiment still did not convince him that one couldn't make gold out of the sediment of a sterquilinium after all!

When we study these things we shake our heads and think: there has to be something in it after all, if people are so fascinated by it unconsciously.

We have to consider the claim, therefore, that the prima materia, that earth of paradise, that primordial chaos, is hidden in the fecal matter, as a significant contribution to the psychology of this place.

In our dream the anima appears in the toilet, in precisely that taboo place. Is this alright? Does it fit?

Participant: No.

Participant: Perhaps it does after all, because the toilet represents the unconscious.

And the anima mediates between consciousness and the unconscious.

Professor Jung: But doesn't it strike you as extraordinary or strange that the anima appears in this of all places?

Participant: That's all right as it is, but it still seems to me that the anima belongs more in nature, while the toilet is like a distortion of nature, which gives the situation a moralistic aftertaste.

Professor Jung: Let us disregard the unpleasant and repulsive character of this place for the moment, and focus on the fact that it represents the unconscious.

We can then simply state that the anima is in the unconscious. Is that abnormal?

Participant: On the contrary, it is the place of creativity, where something is created.

Professor Jung: Yes, this is quite in order, or at least it can be in order, because the toilet isn't just "nothing but," but, on the other and, it also has the meaning of a creative place.

As a matter of fact, something is really created there. Children know this very well.

One of my children once stayed in the toilet for a long time.

When my wife asked: "What're you doing in there?" a voice answered: "The carriage and two ponies!"

You probably know the so-called Dukatenscheißer.

The relation between the absolutely worthless and the absolutely valuable is, as we already saw in the previous meeting, a basic idea in alchemy: it is the thesaurus thesaurorum, and at the same time the cheapest of all objects that you can find even in the street.

If we keep this in mind it is not surprising that we come across the anima in this place of creativity and of the unconscious, because the anima is a figure of the collective unconscious.

It is the soul image of a man, that inner personality that is compensatory to the

conscious attitude.

As long as it remains unconscious—as it usually does until the second half of life—it is experienced in projection only.

But how is it experienced by the child?

Participant: The child at first projects the soul image onto the mother.

Professor Jung: Yes, the mother is the female figure that plays the greatest role in the

lives of children.

Children project their unconscious onto her.

But as they are still completely living in the collective, they cannot experience the mother as real, but above all as an archetype, by which she gains that superhuman, fateful importance.

She can become the witch, the demon, the all-powerful, all of which she is not in reality; or also the all-loving and all-understanding mother.

In dreams she often appears as someone menacing and uncanny, as a ghost or some other monster.

Naturally, it may also be the case that projections of such archetypal images are facilitated by the psychical structure of the mother.

I remember the case of a mother driven by instincts, who could not understand her children at all.

She was infatuated with both her daughters, and the daughters adored her.

But at night they had terrible nightmares in which the mother appeared as a witch, a persecutor, or as an evil animal.

The younger girl once told her fourteen-year-old sister about it, who confessed

to having similar dreams of their mother.

Later it turned out that these dreams did not come out of the blue, but were in fact related to the mother’s psyche.

In menopause she fell ill with a depression with fugue states, in which she turned into the same wild animals the children had dreamed of!

She crawled on all fours and accused herself of being a wolf, a bear, and so on.

So the dreams of the children had been a reflection of the mother’s instinctuality, which she would have to realize.

The mother had been too much “up there,” and had played the role of saintly motherhood.

Her daughters had reinforced the mother’s attitude.

The depression was meant to bring her down to earth again.

But even if the dream figures were facilitated by the mother, we must not overlook that they belong to the archetypal world of the children; they are their own archetypes, and must not be taken away from them.

In the present it is not the mother, but a girl who appears.

Why is the anima shown as a girl here?

Participant: Because the anima already appears in connection with sexual fantasies.

Professor Jung: Exactly.

What consequences does the emergence of the sexual fantasies have for the relation of the boy to his mother?

Participant:

These sexual fantasies separate him from the mother, because he cannot approach her with them.

Professor Jung: Yes, otherwise incest would be the result.

But why can’t he simply have an incest fantasy? Why can’t we commit incest?

Participant: Perhaps the father prevents us from committing it?

Professor Jung: No, for one, the father isn’t always at home.

One could commit incest twenty times if one really wanted.

Incest is something quite doable, and it does happen.

But why should it not be committed? What is the reason?

Participant: There is the incest taboo, isn’t there?

Professor Jung: Of course.

Where does this incest taboo, which has been there for thousands of years, come from?

It cannot be observed, as such, in animals, but it exists in all kinds of variations in humans.

The main reason is a psychological one, because this is a highly symbolic matter.

If it were possible that a man could commit incest just like that, he’d have everything at his fingertips and would never leave his home. His initiative would be completely paralyzed, and a psychical incapability would be the result.

The primitive, of course, does not have such considerations.

His own nature stands in the way of incest.

The attraction of something new is so overwhelming that it will always chase him out of his cramped nest.

Primitive man created his marital laws and customs out of his inner needs, such as the marriage castes, the custom of abducting the women, and so on.

We can assume that in children, too, such instinctual forces are effective, so that they do not become involved in incest.

How does their sexuality normally develop?

Participant: It is transferred to a person who does not belong to the family.

Professor Jung: Yes, this also happens with our dreamer.

He had seen this girl in reality, she made a strong impression on him, and in the dream he then brought her up in connection with the toilet, with his cloacal, sexual fantasies.

This helped him circumnavigate the dangerous cliffs of incest.

This connection is only correlative, however, not interdependent.

The latter would have to be expressed by a movement toward the girl.

In the dream the boy feels only separation pain with regard to her, because his sexual fantasies are still attached to the toilet, and will remain split off from the girl for some

time to come. Why?

Participant: Because he is still attached to his mother.

Professor Jung: For such a child the mother is not real at all, as we have seen.

She is the bearer of the soul image, she is anima.

So we have to investigate the question why the boy splits off his sexuality on the basis of the psychology of the anima.

Participant: Perhaps another girl is the reason.

Professor Jung: No, these things pose many riddles.

I have to point out that we have to be very cautious in the case of little children, when we think in terms of the personality and try to find a rational explanation.

We must never forget that the infantile soul is no tabula rasa—this would be the greatest misconception—but we always have to keep a door open—to what?

Participant: To the collective unconscious.

Professor Jung: Yes, quite right.

This is also the reason why the anima does not unite with the cloacal fantasy.

Can you tell me why?

Participant: Perhaps the dreamer is too self-centered?

Professor Jung: He certainly is.

The toilet represents his autoerotic attitude. Like so many children, he is curious what adults do in the toilet, and this arouses distinct sexual feelings in him.

But this merely confirms that he got stuck in his cloacal fantasies and was not able to reunite them with the anima figure.

Participant: Would it have been alright for him to link the sexual fantasies with the girl?

Participant: No, because the anima is a figure of his soul.

Professor Jung: Yes, this girl has actually all the advantages of a soul image, and the noblest feelings have been associated with her.

So it was impossible for him to associate her with the other side—his anima image would have been soiled.

This is also the deeper reason for the anima to wash her hands.

She shows him that she cleanses herself of all impurity.

It is as if she said to him: “Your sexual fantasies are about unclean things, with which I don’t want to have anything to do.”

Naturally, this also throws some light on the dreamer’s sexuality.

We have to conclude from his behavior that the image of the anima is, a priori, such that it does not want to merge with the other side, that is, with his budding sexuality.

This actually causes the beginning of a split between the lower and the higher spheres in him.

He has to part with what is high and pure, and it is because of this separation pain that he remembered that dream.

Why is this separation necessary?

Participant: Because otherwise he would never be able to approach the dark side.

Professor Jung: What would happen if he could not separate from the girl?

He would for ever have remained the little boy in whom an image lingers on, and his instinctuality would remain completely undeveloped.

He has to be separated, therefore, from the anima image.

In the dream it is the anima herself who keeps the distance. She actively intervenes.

We must not conceive of the anima as a passive image that the dreamer could control as he wishes; she is autonomous to a great extent.

When she appears in the projection, she is usually extremely overpowering, and the man in question falls prey to her hook, line, and sinker.

Rider Haggard clearly saw this: “She that must be obeyed.”

The anima can be a terrible tyrant!—Pierre Benoit has also described this anima type in his Atlantide.

In a woman, the analogous figure is the animus, which can dominate her and completely

bring her to ruin.

The fatefulness of the soul image announces itself very early.

Whenever the anima figure appears in a boy’s dream we have to be careful, because she represents life as such: that which moves herself as well as the dreamer.

In the present dream, the anima washes her hands, which psychologically means that she doesn’t want to have anything to do with sexuality, but wants to preserve her purity.

This attitude of the anima has played a great role in the later life of the dreamer.

The ensuing split between sexuality and the anima is, by the way, frequently found

in men, and often manifests itself as a neglect of Eros, which is the essence of the anima.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function.

Men often think they can replace the relational function with reason.

They are proud that they don’t let themselves be controlled by affect, because this would be womanly, tantamount to weak.

No Eros, for God’s sake!

This lack is what women most complain of in marriage, and is what so disappoints them.

For what they seek in a man is the Eros, the capacity to relate.

This is exactly what is missing in our dreamer!

The anima withdraws; she does not want to mingle with the unclean place, does not want to enter into the instinctual turmoil.

But then this is a quite natural attitude for someone whose sexuality is still bound to the

cloacal sphere.

At this age it is not yet possible to have a different attitude; sexuality cannot but develop out of this cloacal sphere.

It is the place in which it originates, in which man is born. “Inter faeces et urinas nascimur,” as St. Augustine put it.

For the boy, sexuality belongs in this region, and he should not feel otherwise because then he would be in danger of becoming obsessed.

By what?

Participant: By the soul image.

Professor Jung: Yes, precisely by the anima.

And this would have the psychological consequence that he would remain the cute little

boy, tied to his mother’s apron strings, a nice kiddie who never gets into mischief, and to whom the mother says: “Promise that you will never hurt your mommy and kiss a girl.”

Then the little boy is a puppet on the anima’s strings.

This is the sweetness we have to renounce over and over again.

The result would be that sad, nice boy who is good for nothing, whose sexuality is repressed and therefore remains confined to the privy pit.

These are men who foolishly might be taken in by prostitutes, maybe even acquire syphilis. And why?

Because they didn’t notice anything and have never developed out of this toilet into the world.

Then they cannot distinguish between what is dirty and what is clean.

Doctors see all kinds of things in this respect.

Homosexuality plays a great role in these men, because a homosexual is identical with the anima, which brings about his aesthetic femininity, with all of the virtues of the feminine.

He sees a heterosexual relationship in the light of the aspect that exists within himself, which is that undeveloped sexuality—and acts accordingly.

I saw a typical case, a very refined, cultured, amiable adolescent, who was identical with his anima.

Of course he was affectionately attached to his mother, who had taken him on her lap too much when he was a child.

Unfortunately he agreed to undergo a treatment, lost his homosexuality, and wanted to be a “real man.”

But what did that get him into?

He fell for a terrible woman, a potential whore suffering from lues, who was afflicted with a bone syphilis in the nose, a syphilitic ozena, a “stinky nose,” that suppurated all the time.

This was the “toilet” alright, and this was the woman he married and had a child with, who then suffered from hereditary syphilis.

These terrible things could happen because this boy suddenly fell out of the perfumed atmosphere of the mother—she herself an anima child—and into his undeveloped toilet-manliness.

His wife reeked of the stench that had fascinated him.

It is part of the normal instinctual development of man that it begins in the cloacal sphere and has to pass through this dark valley.

The instinctual development is a development “per vias naturales.”

If it only concerns sexuality, however, without the inclusion of Eros, this will be the source of the most bitter disappointment in women.

Most men, however, are not aware of this.

So when the anima says in our dream: “I’m not coming with you,”

this means that the dreamer has to develop into the world.

Fortunately, he cannot give up the toilet fantasies, and fortunately he cannot transfer them onto the anima figure.

Unfortunately, he later succeeded in doing so, leading to bitter disappointment.

Life had to demonstrate to him that he must not transfer sexuality onto the anima.

In falling in love with the anima, he forcibly tried to circumvent the laws of development.

This was a concession to his mother complex.

He was not man enough to withstand seduction, partly due to the fact that he also had a father complex.

His father never allowed him to assert himself against him.

The father was too powerful and did not leave enough room for the son to develop into a man.

As a consequence, the latter was forced to that side of his feelings where he fell victim to his own weakness, and no longer had the strength to escape the anima.

A man proves his moral strength by running away from the image of his anima.

When he falls prey to the anima, he has lost a battle.

This is also the reason why most normal men flee the anima by marrying a woman who does not correspond to that type.

The constellation of this anima type always entails the risk of a concession to the mother complex, but it also brings about the danger that the anima itself will violate its bounds and come out of the unconscious to enter into the world.

The relational function with the unconscious must not be transformed into a relational function with the conscious world!

The anima must always establish the relation with the unconscious, even when the man begins to consciously experience it as a function.

If it tries to represent the relation to the world of consciousness, however, the person concerned will become effeminate.

Unfortunately, their insecure social status forces many men today to function via the anima, that is, to use the anima as a relational function with the environment.

An employee has to know about the whims of his boss, know what to say to him, and so has to acquire quite feminine traits.

Such a man has to become a nice “office sissy”!

This femininity is of no advantage to him, but secures his existence.

That’s the reason why so many men are so unconditionally enthusiastic about the war, because finally they can—“thank God!”—swear, hit, and be real men.

For how can one be a man in a pussyfooting, moralistic society?

Vice versa, the same is true for today's woman, who is often forced into an animus adaptation.

She would prefer to be feminine, and not to take possession of the world head first.

For the boy, the whole extent of the anima problem is hinted at in the dream, but of course his consciousness at that age is not capable of understanding the problem.

The dream image does evoke a certain feeling, however, leaving at least an emotional imprint: here my toilet fantasy and the attached sexuality, there the beautiful child

from whom I have to separate.

Let us return to the previous question: why this separation pain?

Why does his anima indicate from the very beginning: "Alas, I have to leave you?"

The moment he has discovered her, he has to leave her again. What is the reason?

Something must have happened before, something occurring entirely in the unconscious, which might provide the explanation for why he has to take leave from this figure.

Participant: He has the inner conviction that the anima is too grand.

Professor Jung: Yes, that's what I meant.

The first anima experience of the boy is a very high idea, something incomprehensibly grand and beautiful.

It is so beautiful that he just knows that he can only lose it.

It is like the farewell to paradise, that wonderful thing, just beginning, filled with the pain: it is lost!

This is connected with those golden memories, those prenatal images, which are still sensed by the hild.

The boy's separation pain shows that he is attached to those magical images, that he comes from that world which, however, he has to leave behind.

The dream shows him that now he has to choose the dirty path, just as eating dust comes after the loss of paradise.

It is outright dangerous to remain attached to this lost world, because in that case one refuses to get in touch with the earth—and will never be born.

Quite recently I met such an unborn man, who constantly had to dream of his own birth.

He had got stuck in his anima.

Such people give the impression of a strangely arrested development.

They cannot touch the world and take it into their hands—but if we want to live we have to take hold of it, and not be anxious about getting our hands dirty.

The world isn’t clean.

Our dreamer has the greatest difficulties imaginable in touching the world, because he has been fascinated by the anima over and over again.

This arrested his development and he became inefficient.

He couldn’t take the dream’s repeated warning to heart.

Participant: It is not clear to me why the girl is a collective figure.

Isn’t she rather a personal figure?

Professor Jung: Yes, it is a girl he knows.

However, she has certain traits of the Anglo-Saxon race and, therefore, represents a type that he will frequently come across in his later life.

This is crucial in this case.

Women, as it is, like to act a type, for instance, that of the coquette; in this respect, one woman is like another, they are interchangeable.

This is only possible, however, if it concerns the man’s anima, and not the woman as a personality.

Men with some insight into their eroticism can easily tell what their anima looks like.

The can say: this is she, and nobody else.

It is strange that there are not many kinds of anima in a man’s soul, but only one anima.

Women, on the other hand, have a multiplicity of animuses.

Often they appear in combination.

There is an excellent description in the book by H. G. Wells, Christina Alberta’s Father.

There a whole “court of old men” is concerned with the moral behavior of the young woman.

The same phenomenon is described in the occult literature.

Among the spirits of William James’s well-known medium, Mrs. Piper, there was a special group of controls, called the “Imperator group” by her.

The animus very often appears as a power animus. In contrast, the anima is essentially a unity, at least in a man whose development proceeds normally.

Such a man will get married and have sexual relations with his wife.

In addition, he will perhaps have the image of a woman whom he adores from a great distance.

If his quiet course of life is unsettled, whether by inexplicable mood swings or by external events, doubt about the past will arise.

He is thrown back onto himself, and has to try to solve the conflict within himself, meaning that he has to establish a relation to his unconscious, and this is only achieved if the anima becomes conscious.

The result of its becoming conscious is that distinctions are being made: the paradoxical and, as it were, completely amoral anima has to be split, because otherwise it would remain inexplicable and not comprehensible for consciousness.

Then it occurs that the man experiences the white and the black anima, the saint and the witch or the evil Circe.

The anima is an absolutely paradoxical being which, however, is basically always one and the same.

It is precisely her ambiguous nature that fascinates man, attracts him until he perishes, and that he has to escape.

Read the novels of Rider Haggard and you will get an impression of what the anima is.

Once he met her in South Africa; he was so impressed that he had to write a large number of books about her.

He accurately sensed that a supernatural being is concealed behind this phenomenon, and that it radiates that strange and powerful magic that also was effective in the

ancient goddesses.

These divine figures live on in the anima, with all their attributes of motherhood and pleasure, as well as with all their demonic features, their depravity and magnificence.

Participant: Does the anima remain the same throughout a man's whole life?

Professor Jung: No, the anima is by no means unchangeable.

If the individuation process sets in, for instance, the anima, too, is subject to a change.

She is a personification of the unconscious and consequently modifies her character when the conscious attitude changes.

Participant: Does this change of the anima coincide with the climacteric period, the age between thirty-six and forty?

Professor Jung: This is indeed so, or, I'd better say this would normally be the case, if only the transformation processes were uncomplicated.

In the primitives, these processes are made much more concrete, so that they can be read, so to speak. I'd like to tell you an example from the Indians.

A very bellicose chief dreamed in his fortieth year that he turned into a woman, and had to dress in women's clothes and eat their food—in our eyes an absolutely ridiculous transformation.

But he followed the dream's command and nonetheless remained as respected in his tribe as before, enjoying the reputation of being surrounded by magic.

It was a great dream, a dream of being called. Old men are considered sages by the primitives.

They are the guardians of the teachings of the tribe, of the great secrets that alone

make the existence of the tribe possible.

If this wisdom is lost, the tribe will dissolve.

Old Jews had a similar position. In the Old Testament it says: "Your old men shall dream dreams."

They had a wise anima who could open their inner ears.

You see what natural forms the inner transformation assumes in the primitives. In our own case, this is usually much more complicated, because we are no longer able to make the inner processes as concrete. The reason for this lies partly in the fact that the cultural process inhibits natural development, causing certain shifts.

This has the effect that we cannot live what we would have long lived already under primitive circumstances.

Thus a man of fifty or sixty may have to make up for what he should have experienced at the age of twenty-eight.

Then highly infantile things come to the fore in an unnatural way; these are, so to speak, worn out children's shoes—all this because conventions prevent a natural realization.

Then such belated developments happen.

As you can see it is difficult to lay down the general rule that this change is always linked to the turn of life, as it can also happen much later or not at all.

In the case of a highly civilized man in particular, it is possible that he goes on leading an absolutely abstract, unreal existence, and that the whole development takes place in the unconscious.

This nevertheless makes itself felt in consciousness, for example, in the form of a nervous breakdown or of depressive phases.

It can also have the effect that such a person goes under, becomes demoralized, a snivelling woman, full of resentment and with all the symptoms of "female logic."

He then is nothing but anima.

In creative persons we can observe changes in the form of their creative production during these phases.

Nietzsche, for instance, had the dramatic Zarathustra experience at the age of

thirty-eight, which stood in remarkable contrast to his previous intellectualistic manner.

True, it is hard to find the female element in Zarathustra, but if you read the work with a critical eye, you will discover the anima at the end.

This experience, however, led him into insanity.

All his anima eroticism is contained in the texts that were found in Turin by Overbeck, and were burned by Mrs. Foerster-Nietzsche because she found them too unsavory.

From a psychological viewpoint, it would have been extremely interesting to learn

something about his development in precisely this period.

The Gnostics already knew about the transformations of the anima.

In their writings we find a kind of development of the anima, from its most primitive stage up to wisdom.

The most primitive anima is Chawwa, the earth.

She is Eve, who represents the all-motherly and the receiving.

At this stage, the anima is still a purely sexual being, a kind of earth goddess in a nearly prehuman developmental form.

A further stage is Helen.

According to a Gnostic legend, Simon Magus discovered a girl in a brothel in Tyrus (Phoenicia), in whom he recognized a reincarnation of Helen of Troy, and whom he therefore named after her.

Helen of Troy was an adulteress and the lover of many a hero of those times.

She was actually the type of the “femme qui se fait suivre.”

The link between these two women is that both of them carry a light within them, regardless of their bad reputation.

Helen of Troy means beauty to the man, the Gnostic Helena ennoia (consciousness).

At this stage, man still experiences the anima as a collective figure, but a certain concentration on the one woman has already taken place.

This is a very human stage, partly conducive to cultural development.

The next stage of the anima is Mary, who was also an extraordinary person.

She was the lover of the Holy Spirit and so become the mother of God.

The humiliation by illegitimate motherhood is compensated by the symbolism of her being the mother of God.

Although this stage still bears human traits, it already points to the spiritual.

For the Gnostics, the highest developmental stage of the anima is Sophia.

She is one-half of the divine syzygy (Greek, “pair,” “yoked together”; conjunction and opposition of sun and moon).

She is the most spiritual form of the universal mother.

Any human or personal aspect has disappeared.

The anima as a friend or soror mystica has always played a great role in history.

In the cours d’amour of René d’Anjou she even takes precedence over the wife.

The term maîtresse actually means mistress or master.

In the Middle Ages, for example, the worship of the anima led to courtly love, in which the knight was committed to his lady and was at her service.

In later history we know of women such as Madame de Maintenon, Ninon de Lenclos, or

Madame de Guyon.

The latter was a woman of the highest spiritual eroticism and of a strangely deep wisdom.

She deserved being called a saint. It is no sign

of culture if a woman is only a daughter, or only a pregnant mother, or only a whore.

The primitives and also the apes do act out this onesidedness.

But should she become the femme inspiratrice, oscillating between goddess and whore, representing all the doubtfulness and diversity of life, the highest skills and the highest Eros are called for.

Such women are manifestations of a much more developed culture, and this was known in the Middle Ages and also in Greece in its heyday.

You know, of course, about Aspasia, the mistress of Pericles and of many cultured men of her time.

Participant: Is it a specific quality in a woman that makes such relationships possible at all?

Professor Jung: Many anima types have something masculine about them. But then, it is after all the soul image of a man.

It is probably the unconscious feminine side in man which, however, does not completely lack maleness.

That's why a man projects his anima onto a suitable woman who shows some male characteristics.

For then she can also be a friend; the relationship is not just a heterosexual experience, but also friendship, and this is very important.

Participant: But then we cannot say in general that it is a sign of strength if the man flees the anima.

Professor Jung: No, this only refers to the young man.

He has to flee this type, so that he may develop into the world. The real confrontation

with the anima is one of the problems of the second half of life.

What was right before now dies down; the former ideals are burned.

This is also how we have to understand Nietzsche's dictum of the revaluation of values:

man destroys the values of his youth and prepares his own descent.

1. Dream of a Seven-Year-Old Boy of a Dead Girl in the Water Presented by Mrs. A. Leuzinger

Text: I went to the lake to the steamboat jetty.

There two tree trunks were rammed into the ground to moor the ships.

I had already fished at this place.

When I looked into the water, I saw a schoolmate, on whom I had a bit of a crush, in the water.

She lay dead in the water. Her face was still completely fresh.

She was dressed in a red and white checkered apron.

When I kept on looking, I saw that her face disintegrated. It got criss-crossed with wide red cracks.

I didn't have an uncanny feeling at all, as I later had when I dreamed of corpses.

Mrs. Leuzinger: The dramatic structure of this dream is as follows: the beginning indicates the situation and the locale: the lake, at the steamboat jetty.

The persons are the dreamer and the girl in the water.

The exposition shows the dreamer's activity and the topic: earlier the topic had been fishing, now it is looking into the water.

The peripateia: the face disintegrates, there are wide red cracks in it.

The lysis is contained in the sentence: "I didn't have an uncanny feeling at all, as I later had when I dreamed of corpses."

The dream could also be divided into two halves or dream images: in the first part, the dreamer stands on the steamboat jetty, looking into the water.

In the second part, the focus shifts from the dreamer to the girl in the water; the dreamer becomes only an onlooker.

Some of the symbols, for example, the steamboat jetty and the girl, come from the dreamer's personal experience and state of consciousness.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams.

The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted.

In our dream there are already some indications of this experienced reality: the girl in the water is a schoolmate—the one he's got a bit of a crush on.

The steamboat jetty is a place known to the dreamer, where he had already gone fishing.

Seen from the perspective of consciousness, the steamboat jetty is a place that exerts a great attraction for boys at the age of seven or eight in their first school years; it has a touch of life in foreign countries and adventure, ships moor and cast off, fishermen cast out their lines or prepare their nets.

It is also possible to stand there oneself with a fishing pole and fish.

There are also other strange and exciting things in the water at the steamboat jetty: bicycles, old tires, things made of tin or iron, sometimes there are also dead fish at the bottom; in short, for an enterprising boy who seeks his first adventures, the steamboat jetty exerts a great attraction.

In the dream, the boy goes to the lake, to the water.

The lake or the water are among the most common symbols for the unconscious.

So I would just like to mention its two main aspects: first, the destructive quality of water—we can sink and drown in it; second, the aspect of healing and salvation, of transparency and spirituality, culminating in the rebirth out of water.

The dreamer approaches the water, but stays at or on the steamboat jetty, as can be deduced from the fishing.

The steamboat jetty has some similarity with the symbol of the bridge, with which we have dealt in detail in one of the previous children's dreams.

If the bridge stands for the continuity of consciousness, however, the steamboat jetty indicates a certain state of consciousness: while the bridge connects two sides, the steamboat jetty abruptly ends in empty space.

The only possible further connection is by boat, with which one can travel the waters, the unconscious depths.

The steamboat jetty that ends in empty space is like a still isolated fragment of consciousness, which could be flooded by a wave of the unconscious, just as the pier could be flooded in a storm by the waves of the lake.

The steamboat jetty is a much less secure place than the bridge; we also say: on shaky ground.

It is suspended between the sky and the water, one no longer has firm ground under one's feet, but stands above the water in a slightly elevated position.

It is a place in consciousness from which one can easily sink into the unconscious.

The steamboat jetty is a kind of link between the ground and the water.

All this leads to a kind of suspended situation, which beautifully illustrates the psychological situation of the dreamer.

A child at his age is indeed suspended between consciousness and the unconscious;

he does not yet have a firm foundation of consciousness.

The child is still rooted in the unconscious, just like the pilings of the pier that are rammed into the bottom of the lake.

What Professor Jung said about consciousness in the primitives is also true for children: their consciousness is still insecure and rests on shaky foundations; it is still childlike, having just emerged of the primordial waters.

A wave of the unconscious can easily run over it.

The dreamer is a contemplative onlooker, which is in perfect line with his uncertain, suspended situation.

The actual drama, the action, begins in the water, in the unconscious.

This time the dreamer does not fish, but looks down into the water, that is, he immerses himself in the unconscious, being attracted by the depths of his own unconscious.

Looking into the water is equivalent to going to oneself.

Professor Jung has elaborated on this process at length; let me quote the relevant passage here:

True, whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. . . . The meeting with oneself is, at first, the meeting with one's own shadow.

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well.

But one must learn to know oneself in order to know who one is.

For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below,

no here and no there, no mine and no thine, no good and no bad.

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. . . . Our concern with the unconscious has become a vital question, a question of spiritual being or non-being.

All those who have had an experience like that mentioned in the dream know that the treasure lies in the depths of the water and will try to salvage it.

As they must never forget who they are, they must on no account imperil their consciousness.

They will keep their standpoint firmly anchored to the earth, and will thus—to preserve the metaphor—become fishers who catch with hook and net what swims in the water. . . . Whoever looks into the water sees his own image, but behind it living creatures soon loom up; fishes, presumably, harmless dwellers of the deep—harmless, if only the lake were not haunted.

They are water-beings of a peculiar sort.

Sometimes a nixie gets into the fisherman's net, a female, half-human fish.

Nixies are entrancing creatures.

According to Grimm's Teutonic Mythology, the mermaid is a magical water creature that has much in common with wood nymphs, elves, water and fountain ghosts, Mrs. Holle, sea nymphs, virgins, and so on. As is shown in many fairy tales (of the water nixie, the nixie in the pond, the little mermaid, the beautiful Melusine, etc.), these are all creatures in need of salvation.

The nixies appear as they sit in the sun, comb their long hair, and with the upper part of their bodies—which is of great beauty—rise out of the water.

When they go ashore, they are dressed like human maidens; they can be recognized only by the wet hemlines of their skirts or the wet tails of their aprons.

Like the siren, the nixie draws the listening youth into the depths with her singing.

According to German fairy tales, children who fall into the well fall into the hands of the water nixie, and have to spin matted flax as in the fairy tale of Mrs. Holle.

But nixies also appear as helpful beings and accompany the drowned humans into

the home of the water nixie.

Characteristically, the nixie beguiles man with her singing, fascinates him with her beauty, renders him weak-willed, and pulls him down to her.

Something iridescent and seductive is inherent in the nixie, as was convincingly portrayed by Böcklin in his Mermaid of the Calm Sea.

Professor Jung defines the nixie in the Eranos Yearbook of 1934: “The nixie is a still-instinctual stage, a preliminary stage of a magical female being, which we call anima.”

This nixie-elf-anima represents the soul in its entirety, uniting the good and the bad; it is moving, iridescent like a butterfly.

The soul is a life-giving demon, and plays its elfish game beneath and above human existence.

So what the boy sees at the bottom of the lake, and what fascinates him so much that he loses himself in it, is his unconscious soul, his anima.

Before this sight he stands as if spellbound.

It would only be natural for him to try to rescue and pull this girl up to him, this girl who is his classmate and with whom he has an emotional bond, his “crush.”

But he remains as if paralyzed, unable to actively intervene—a motif often found in dreams.

Nevertheless, he registers the details of her appearance: the still fresh face and the red and white checkered apron.

The apron is a somewhat strange dress for the anima, who otherwise prefers ancient dresses.

Moreover, it is the girl’s school apron, a somewhat dowdy piece of clothing.

It is an exquisitely feminine piece of clothing, designed to protect one’s dress.

In popular superstition (according to the Handbook of German Superstition), the apron has various meanings: on working days it is worn as protection, on Sundays as an adornment.

The color of the apron is not without significance: in many regions girls, brides, wives, and widows are distinguished by the color of their aprons; in Upper Austria, bride and bridesmaids are dressed in white aprons as a sign of their innocence.

Very often the apron has a distinctly sexual meaning, as in the case of the “pubic cover,” called Skamskyte on the Swedish island of Öland.

The loss of the apron means loss of virginity; that’s why we talk of a “skirt chaser,” who is after the skirts like the devil.

The apron has become the attribute of the feminine as such.

Sometimes the apron has a protective and exorcizing function.

According to an Upper Austrian legend, the Holy Virgin catches the pilgrims who fell in

the Danube in her apron, so that only one soul is left for the devil who had made the whirl.

When people, and in particular little children, fall down somewhere without getting hurt, the Magyars say that they had fallen into the apron of the Virgin Mother; such an apron is called the “lap of the Virgin Mother.”

The apron is also the place of transformation: in fairy tales it often turns leaves and wood, which had been carried home in it, to pure gold.

In the apron of St. Elizabeth, the food for the poor turns into roses.

The apron is also the place where girls hide something.

I remind you of the dream of the little girl who rode on a lion and had the magic mirror hidden in the pocket of her apron.

On that occasion Professor Jung called the apron the region of the Muladhara, the dark

instinctual region, the lowest psychical center.

The Schürze [apron] is also a synonym of Schoß; in dialect we call the Schürze “d’Schoß.” Schoß—lap or womb—has a maternal meaning.

“To rest in the womb of the earth” is an expression we use for the earth as the Mother of All Living Beings.

So a maternal secret is hidden in the apron.

In summarizing, we can say that the apron has a protective and transforming meaning that refers to the female sex.

The color of the apron is also important in our dream; the girl wears a red and white checkered apron.

White and red are a pair of opposites.

The queen in “Little Snow-White” wants to have a child white as snow and red as blood. White symbolizes innocence, red instinct and passion. In alchemical symbolism, white means the feminine, the femina alba; red means the masculine, the servus rubeus.

In our discussion of Peucer, we came across a dream from antiquity in which the pair of opposites white/red appeared.

An old woman, a Sibyl, who kept the old religious sacrificial laws, had to be found between a yew (taxus), which has red berries, and a myrtle with its white blossoms.

The maternal secret lay hidden between the pair of opposites.

I think that the apron in our dream, checkered red and white, refers to something simi-

lar.

Checkered red and white means that the red and white lines intersect, so that the pair of opposites of male and female is united in these crossing lines, so that the opposites are united in a center.

In this unity there lies the secret of the maternal womb, in which all new life has its origin.

The dream continues: the girl, the classmate, lies dead in the water, but her face is still completely fresh.

Through the transparency of the water, the dreamer looks at the bottom of the lake, where the girl is lying like Snow-White in the glass coffin, of whom it is also said that after three days, “she still looked as if she were living, and still had her pretty red cheeks.”

But whereas Snow White lay in her coffin for a long time without decaying, in the dream there is a sudden change:

“When I kept on looking, I saw that her face disintegrated. It got crisscrossed with wide red cracks.”

Here something starts in the dream that Jung calls enantiodromia, the fact that the events take an opposite course. In the philosophy of Heraclitus, this term signifies the play of opposites in an action, the assumption that everything that exists will turn into its opposite.

What lives will become dead, what is dead will live, what is young will become old, the old young, what is awake will sleep, and what sleeps will awake.

The flow of creation and destruction never ends.

One moment the face of the girl was fresh and her colored apron glistened in the water, the next her face starts to disintegrate, and there are wide red cracks in it.

Disintegration is an eerie process.

Children generally dread these processes of decay and dying.

The cracks in the face remind us at first of old paintings with their cracks and tears; these, however, are wide red cracks, rather reminiscent of the stigmata of saints, which are linked to suffering and death.

The cracks, signs of disintegration and decomposition, bring the process of dying as it were to life and make it observable to us.

Dying means to pass from the living state into the dead state.

The dead body unites the opposites of life and death in itself.

In popular belief, the corpse still shows signs of life; there are still connections between

the living and the dead, which are only severed as the dead person undergoes several transitional stages.

In the Tibetan Book of the Dead, this transitional stage is expressed by the symbolic

forty-nine days, which is the period of time between death and rebirth.

It is significant that the greatest chance of salvation occurs in the direct process of dying.

So here we have to conceive of the dead body as the direct expression and the symbol of the magical transformational capacity of the soul, the anima.

This leads us to the actual meaning of the dream.

The steamboat jetty portrays the psychical situation of the dreamer.

Looking into the water is his approach toward the unconscious.

The figure of the girl on the bottom of the lake means that the dreamer's anima is entirely situated in the unconscious.

The attribute of the apron signifies that, with regard to the figure of the girl, the emphasis lies on instinctuality and sexuality.

This is also the reason why the anima has been separated from the mother and transferred onto the classmate.

As Jung has explained in the definitions in Psychological Types, the soul, our inner attitude, is represented in the unconscious by certain persons who show the characteristics that are commensurate with the soul.

The character of the soul would in general complement the outer character and contain all those attributes missing in the conscious attitude.

In his consciousness the dreamer has "a bit of a crush" on the girl, thus something entranced and ethereal; the unconscious, however, shows him exactly the instinctual, sexual side of this figure.

Jung says that the personification of the anima (here represented by the classmate) psychologically always denotes a relative autonomy of the personified content.

Such a content spontaneously either reproduces itself or withdraws from consciousness.

Such a split may develop if the ego and a certain complex are incompatible.

Experience shows that this split often occurs between the ego and the sexual complex.

In the case of a seven- to eight-year-old boy, this will probably not concern a repressed content; the boy was not yet consciously aware of the content at all, and the content now confronts him for the first time in a different form, the form of the anima.

The present dream could be seen as complementary, because it stresses the other side.

The dream brings to light a very specific aspect of the unconscious, the instinctual character of this anima—in this sense it is probably a direct expression of the opposition between the dreamer's ego and his instinctual nature.

The anima makes the dreamer look down into the water, where the unconscious reigns, and where human consciousness wanes like the notion of time in the realm of the water spirits and nixies.

Here a natural process—dying—takes place; viewing it in this light, we could also characterize this dream as a process in which something is partially brought into consciousness, as the nixie/anima is hidden wisdom and secret knowledge.

One moment the girl, with her fresh face and the red and white checkered apron, has all the attributes of freshness and liveliness; the next she turns into a corpse and disintegrates and decays.

This dying is not a completed process, however, but a transition and a transformation,

and also includes the possibility of a rebirth.

This is why the nixie/anima of the dream also has the aspects of life and transformation; her element, the water, is at the same time the element of rebirth.

The disintegration and death of the anima demonstrates that what had been valid before—the old still-infantile position—is now dying to be changed into something new.

The dream represents the tensions between the opposites of above and below—between the dreamer's ego, which stands above on the steamboat jetty in a somewhat insecure and precarious state and is threatened by the danger of the unconscious, and the anima, which haunts the bottom of the lake and leads her own spectral life there.

By looking into the depths and approaching himself, the dreamer has probably chosen the right path, although, like so many heroes in fairy tales, he stops halfway, entranced by the all-powerful anima.

When he says of his dream: "I didn't have an uncanny feeling at all," he obviously sees the process of dying as something natural and inevitable.

For the time being, he remains observant and assimilating in his attitude, and does not interfere.

His problem, in all likelihood the confrontation of his ego with his instinctual nature, as it is represented by the anima, is actually not tackled and solved, so the later dreams of corpses are much more threatening.

Professor Jung: In the paper we have heard about interesting mythological parallels to the single symbols.

The real message of the dream, however, seems not to have become entirely clear yet in my view.

What might the message of the dream be?

Participant: The boy is told that his little friend is dead.

Professor Jung: At least you have to say: “Well, something has happened.”

You have to imagine the situation: the boy has a crush on somebody.

He has the first presentiments of tender feelings, and now he discovers his little friend dead in the water.

This should actually frighten him, and the astonishing thing is that this is not so.

Isn’t it a bit suspicious when he states that it made no impression on him, because especially when they were scared shitless, boys usually say: “Oh, that was really nothing.”—But the dream shows us that a little drama actually happened, and that the girl lies half-rotten in the later.

What does that mean?

You’d best approach this dream with as little prejudgment as possible, and ask yourselves: what does the dream tell?

What it says is: wherever you may go fishing, you will discover that the girl whom you love is lying dead in the water.

That is the message, but how do we interpret it? The dream is like nature: it puts a bug in your ear, but you just dismiss it—“Yuck, that’s a bug!”

And you forget how complicated this actually is.

Just try once and exhaust all the secrets of a bug!

We will never understand this secret of life and this cosmos, it is much too complicated, and the same is true for dreams.

They fall like nuts from the tree of life, and yet they are so hard to crack.

So in order to understand the meaning of this seemingly simple message, at first we have to take a look at each detail.

Let us begin with the locale of the events.

The steamboat jetty connects the firm ground with the water.

The former is the place where we feel that we are standing on firm ground, and where we can see and breathe.

The fact that the boy is on the steamboat jetty in the dream means that he approaches the border between consciousness and unconsciousness.

What does this mean for the dreamer in reality?

We have to keep it very simple and stick to the image: he is on the land and comes to the brink of a large lake or the sea.

What will happen if he keeps on going?

Participant: But he can't go further.

Professor Jung: Well, but if he went further anyway?

Participant: He'd come into a new world.

Professor Jung: You call that a new world when someone falls into the water?

He comes into the beyond.

There is a danger, and therefore the dream says: here you're coming to the edge, to an end.

Now it's getting hot and you'll have to be very careful.

Here the risk begins, the uncertain element of water.

This is the first statement in the dream.

But then he stands on a jetty on which steamboats can land, which adds a new twist to the situation: it contains the possibility of leaving, of traveling the unsafe waters and of cruising the lake.

This is the primordial image of the courageous venture.

For the dreamer this implies that he must do something.

He has come to the edge of the steamboat jetty, in other words, to the edge of his consciousness; just as we say that we are on the "brink" of something.

At that very moment, what was common and usual ceases and an adventure starts.

What has he done so far?

Participant: He went fishing.

Professor Jung: And what does this mean for a little boy?

Participant: He hauls out images of the unconscious.

Professor Jung: At this age, fishing is more like a game, it is a game and nothing professional.

Up to that moment he has played with it, and in doing so has hauled out various objects, various possibilities, from those vague and indefinite regions.

Fishing, and also hunting, are old symbols of a more or less playful involvement with adventure.

This continues until it gets serious.

Do you possibly know an example where hunting went wrong and became serious?

Participant: The story of St. Hubert.

Professor Jung: Yes, this gives you an idea.

It is the story of a hunter who on a Sunday sees a white stag, which he wants to bag by all means.

All of a sudden he perceives a shining crucifix between its antlers.

This is a prey he hasn't dreamed of: it is the Holy Spirit itself whom he meets in the forest.

The same story is told of St. Eustace, another Hubert, so to speak.

Many people interact playfully with their unconscious.

They are like fishermen who daily fish in the unconscious and even "nourish" themselves on it: they take all kinds of good and evil things from the treasure of the unconscious, they can have a cultured conversation about them, can philosophize this or that and even write newspaper articles about them.

One day, however, it happens that they catch a golden fish, just as in fairy tales.

What can that mean?

Participant: It could be the anima.

Professor Jung: Yes, it's the old story of the nixie or the mermaid who gets caught in his net. It is the being that has no soul and therefore strives after it.

And that’s where the problem begins.

In the dream, too, the boy’s fishing is a playful occupation with something of which he is not yet aware that this is an adventure and involves danger.

At this moment the dream tells him: “Attention!

Today you won’t catch any fish, today you will see something for a change, something wonderful.”

What can we see in the water that is so fascinating?

Participant: We can see ourselves.

Participant: When we look into the water we see our own images.

Professor Jung: In hydromancy, for instance, a dark bowl filled with water is used, as is still today the custom in India.

Little boys have to look into a water bowl, whereupon they fall into a trance and report

what they see.

A similar fascination can be observed in looking into a crystal.

There is a parallel to this self-mirroring, the strange vision in the Gnostic myth of nous and physis.

Nous is the divine spirit that comes from above and looks down into the mirror of physis.

He sees his own wonderful picture in it; at that moment physis clasps him and does not let him go, he is captured in her.

The physis is like the mirror of the water, into which he looks.

She is the waters with the thousand arms, the danger of the unconscious.

Now our dreamer does not see his own mirror image in the water, but the girl on whom

he has a crush.

With that the water reveals its secret; the girl is the physis that wants to pull him down with a thousand arms.

But the girl is dressed in a very rustic apron. What kind of apron is this?

Participant: A cooking apron.

Professor Jung: Yes, the cook at home probably has such an apron.

But why does the girl wear the apron of the cook and not, say, of the mother?

What is the cook in contrast to the mother?

Participant: She is the counter mother and subordinate to her.

Professor Jung: Yes, she is the one at whom the boy's affection is directed.

She secretly gives him the forbidden candy that the mother wouldn't give him.

As Wilhelm Busch has put it: "Each young laddie will get hooked on the beautiful kitchen cook."

The cook is a subordinate woman who can on certain occasions perfectly correspond to the anima.

The cook also prepares the food in the kitchen, and this is the place where everything is prepared in mysterious ways.

It is the uterus, the place of coming into being, which is often brought into connection with cooking, baking, or roasting in folkloric tradition.

Just think of the oven or the cooking pot in which the little children are made!

So the cook is a maternal figure, who can represent the anima figure to the boy at a certain age.

At our last meeting we saw that the mother is the bearer of the soul image.

Normally she remains so until the beginnings of sexuality make themselves felt, and the boy has to go down a step.

Then he will often go into the kitchen, because there he finds something more appropriate, something which corresponds to his level of relationship.

He finds it easier to deal with the cook than with the mother, because there is no incest barrier.

As a result, however, the mother is more and more elevated, until she rises into heaven, so to speak.

But the boy also looks for someone less difficult to deal with—no education, for God's sake!

It is extremely convenient for the boy to be spoiled, but not educated, by a woman.

That’s why boys get so easily attached to the kitchen personnel; the kitchen is le lieu de raccrochage for them.

Later, of course, it is the school; there are female classmates among whom one can find a suitable one.

The figure in the water was also a little schoolgirl who, moreover, wore the kitchen apron as a distinction.

With the apron she also possesses the whole secret hidden behind it.

But the child is dead.

We might therefore say that this whole hopeful development breaks off.

What does this mean?

Participant: It is like in the previous dream: the dreamer has to separate from the anima.

Professor Jung: Of course, it’s exactly the same here.

The previous dream gives us the key to this dream.

In both cases, the dream is about the farewell to the anima.

In the previous dream, the dreamer had to separate from the anima he met in the toilet.

This is even farther down than in this dream, which is about the kitchen.

From a certain, perhaps more liberal, viewpoint we could consider this development of such an anima relation as something desirable.

Exactly this development is stopped, however, and a strangely longing atmosphere ensues.

The image of the dead girl seems to tell him: “The sweetest dream of your life” is lying down there and is shattered.

The girl wears that mysterious kitchen apron, checkered white and red. Mrs. Leuzinger has rightly traced the meaning of these two colors.

Red and white are a union of opposites.

Among others, they are the symbol of the medieval mystical marriage, which represents a union of these two, of the white and the red.

There are alchemical tracts in which this union takes place in the depths of the water, for example, in the Visio Arislei.

There the couple, Thabritius and Beya (that is, the red slave and Albeida, the white one), are locked into a triple glass house on the bottom of the sea.

It is terribly hot, and they sweat profusely.

This is done with the help of Arisleus, the ancient natural philosopher (Arisleus is Archelaos, the disciple of Anaxagoras), and his companions, who are also locked in the glass house.

They have to bring the couple to life again.

The philosophers describe consciousness, which activates the latent opposites in the unconscious and leads them toward the mystical union.

As a place of rebirth, the glass house is a symbol of the uterus.

To understand the colors white and red, we also have to take into account something else: they are also the colors of the underworld, as we know from the so-called Apocalypse of Peter.

In the Mabinogion, there are white dogs with red noses and eyes in the underworld.

Just like the uterus, the underworld is also a symbol of the unconscious.

Both indicate a state of unconsciousness that, however, simultaneously represents a potential state—in utero—before birth.

The dichotomy of the two colors is contained in yet another detail in the dream, namely, in the peculiar disintegration of the corpse, in which red cracks appear.

This is a very graphic image: the white skin dissolves, and the red flesh appears.

We might say that the whole girl herself becomes that apron, representing the dissolution of the opposites.

She returns to the state of dissolution and is now herself like a white and red being of the underworld.

This process of decay also occurs in alchemy, where putrefactio leads to rebirth.

Putrefaction is linked to nigredo, blackness; like the darkness of the underworld, it is a state of complete unconsciousness.

If we apply this to the dream, we could say that the girl simply dissolves into the unconscious.

This seems to be a negative ending but, quite to the contrary, this end means something positive: it is only by this that the dreamer can sepduring the intercourse, and dissolves into atoms in her body.

Separate from the attachment to the anima.  Why did he have to have such a dream?

Participant: Because he was in danger of being possessed by the anima.

Professor Jung: What would that have meant for him?

Participant: He would have got stuck in the anima image and he would not have developed into the world.

Professor Jung: From what does the boy suffer so that he has to receive this message?—It is a mother complex; he is still much too attached to the image of the “mother.”

This is a typical dream of a boy with a mother complex. It could lead to the strongest anima possession.

The more somebody clings to the “mother,” the more dependent he is on the processes going on in his unconscious, the stronger their archetypal power and their demonic power will become.

In girls something analogous happens.

In their case, however, it is the father who can become such a demonic power, while the mother plays a different, although not unimportant, role.

For a woman the mother is not the anima—for the anima is always the object of longing

desire—but actually the sexual organ, the uterus. In the case of a negative mother complex in a woman, there often are various disturbances of the sexual function, for instance, menstrual disorders and similar disturbances.

In our dream there is too much of the mother in the anima.

The boy has “too much mother.”

For him to be able to distance himself from the “mother,” the dream has to tell him:

Now you’re coming to the edge.

Now comes the adventure of life, with which you have just played so far.

Now it could be expected that this would cause him great pain.

But we should not be surprised that this is allegedly not so; as we have already remarked, many boys won’t admit—God forbid!—that they were impressed by something.

Participant: But if the mother is meant, why does the classmate appear in the dream?

Professor Jung: This is due to his age. I have shown you how the anima gradually becomes this classmate.

For certain reasons, the mother can no longer represent the anima figure; the cook takes her place, or any other female being wearing an apron, thus also that girl.

As a representative of the mother, she has to die.

And this is desirable.

If it were not for that apron, that ridiculous detail, we might well doubt whether this lysis is desirable.

Then we could ask ourselves, if it hadn't been preferable that the boy had fallen into love with this little girl after all, and if it weren't sad and alarming that such a normal expression of love had been cut off.

This would truly be a problem—if the girl did not wear this apron!

The apron reveals the secret connections, reaching to the mother via the cook.

Obviously, the girl is his anima, and this constitutes the difference from a normal relationship.

An anima relationship is never a normal relationship, but always something fantastical.

A man sees his female face in the anima, and that is dangerous; the anima transforms everything it touches.

Wherever it is active, it visualizes one's own image, a man's own image, and this is his female being, an invisible minority that he carries inside himself.

1. **Dream of a Three-Year-Old Girl of Jack Frost Presented by Dr. Waller**

Text: Jack Frost is coming. She is scared. He pinches her everywhere in the belly.

She awakens and realizes that she has pinched herself.

Professor Jung: This dream is connected to early masturbation, which already started at the age of three, but then stopped again soon afterward.

The dream was dreamed by a three-year-old girl and is the earliest to be remembered.

There are some medical questions involved.

The dreamer has a strong hereditary taint. An aunt suffered from schizophrenia.

Her own psychosis remained latent for many years, and first surfaced in the form of a severe obsessional neurosis.

An obsessional neurosis is one of the most distinct phenomena of dissociation we know of.

It can mean a complete split of the personality, in which one part wishes as passionately to stay healthy as the other wishes to remain ill.

The dramatic structure of the dream has been described quite correctly, but the question of the lysis has not yet been cleared up.

Can we speak of a lysis here?

Participant: Perhaps it lies in the fact that the dreamer wakes up from pinching herself.

Professor Jung: No, because this no longer belongs to the dream action.

Participant: Is it the anxiety the child feels?

Professor Jung: No, because this would mean the exact opposite of a lysis.

The final thing the dream expresses is just anxiety, and surely anxiety can’t represent the solution of the problem.

Moreover, it is nothing extraordinary to wake up from a dream in a state of anxiety.

Many anxiety dreams can have an actual lysis; often, however, it is only hinted at, for instance, if in the dream we know that it is an anxiety dream.

But sometimes the lysis is completely missing, and this is the case in this dream.

Do you remember what we said about dreams without a lysis?

Participant: They point to an unfavorable prognosis.

Professor Jung: Yes, but we must not generalize this.

Not every dream without a lysis has an unfavorable prognosis, for instance, if the danger does not reach you in the dream, or if there is something like a comforting allusion.

But why do we have to suspect an unfavorable prognosis here, after all?

Participant: It is a dream from earliest childhood.

Professor Jung: Yes, and it has been remembered throughout her whole life.

If such an important dream has no lysis, we will have to be attentive, because then a vital problem of the dreamer has found no solution.

Naturally, a dream without a lysis always gives an unsatisfactory impression, particularly if it is of a catastrophic character.

When we hear such a dream, we are actually frightened and would like to maintain silence.

In the last seminar on children's dreams we discussed two such dreams, and I also told you about two catastrophic dreams of a fifteen-year-old girl that ended without lysis.

In all these dreams, the climax, the catastrophe, coincided with the end.

In addition, the present dream seems rather unremarkable, and such meager dreams often have an unfavorable prognosis.

But we must not avoid such examples, because they do happen in reality.

When you ask: "What kind of a lousy dream is this?" you have already noticed something important.

Then, however, you have to go on asking: "Why is this so?"

Only if we take the simplest things seriously will we have the key to wisdom.

A dream is like a piece of nature, and of course we have to react to it.

So we may well swear now and then and say: "Such a piece of shit of a dream. That's really pathetically poor; such poverty is enormously saddening."

We have to let this poverty of nature affect us. Dreams are not always full of fancy details.

If a rich fantasy had blossomed, we could say: "All hell broke loose."

Here nothing broke loose, which confirms the unfavorable prognosis.

The dream contains hardly any possibility of appropriately reacting to it.

It is much too meager compared to its importance.

The figure of Jack Frost appears in the dream.

He is a figure from English folklore, and there are similar figures in German popular belief.

There is St. Nicholas, the icily gray and cold one; he is the old man symbolizing the beginning of winter.

St. Nicholas, however, is a benevolent figure. Why?

Participant: He's like the Erinyes, who are evil and benevolent at the same time.

Professor Jung: Yes, often a good name stands for an evil cause.

Participant: St. Nicholas is also split into two figures.

He usually is accompanied by Knecht Ruprecht, who represents the devil.

He comes with a rod and a sack, in which there are the children he has already taken.

Professor Jung: Where does he carry the bad children?

Participant: Into the forest.

Professor Jung: Yes, into the forest. And what happens there? What is the forest?

Participant: It is a dark place, full of dangers.

Professor Jung: You know the saying "To hell with him!"

This means that the devil takes you to the place of darkness and terror, actually to the place of the dead.

St. Nicholas, too, takes the children to the place of darkness.

As the gray one, who appears at the beginning of December, he is also death, who takes man into the world beyond.

He is a kind of judge of the dead, who punishes the bad and rewards the good, similar to Osiris, the judge of the underworld.

So a very serious meaning is concealed behind the figure of St. Nicholas.

Jack Frost corresponds to St. Nicholas, although he is much less incorporated into folkloric culture.

He, too, appears at the beginning of winter and represents coldness, which implies a memento mori.

A white ghost, he seems to be covered by the shroud of snow. What does Jack Frost in our dream signify?

Participant: Death wants to get to the dreamer.

Professor Jung: Yes, it is not yet spring, and winter is here already.

Participant: Do we have to see the figure of Jack Frost in such a negative light? If he wants to take the dreamer into the forest, this might perhaps only mean a state of introversion, out of which a new content could arise.

Professor Jung: Such an optimistic interpretation is not appropriate here.

We must not forget that the dream has no lysis, and that it is extremely meager.

It is impossible to conceive of the figure of Jack Frost, therefore, as positive.

Even if the Samichlaus appeared in his place, it would be misleading to think of a joyous children's party or any other merry event.

We have to try to grasp Jack Frost in his ominous meaning, as the one who freezes all life.

We also have to stick to the dream, in which the child does not experience joy, but fear of the ghost of coldness.

And this figure touches her!

Participant: This increases the negative effect of this figure. It is similar to the Erlking.

Professor Jung: Yes, the Erlking is also such a ghost.

In Goethe's poem the increasing anxiety of the child is beautifully expressed, until the moment where he says:

"Dear father, oh father, he seizes my arm! The Erlking, father, has done me harm!"

Then the child dies.

Participant: It also seems very dangerous to me that Jack Frost touches the girl on her belly.

Professor Jung: Yes, the belly is the kitchen, the stove, radiating warmth.

In the belly we are sheltered as long as we are embryos.

If we are cold, we'd like to crawl into our own belly to warm up.

This place of warmth is also the origin and the center of all life; this is expressed in the word "liver," the main organ in the abdomen.

It is "the liver," he who lives.

Participant: Can we see from the dream if this is about a psychical or physical death?

Professor Jung: This is not easy to see.

Let us assume that the child told this dream at the age of ten, that is, at a time when there was no

visible sign of a neurosis yet. In this case, I would really have been in doubt whether it referred to a physical or a spiritual death.

I would have been able to say only that the dream indicated something extremely alarming, but I would not have been able to decide if this would later lead to an obsessional neurosis, to a psychosis, or to suicide.

But then the dreamer took her own life at the age of thirty-six in a mental institution!

The psychosis began with extreme anxiety states that intensified until the fatal end.

The dream does contain a detail that could point to the suicide.

She herself intervened in her life with a cold hand.

Participant: Was this the reason why she escaped into masturbation? Was it an attempt to keep herself warm?

Professor Jung: Yes, for her it was a defensive move, an apotropaic magic, a stress on life in aspectu mortis, just as people may become sexually aroused when they are in mortal danger or confronted with hopeless, life-threatening situations.

There was ample evidence of this desperate eroticism in the earthquake at Messina.

It is as if the life instinct asserted itself, and as if life tried to affirm itself in a quand-même.

So, you see, the dream is very tragic. I would not hesitate to make a connection between the fact that the dreamer pinched herself and the suicidal outcome. Any more questions?

Participant: You mentioned that the dreamer at first fell ill with an obsessional neurosis, which masked a latent psychosis. How did the psychosis become manifest?

Professor Jung: Behind each classical obsessional neurosis a psychosis is hidden.

In the dreamer the mental illness broke out when the voices began to become audible.

From then on the process could not be arrested by anything.

Participant: Doesn’t emotion also originate in the belly?

Professor Jung: Yes, of course, it is the seat of the solar plexus, where the psychical and

the physical are still one.

But you must not conceive of the belly as too complicated. It is merely the center of warmth, the seat of life.

Because the psychical and the physical are still one in it, it is hard to tell if it was a physical or a psychical illness that prematurely destroyed the dreamer.

The unconscious actually does not seem to care one way or the other.

Moreover, the unconscious has a different relation to death than we ourselves have.

For example, it is very surprising in which way dreams anticipate death.

Often this does not happen the way we look at death, but in a completely different manner.

You will find something analogous in astrology or also in chiromancy and other ancient "mancies," in which the indications for death are also very questionable.

It is as if death was something other than what we think.

That is, approximately, how we could put it. It might be linked to the fact that the unconscious has a different relation to time than we have.

In the unconscious there exist, so to speak, an elastic space and an elastic time.

It seems as if these deeper layers of the psyche were characterized by particularly strange features, and this, of course, is also expressed in dreams.

So I would not have dared to predict from the dream's character if a physical or psychical death was implied.

Participant: Wouldn't it have helped the dreamer if she had later gone to a female analyst? What she missed was probably primitive, vital warmth.

Perhaps she never received enough maternal love; moreover, the dream expresses a very negative attitude toward men.

Professor Jung: If we are dealing, as in this dream, with such deep-reaching and life-threatening affairs, the sex is no longer of importance.

In these cases, a physical force has to intervene, a force that pulls the person out of the predicament and saves her from drowning, so to speak.

These fine details no longer play a role, and it doesn't make any difference at all if it is a man or a woman who tries to come to the rescue.

1. **Dream of a Ten-Year-Old Girl of a Transparent Mouse Presented by Cornelia Brunner**

Text: The Transparent Mouse. In the dream I imagined a mouse; once worms came into it, and the mouse turned gray, then snakes, and it turned red, then fish, and it turned blue, then people, and it turned into a human being itself.

That's how all men and women develop.

Mrs. Brunner: This is an extraordinary dream, seemingly childlike at the beginning, and then purely archetypal.

The details, seen for themselves, could be based on day residues; the context and the structure, however, do not correspond to any experience of the outer world, but, down to the last detail, to experiences of the inner world.

This "development of man" cannot be the phylogenetic development, because the sequence—mouse, worms, snakes, fish—does not correspond to the biological line of development.

Biologically speaking, the fish would have to appear before the snakes, and the mouse afterward.

Let us try to structure the dream:

Locale: In a world of envisaged images.

Time: Once (as in fairy tales, "once upon a time," thus again in the realm of the prenatal imaginary world).

Dramatis personae: Mouse, worms, snakes, fish, humans, one human being.

Exposition: "In the dream I imagined a mouse."

Peripateia: Animals and people enter into the mouse.

Lysis: The transformation of the mouse.

Final realization: "That's how all men and women develop."

So it actually is a drama in four acts, with a prologue and an epilogue.

I will now provide the amplifications to each single dream phase, and then try in each case to deduce the meaning of the respective dream part.

Regarding the fourth act, in which the dream deals with man, I will be very brief, but instead provide a few parallels to the whole of the dream, by which the meaning of "man" will be circumscribed.

The girl gave the dream the title "The Transparent Mouse."

This mouse awakens a special emotion in us.

Mouse is a highly suggestive name for a little girl.

Many mothers involuntarily use this term of endearment.

It seems to me that this is a name for a certain kind of child.

Mouse suggests the image of delicate, gray little fur, of a dainty, swift little creature, which scurries past before disappearing into a corner again, of a friendly, warm, and lovable being, shy toward strangers.

That’s how I imagine the little dreamer.

Now to the amplifications: Brehm calls the mouse the most faithful companion of man, which follows him to the farthest north and to the highest Alpine huts.

He describes it as charming, amiable, also curious, crafty, and very skillful.

It runs, jumps, and climbs even on a blade of grass.

It can even run on two legs like a human.

It is very fertile; each year it gives birth to about thirty young, and a newborn female casts its young already after forty-two days.

Young mice are extremely small and nearly transparent, says Brehm.

According to Schrader, the word mouse is derived from an ancient Indian word, mush, which means “to steal.”

Vice versa, mausen means “to nick” in our dialect.

As to the mythology: it says in the Handbook of German Superstition that dwarfs and elves often turn into mice or slip into mouseholes.

Earth-, mountain-, and house spirits help man in the form of mice, and guard treasures.

Bewitched virgins or wise women sometimes appear as mice.

The transformation into a mouse is often a punishment, for instance, because of a fondness for sweet things.

Peucer saw the devil in the form of a mouse, running back and forth underneath a woman’s skin. Witches try to escape from the fire by turning into mice.

While the girl witch is dancing with Faust on the Brocken, a little red mouse jumps out of her mouth.

Innocent children's souls and the souls of the just appear as white mice, those of the godless as red ones.

The souls of unborn children, too, appear as white mice.

There is a very widespread notion that the soul leaves the human body during sleep in the form of a mouse, sometimes to quench its thirst, sometimes to cause nightmares in people, animals, and trees—in that case, it is usually the soul of a girl.

If the mouse does not return, the girl will die.

To whistle after mice means to lure the souls into the afterworld. Mice are often signs of death.

Gray and black mice generally indicate disaster.

They spread the Black Death and other diseases.

The white mouse appears as a fever demon but, on the other hand, also attracts fever.

It is said that mice are created out of earth or putrefaction, or are made by witches.

Because of their gray color they are seen as tempest animals, coming from the clouds or the fog, or being brought by the wind.

The Teutons, Greeks, and Romans named the muscle after the mouse—mus.

The uterus is called mouse sometimes.

There are also etymological links between mouse and girl.

Now let me try to interpret: the mouse is a soul animal, an image of the psychical reality that is difficult to grasp (it disappears into holes).

It is a form of the soul closely connected with muscle, flesh, body, sexuality and fertility, and the devil.

This is probably the reason for the extraordinary fear and excitement it arouses in many women.

As a transparent mouse, it has obviously just been born, something still very little and clumsy.

Let me also give you the amplifications to "transparency."

When we talked about the glass house on the pyramid, Professor Jung mentioned that transparency would be the expression of a spiritual being, of a disembodied, spiritual existence, of the subtle body in a still unmaterialized state.

In India, the subtle body is represented by the lingam, the phallus symbol.

Thus the mouse, in its meaning as a uterus, is also an analogous female symbol

of the subtle body.

We may probably interpret the transparent mouse, therefore, as the subtle body of the dreamer.

The girl sees her own, still hardly born soul. Transparent brings to mind glassy.

The transparent mouse probably corresponds to the glass vessel in which the homunculus, the little man, is to come into being, “the Tom Thumb who dwells in the hollow of the heart.”—The fairy tale “The Glass Coffin” tells that the servants of the bewitched princess are captured in glass vessels as blue smoke or as colored spiritus.

“Once worms came into it, and the mouse turned gray.”

Worms represent one of the lowest possible stages of animal life.

They are segmented and their nervous system consists only of chains of ganglia.

They impress us as a bunch of muscles with a mouth and intestine.

We can hardly feel into such a low stage of nervous life.

They blindly devour the fertile ground, in which they originated, and probably know, besides that greed, only a vague feeling of life and movement, and a blind feeling of being confronted with the resistance of matter.

Worms are found in dead bodies, in putrefaction and decay.

African myths explain that the soul stays in the body until the first worm, the soul worm, comes out of it.

As to the interpretation: for a naive observer, the worms eat earth and transform earth into life, into movement, into greed.

They transform matter into soul. They are life originating in death.

Worms symbolize the first, unreflected movements of the soul—contents that are still colorless, still completely undifferentiated and incoherent, without feeling, without reason, the stirrings of the blind life instinct.

Worms are the most primitive forms of psychical reality, hidden in matter.

They belong to an unconscious level, in which the soul is still completely projected onto the outside, onto objects, and in which we experience the world only by blind devouring, by the resistance of the matter, and by involuntary innervation.

Soul is here still little more than a physical-chemical substrate.

The entering worms are the soul of the matter; they take their lement,

matter, into the transparent mouse.

This means that the soul, driven by greed, begins to “eat the world,” to get entangled in the world. The subtle mouse becomes a real, gray mouse.

Darkness, impurity, the gray shadow enter into the pure vessel.

“Then snakes came into it, and it turned red.”—The snakes are hermatocryal, scaled reptiles; they breathe with their lungs and have a cerebrospinal nervous system.

According to superstition, “a man’s marrow, especially from the backbone, turns into snakes.”

When someone makes a fire at night in places with many poisonous snakes, he will soon experience how the snakes will be attracted by the fire and come crawling from all sides, so that he will have his hands full for hours fending them off.

Snakes feed almost exclusively on living animals, which they attack and devour in toto.

Snakes are of various colors and markings: green, yellow like sand, depending on their habitat.

Those living underground are often characterized by a beautiful metallic luster.

The Teutons used the same word, ormr, for worm, snake, and dragon.

In the primitive view, the snake is a bigger worm, which creeps out of the earth toward the fire.

Regarding the appearance of the snake in mythology: you remember what Ms. von Franz told us about the snake as an earth demon, as soul of the dead or the heroes,

as a dark god of the Ophites, as the snake of the river bed, as movement, as vital force, as time, and as the snake of salvation.

Philo says of the snake that it would be the most spiritual among the animals, that it would move with exceptional speed, and that its nature would be that of fire.

Ninck points to the fact that the expression, “sparkling snake,” is often used for the eye of the hero.

He says of the dragon, “that fire sparkles out of its eye and mouth.”

The dragon blood has the properties of fire: weapons melt and steel is hardened in it.

The mouse turns red because of the intruding snakes.

Red is the color of fire, of blood, of wine, the color of embers and of inebriation.

In the Handbook of German Superstition, red stands for life and death, for fertility and danger.

According to the Hermetic tradition, red is the color of the spirit, of gold, and of the sun.

Let me again try and interpret: snakes force their way into the gray mouse.

Where life stirs in the dark womb of the earth, it will soon come to the light of day and assume a color, that is, the psychical stirring assumes a certain emotional color, which will at first still be identical with the respective environment, just as snakes show the color of their environment.

The snakes force their way from the outside into the mouse.

It is as if it were attacked by the instinctual stirrings that seem to intrude from the objects into the being in the retort.

What comes into being feels attacked, assaulted, devoured, and, at the same time, invaded by sudden, forceful impulses, by sudden wishes and compulsions.

It has no wishing and feeling of its own, but rather wishes and compulsions that attack it from the objects.

These wishes and compulsions finally reach consciousness, because the snakes open up, with their cerebrospinal system, the possibility of a connection between the sympathetic nervous system and the brain.

A knowledge about the wishes is added to the wishes as such.

The more snakes intrude, that is, the more instinctual wishes are accumulated in the retort, the hotter it gets in it.

The black mouse turns red, the blood warms, the fire of passion erupts.

Here alchemy speaks of the “red slave,” and rightly so, because the being in the retort is at the complete mercy of the heat; it does not yet have a counter-magic with which it could fight or control the fire.

Erupting passion calls for action, for attack, assault, and devouring, snake-wise.

The snake symbolizes the freeing of the energy, the aim at an object, aggressiveness, and drive.

The turning red of the mouse shows that the heat of the soul develops out of the mate-

rial soul, so that passionate wishing is no longer experienced as imposed by the outside, but as an inner compulsion.

Before, the shadow entered into the mouse, now the animus is revived; the male instinctual force is awakened, which wants to conquer the world to possess it.

And each new conquest feeds the fire and the heat.

“Then came fish, and it turned blue.”—Fish are cold-blooded vertebrates with a barely developed cerebrum, but with gill breathing.

Brehm says that fish perhaps surpass all other animals in their endurance.

Salmon can cover a distance of twenty-six feet in one second, and up to 15.5 miles in one hour. It can cut like an arrow

through the water. Most fish are predators, voracious, and audacious.

When they rest—the state corresponding to our sleep—their lidless eyes never cease to be receptive to the environment.

The fertility of fish is enormous.

A codfish lays up to nine million eggs.

Fish change their color according to their psychical processes; when sticklebacks, for instance, get enraged or want to conquer a position with regard to the females, they change from a greenish, silver-speckled, matte coloring to a crimson to reddish-yellow and shiny green color.

The habitat of fish is the sea, down to the deepest depths, from the Pole to the equator, and up to the mountain rivers and lakes.

Let us have a look at their mythology: In the fairy tale “The Fisherman and His Wife,” the flounder appears as a wish-fish.

It fulfills all the wishes of Ilsebill.

But when she wants to be God Himself, she plunges back into her old misery.

In Hofmannsthal’s Woman without a Shadow, seven little fish are the souls of unborn children.

The little children, who are gotten out of the well, live as little fish in it.

Three wise women dressed in blue coats appear to an Icelandic wife of a count, and order her to go to a nearby river, to lie down and drink, and to take the trout she will see into her mouth, and then she will become pregnant.

During the Annunciation, Mary is described as fetching water from a well, or as eating a fish.

The fish is Christ, so called after the constellation of Pisces, in which the vernal equinox entered after the beginning of Christianity.

In the mystical epitaph of Bishop Aberkios, there is a passage: “Belief (impersonated as a woman) always went ahead of me and gave me a fish to eat from a well, a gigantic, pure fish that a holy virgin had caught.

This fish she always gave the friends to eat, with well-watered wine, together with bread.”

Aberkios speaks about the Last Supper or about the fish meal on Fridays, an ancient custom that In the fish sanctuaries of Western Asia, the fish were kept in sacred ponds, sometimes adorned with golden jewelry, on which formulas or whole poems were engraved.

A Babylonian god was called fish as well as “writing stone of Bel.”

In an Irish myth, the “salmon of wisdom” plays a great role.

He who eats it will become the wisest seer in the world.

To this day, Irish peasants say: “They will not be able to do justice to the cause unless they have eaten from the ‘salmon of wisdom.”’

The Greek alphabet was ascribed to the mythical Orpheus, whose name is translated as “fisherman” by Eisler.

In a Merovingian liturgical manuscript we can see how the thoughts are held by letters in the form of fish.

The mouse turns blue because of the intruding fish.

The pure clear water is blue, the mountains are blue, the sky is blue.

Romantic longing searched for the “Blue Flower.”

The little boy described by Maeterlinck searches for the bluebird and finds the way to the primordial images.

Blue coats are worn by the wise women who, as swan virgins, are linked to the water, to the mist, and to the sky.

Mist rises from the

water, rises up into the blue sky, to fall back on earth as rain.

In alchemy and tarot, blue is the color of the moon, of silver, and of the soul.

Now to the interpretation: fish come swimming, they surface and disappear, effortlessly they float in the waters and slip away, fish of all colors and forms; inconceivably fantastic are the creatures of the deep sea, enchantingly beautiful in their colors, fabulous the goldfish;

some of them shine, others are transparent like glass, others dark

and dangerous, silent, lively images that chase one another, devour one another, playing in the boundless element.

They bring their coolness, the diversity of the various colors and forms, the unborn

potentialities, into the red-glowing mouse.

Thoughts emerge, ideas, premonitions, and feelings, hard to grasp, vague in their origin and where they go, one idea devours another, new ideas emerge, enormous sowings of clearly contoured images in the indeterminate, undulating change of the spiritual element.

And the voraciousness of the fish?

How easily an impression, a feeling, is swallowed by another content, how easily we ourselves fall prey to an “ism,” an ideal, a primordial, overwhelming image.

The blue, cool flood flows into the mouse with the fish swimming toward the light and with the “salmon of wisdom.”

It turns blue, blue glass or ice, a sapphire, a cleansed mirror of life.

Where previously wanting and compulsion reigned, now the wish and the idea emerge, where the impetus was caused by and directed to the outside, now the nature and the action of the environment intrude, the imaginary world of the unconscious, the thinking that is in the air.

Feeling is no longer bound to the environment; it now becomes a living form of the content, a psychical expression.

Where previously there was fighting and activity, now there is also feeding and passivity.

In the blue mouse the soul becomes the anima, which mirrors the contents.

Life flows in and assumes a solid form. The thoughts become cool and clear.

“Then people came, and it turned into a human being itself.”—Now what shall I tell you about the humans, about the species homo?

That they have an erect posture and thus display their double relatedness, to above and to below?

Or, as Pico della Mirandola says: “So he is free to sink to the deepest layer of the animal world. But he can also rise to the highest spheres of God.”

And which of the myths is the right one here?

In legends, the hero kills the dragon and wins the virgin; frogs, lions, and bears turn

into

princes.

Deer and swans turn into virgins, fish into nixies, and then new complications arise, bringing suffering with them and calling for decisions.

What is it that distinguishes man from animals? Is it his reason that makes him tell right from wrong? Is it his eros, his potential for faithfulness and loyalty, or for unfaithfulness and treason? Is it the freedom of will that makes him say yes to all that wants to exist? Is it consciousness that experiences: all that is, and I am——? And the one human into which the mouse is transformed?

To begin with, let me give you some parallels to the gradual structure of this dream.

You will then understand that I have little to say about this final, most crucial transformation.

First, an Australian myth: The ancestor of the Unmatjera tribe was a lizard.

He was lying in the sun, stretched his legs, and as he looked around, there was a second lizard beside him.

Surprised, he called: “But this is my spitting image!”

And again he was lying there, and again he looked around, and again there was a new lizard.

In this way he multiplied his existence by watching.

They all came out of his body without his realizing it.

And as he was again lying still, he became a man.

The myths of the Zuni Indians are more elaborate.

They know of four cave worlds, lying on top of one another, through which the humans

climb up on a plant from the dark to the light of day, in order to take off their slimy and scaled clothes.

In one version, these worlds have the following names: the inner world of raw dust, the inner world of soot, the inner world of mist, and the inner world of wings.

I think there is a very elaborate parallel in Tantric Yoga.

This visualizing yoga knows seven mandalas, situated one above the other, which correspond to certain body parts, and which are successively to be awakened and meditated by

the ascending Kundalini serpent.

The lowest of these mandalas is the earth lotus.

It corresponds to the gray mouse. It is the place of the world-bound souls.

In its center there is the lingam, colored like a fresh sapling, perhaps reminiscent of a worm.

Coiled around the lingam, the Kundalini serpent sleeps.

In it sleeps the essence of the highest experience.

When it awakens, it ascends, passing through all lotuses to bring them to life.

It is the driving force, the compulsion to become conscious.

The animals in our dream can be seen as a transformational form of the Kundalini.

The dragon in the second lotus corresponds to the snakes in our dream.

Above, there is the fire circle, the center of emotions.

This is the navel lotus, in the region of the solar plexus.

The fish correspond to the heart-lotus, with a fleeing antelope.

Nearby there is the place of the “divine wish-tree.” In this lotus thinking begins.

Then follows the ether airspace or firmament-lotus, which reveals its connection with the blue mouse by its blue ovary and by its name, “circle of purification and ablution.”

Above, in the two-leaved, winged circle of knowledge, there are no longer any animals.

There the yogi sees the highest, eternal god, the incarnate, primordial man.

And finally, in the highest, thousand-petaled lotus, the yogi receives the “knowledge of one’s own self.”

The name of this place is “eternal blessedness,” and some call it salvation, Atman knowledge, or knowledge of existence itself.

Another parallel is given by astrology, in the sequence of the historical ages.

About six thousand years ago, the first historical written records were made in the Age of Taurus.

The earth element is assigned to the constellation Taurus.

In ancient Egypt, the spirit found its expression through the medium of matter, the stone, and the earth.

Two thousand years later, the vernal equinox entered the constellation Aries.

With that, a fiery age began, as witnessed by Moses, when he sees God in a fiery bush, or when God appears to His people as a pillar of fire.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign.

That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious.

And now we are on the threshold of the sign of Aquarius.

The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal.

Here the spirit is meant to become something subtle again, and man to become who he is.

This juxtaposition shows what is meant by man in general and by the one person in our dream.

These final stages correspond to the lotuses of Atman-, Purusha-, or God-knowledge.

It is a union with Christ and an experience of the self, or an anthropogenesis that will

be fully realized only in the coming Age of Aquarius.

I am not able to make this reaching of the final stage clear to you.

Let me quote instead from Meister Eckhart's sermons.

You surely know the words of Meister Eckhart: "All nature means man."

And another one: "All creatures feel an urge to rise from their lives to their inner nature. All creatures carry my reason within themselves, so that they may gain reason in me.

I alone again prepare all creatures for God!" (All creatures—thus also man!)

And about the final transformation: "When the soul has to realize that no creature at all can come into the Kingdom of God, it begins to feel itself, goes its own way and no longer seeks God. Only then does it die its highest death.

In this death the soul loses all desire, all capability of thinking, all form, and is deprived of all essence.

Now at last it finds itself in the highest primordial image, in which God lives and is ac-

tive, where He is His own kingdom."

Here the soul has found out that it itself is the "Kingdom of God."

That is why the Church Fathers particularly stress "that the humanness of Jesus must not be just adored separately from the deity, but both have to be worshipped together in one single act."

Now let us consider what the dream wants to tell the little girl.

Look, it says, look at this little mouse, this little, subtle, fragile being.

This is the origin of all humans.

This is not about the growth of the body, because it does not start with the parents.

Neither is it about the "Spirit from Above," because the image of God does not stand at

the beginning.

What it is about is something very little, the mouse, that elusive, pilfering, devilish little animal.

And for a long time it goes through many transformations.

At first come the worms, disgusting and voracious.

Through greed the soul becomes entangled in the world, it becomes earthen, dark, and evil.

It is touched by the objects and the humans, and everything is gray and dark.

Then come the snakes, uncanny and dangerous.

Fast as lightning they dash forward, devour their victims and disappear in the fire.

Possession by the instincts, obsession, and heat of the blood lead to fiery desire and fervent compulsion.

And now the magical beauty of the playing fish, colorful, shining, transparent, veiled.

They bring the blueness of the sea with them, the feasts of heaven.

Endless are the possibilities of being, the varieties of wishes.

Whence they come we do not know.

Accept them, for they bring coolness, clarity, knowledge, and wisdom. And then the humans: young and old, men and women, ancestors and grandchildren, each burdened with his or her experience, fate, and cross.

Take them into your experience and behold, this becomes the one, the all-encompassing, the all-representing human being.

So this is a reversed Bardo Thödol, beginning with what is lowest and smallest, to bring all creatures home to the blessedness of the soul.

The Tibetan teachings about the dead, however, incessantly remind us: "Realize that you are looking at yourself. This is you. Everything depends on your reality and that image becoming one."

We know that the little girl died one year after this dream.

The dream does not reveal anything pathological to me, it has a lysis.

Although all the animals that appear in it are considered souls of the dead, they stand in logical connection with the inner development.

What is alarming is only the absolute completeness of the archetypal vision, and this at an age when the archetypal images should be covered and suppressed by her own perceptions and experiences.

This openness to the invasion by the unconscious indicates that she is endangered, that the infantile consciousness was profoundly shaken for reasons we do not know.

In our amplifications to the mouse we have heard that the soul leaves the body at night in the form of a mouse, to quench its thirst; it is said that in most cases this is the soul of a girl, and that if the mouse does not come back, the girl will die.

In our dream, the girl sees her soul mouse, but it does not turn toward her.

None of the animals comes to her; all pass by as in a film, and in no instance is she

addressed directly or involved in an active way.

On the contrary, it is as if everything living left with the animals for an afterworld of images; thus a process takes place that is appropriate for old age, not for this early childhood.

We can perhaps draw only one conclusion from the amplification for the inner situation of the girl: that her soul is thirsty—thirsty for living water.

And this dream originates in the living water, only she is not able to grasp it.

That is why she confides in the father: maybe he can grasp it.

Parallel Motives

Dream Psychology Tantrism Astrological Age glass mouse (lingam) worms germ

gray shadow world circle Taurus, earth snake dragon red animus fire circle Aries, fire fish gazelle blue anima firmament circle Pisces, water ablution humans circle of knowledge seeing Purusha the human self thousand-petaled Aquarius, air being circle knowledge of (human being, Atman angel) vision of one's own self

And when we look at it now in retrospect, we are most unsettled by what she conveys with it: "Father, here you have your little mouse.

I am going to the beyond of the images, and I am leaving you this dream so that you know what happens and how it happens.

I am becoming a subtle vessel, your point of crystallization.

It is still only a pending possibility, but death and dissolution can make real what is only imagined now."

**At a Later Meeting of the Seminar [5 February 1940]**

Professor Jung: This dream was dreamed one or two years before the death of the child.

I have chosen it from a series of twelve dreams, and we will hear about still another dream from this series.

All of them are extremely peculiar; I have come across only a few such dreams, and was surprised when I read them for the first time.

At first I did not know at all what this might be about.

We have to go through such dreams very thoroughly and carefully to find out pproximately what they might tell.

For this, the only appropriate method is amplification, because nothing of relevance can be deduced by reduction from the relatively meager visual language of the dream.

This Freudian method would lead nowhere; we would finally arrive at some banal conclusion, perhaps something generally known.

Some little misery or other would come to light.

If we conceive of this dream as a message of the unconscious, however, made in an oracular language, so to speak, we make a certain presupposition: we assume that the dream has a meaning.

But as we cannot easily make a coherent whole out of the few visual notions, this

meaning remains hidden to us for the moment.

So it will not be immediately evident to us that this dream of the transparent mouse refers to the development of man, although its meaning seems to be expressed in the final sentence: “And that’s how all men and women develop.”

At first this ideational connection strikes us as very strange.

If we did not know anything about the child, it would be hard to realize that there lies a destiny behind this dream, and that the dream does indeed refer to the end, which has already cast its invisible shadow.

I saw the child myself at that time.

She looked fragile, but was in no way ill. I would have never guessed at the time that an exitus letalis might happen in the near future.

The only thing I can say is that the child impressed me as a bit precocious.

There was no neurosis, no hereditary taint by mental illnesses.

I know the father and the mother and practically all the details about the family, so that I can exclude such a possibility.

In the case of such strange dreams it is by no means absurd to think of a schizophrenia and to inquire after the hereditary taint; in any case this is a sign to be careful!

Such dreams, which surprise us by their strangeness, also occur in other cases, namely, in children who have a touch of genius themselves or come from families of geniuses.

But in that case the dreams are of a different kind, and show a greater richness.

The series from which this dream was taken, however, is not characterized by a very powerful fantasy; every

single dream is actually meager and not drawn from the abundant wealth of the unconscious.

It rather seems as if the child had sunk into the unconscious with a part of herself—perhaps favored by her weakness—and was subsequently permeated by thoughts and images that she then could grasp only in her childlike language.

In this dream, the essence is expressed in the final sentence: “That’s how all men and women develop.”

This is the leitmotif of the dream, so to speak.

Without any doubt this is a general idea, a conclusion that the dreamer herself draws.

We now have to ask ourselves:

What does it mean for the child when such an idea rises from the unconscious? What psychical state does this imply?

Participant: Perhaps the child's development did not proceed undisturbed, so that it has to be brought to her attention somehow.

Professor Jung: At first we have to take the generality of the idea as our starting point, and disregard the particularity of the development for the moment.

Obviously, it is the dream's tendency to acquaint the child with the general idea that all humans develop.

What does this mean for the child's consciousness?

Participant: The dream sounds like a primitive myth.

Professor Jung: This is correct, but this refers to the "how" of development, and not to the fact that development, as such, takes place.

What could this mean: "That's how all men and women develop"?

What meaning does this have? What does it imply?

You always have to imagine a dream as like a conversation you overhear on the radio or the phone.

Somebody says something, you hear a sentence of conversation, then the conversation breaks off again, and now you should reconstruct what had been said.

That's how you should think of dreams.

It is always a "listening in."

You just overhear something for a moment.

Something becomes clear subliminally.

You wake up with a sentence on your lips, but perhaps you've even forgotten the dream, too.

We have to try to understand such a dream as an answer to the conscious situation of the child. What question may have preoccupied the child? Perhaps she asked herself: "How do people actually come into being?" Do you think that this is the question here?

Participant: No.

Professor Jung: Why not?

Participant: Because the sequence of the images in the dream is no biological developmental line.

If this were the question, the dream would have to start with the parents.

Professor Jung: Yes, this is not about the question: where have I come from?

The dream does not show a biological, but a completely different developmental line.

At first we have to clarify the psychical situation of the child, because none of all that existed in her consciousness.

Participant: It seems as if she hadn't had the time to wait for the real development.

Participant: Perhaps the child felt she was somebody special, so that she had to be told: "You, too, are just one of all those."

Participant: Often persons whose death is imminent undergo an accelerated development. A whole life unrolls in a very short time. So it could be that the dreamer has experiences that anticipate her development, because she is marked by death.

Professor Jung: I have already mentioned a couple of times that we cannot apply our notion of time to the unconscious.

Our consciousness can conceive of things only in temporal succession, our time is,

therefore, essentially linked to the chronological sequence.

In the unconscious this is different, because there everything lies together, so to speak.

To some extent, in the unconscious we all still live in the past; in a way we are still very little children, and often only very little is needed for the "child" to come to the surface.

At the same time, we are standing in the shadow cast by a future, of which we still know nothing, but which is already somehow anticipated by the unconscious.

So if the child is going to leave this world in the relatively near future, it is conceivable the unconscious has already in some way anticipated death.

We can assume that the closeness of death has already cast its shadow on the soul of the child, and has raised questions in her such as: "Why did it come into being in the first place, if it will end anyway?" Or: "Why did it come into being? For what reason?"

It must have been a philosophical question, because the answer is also philosophical.

It is a question that we ask before we die: "Now what was this really all about?"

Like the question that Newton himself answered on his deathbed—he said that he had

played on the beach with the other boys, and had found a shell more beautiful than those of the others.

This is such a philosophical answer to a philosophical question.

The dream, too, also leads a kind of philosophical conversation, and the philosophical answer is: “That’s how all men and women develop,” meaning: “That’s how humans, as such, come into being.”

If we apply this hypothesis to the other dreams of the series, we will realize that actually each of the dreams is of a philosophical nature and contains the answer to a philosophical question.

There is a dream, for example, that the dreamer titles “Heaven and Hell,” which goes as follows:

Once I went to heaven with a man.

There were people there who danced heathen dances.

Then we went to hell. There were angels, who did all the good.

This dream contains the idea of the relativity of good and evil.

In a similar manner, this peculiar philosophical character recurs in all the dreams of this dream series, so that we find confirmation of our assumption that the present dream contains an answer to a philosophical question.

The single dreams of a series are logically linked to one another, they express a common content and refer to one and the same psychical situation.

When we have the key to one of these dreams, we will usually understand the whole series.

What is surprising in this series is the strangely impersonal character of the individual dreams.

The events are observed as from a distance of a million light years.

It is very hard to feel into this; but then the dreams are so instructive precisely because they demonstrate man’s existential questions without any reference to the ego.

This is especially clear in the dream titled “The Evil Animal,” which we will discuss in our next meeting.

Also the dream called “The Island” by the dreamer has this strange, objective character:

Once I was on an island, and it was full of little animals that crawled in all directions.

This really scared me.

Then they got terribly big, and one sassy bastard ate me up.

In all these dreams, the dreamer states quite matter-of-factly that that's how it was.

But the situations are such that we would have to expect a much stronger emotional reaction, if, that is, there had been a connection to ego-consciousness.

How does the present dream portray the way men and women develop?

It gives a description as we might find in the tribal lore of the primitives.

A primitive cosmogonic fairy tale could sound quite similar.

The dream is along the lines of ancient patterns, and, therefore, Mrs. Brunner has quite correctly traced these correspondences.

Four different forms of transformation are distinguished, to which different colors are attributed.

They correspond to a certain sequence of stages from animal to man.

Here these stages are characterized by the gray mouse with the worms, the red mouse with the snakes, and the blue mouse with the fish; the final stage is man, to whom no color is assigned any longer.

This sequence is quite imperfect, and seems to be a bit contradictory at first sight.

So the stage of the fish, for example, comes after that of the snakes.

What might be the reason for that?

Participant: For children and primitives the worms and the snakes belong together.

Professor Jung: Yes, of course.

In former times the snake was also called worm, as, for instance, in blindworm.

Certain superficial similarities may have been the reason for this: they are of similar shape, they creep in the earth and in secret holes.

Both are chthonic animals.

Their equation is an expression of a very primitive view, however, because the anatomy of the snake is much more sophisticated than that of the worm.

In phylogenesis, the snakes come after the fish, in accordance with their more highly developed nervous and respiratory systems.

The transformational forms of the mouse imply the idea of different worlds: the worms

live in the earth, the fish in the water, and man actually belongs to the air world, because he carries his head in the air (what is missing, however, is the world of fire).

Man's erect posture has already given rise to many philosophical reflections.

It is not easy to classify the snakes in this context.

Apparently, they did not always creep with their bellies on the ground, but were only later cursed to do so, as it says in the Bible: "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Genesis 3:14).

But why is it the mouse, of all animals, that is the medium of the development?

We cannot give any compelling reasons for this, but Mrs. Brunner has given you enough evidence that the mouse is a soul animal. She has also quite correctly pointed to the transparency of the mouse and interpreted it as spirituality.

Transparency is a criterion for the spirituality of matter.

So the lapis philosophorum is also called vitrum (glass), precisely because it is of a spiritual nature, or lapis aethereus.

So we have to imagine that the mouse, by virtue of its transparency, can form the spiritual vessel, in which the various transformations from animal to man take place.

The starting point of this development is the gray mouse.

The gray mouse is, as Mrs. Brunner has mentioned, an animal that stands in connection to the darkness of the soul; it represents that fleetingly glimpsed, dark nature of man that makes itself unpleasantly felt from time to time, above all at night. Mice are also allegories of gnawing thoughts, therefore, of pricks of conscience, that haunt us like spirits at night.

These are chthonic animals with a certain relation to death.

As deathly animals, they are brought in connection with Apollo.

The Greeks worshipped Phoebus Smintheus, that is, the Mouse-Apollo, in whose temple

mice were kept under the altar.

There they were looked after and cared for, and in a way this had the meaning of apotropaic magic.

We might ask what, for heaven's sake, Apollo, the sun god, should have to do with mice.

Now we know that Apollo is not only the god of light, but also the bearer of death, because his arrows can bring the plague, which is an illness that is spread by animals such as mice and rats.

The mouse in general is an uncanny, deathly messenger.

A great mouse plague is an evil omen for a country.

This is understandable, because there were times when veritable mice epidemics broke out, when they multiplied in great numbers, destroyed all the crops, and caused famine and illness.

Participant: In Faust the mice also appear as spirits.

Professor Jung: Where?

Participant: When the pentagram prevents the devil from crossing the threshold.

Professor Jung: Yes, there Mephistopheles calls his assistants, the rats and the mice, that they should gnaw through the pentagram:

“The Lord of Rats and Mice,

Of Flies, Frogs, Bugs, and Lice,

Summons you to venture here,

And gnaw the threshold here.”

Participant: The gray color of the mouse is also the color of the spirits.

Professor Jung: Yes, it is the color of darkness and of the spirits.

So, you see, for all these reasons we may understand the mouse as a dark and enigmatic starting point of the development.

In Greek antiquity, for example, the mice that crept out of graves were considered the

spirits of the dead, and were, therefore, taken care of and fed.

The same was true of the snakes.

If such a snake from the grave came into the house, the whole family moved out, because the spirit of the dead had taken possession of the house (the same can also be

found in certain primitive tribes!).

In their capacity as spirits of the dead, snakes were even publicly worshipped in Greece.

The snake that was worshipped in the Erechtheion on the Acropolis was considered to be the spirit of King Erechtheus or Erechthonios, who was buried there.

Usually the living spirit of the dead was fed by sacrificed food offered to it through burial holes.

The snake cult also had an apotropaic meaning, because snakes are animals that suddenly appear out of the darkness and, therefore, frighten people.

Moreover, man is incapable of establishing a rapport with them.

They are as enigmatic and frightening as the unconscious, so, since time immemorial, man has protected himself against them as he has done against the unconscious.

Primitives, for example, wear amulets on each joint, and their whole life is completely regulated by an immense number of practices governed by fear.

They live as if imprisoned within walls they have erected out of fear of their unconscious, for it might well play a sudden trick on them.

Snakes, and particularly red ones, are not only spirits of the dead, but can also represent emotional states, as you have heard in the paper.

They stand for the heat of the soul, the fire of passion, and thus represent a more intense stage of development.

The fish, the next transformational form of the mouse, represent the water element.

Here the chthonic quality recedes into the background, and the spiritual begins.

Mrs. Brunner has quite correctly pointed out that fish are like thoughts and premonitions that rise from the unconscious.

There is an analogy in alchemy: when the primordial water, the humidum radicale, is sufficiently heated up, something like fish eyes (that is, steam bubbles) appears in it.

This is what is most precious in fish, that which is capable of being illuminated.

We may here interpret the fish, therefore, as the transition into spiritual element, into the air.

In creation there was only the primordial water at first, which also contained the air.

Then, it says, God divided the waters which were under the firmament from the waters which were above the firmament.

The lower waters border the underworld, but the upper waters are the spirit.

According to alchemical philosophy, the spirit of life becomes visible here, the Holy Spirit.

The upper waters form the body of the pneuma and are a kind of corpus spirituale, or a spiritus corporalis, a subtle spirit.

At the final stage, humans come into being.

As we have heard, different colors correspond to the four stages.

We mentioned already that the color gray is the color of ghosts.

Gray is a combination color; it is semidarkness, in which light just starts to emerge from complete blackness.

In alchemy, nigredo is the initial state, in which death reigns, absolute unconsciousness.

Then follows the albedo, that is, whitening.

The alchemists call it the rising sun that brings the morning and the crack of dawn.

In this respect there is a certain analogy to the stage of the gray mouse.

In alchemy, red comes after white: after dawn comes sunrise, and after sunrise the full sun. In Greek alchemy, the complete constellation is called the “midday position of the sun.”

When the sun reaches its zenith, the meaning of the day is fulfilled.

What has been prepared during the night has now reached its highest perfection.

In other contexts, too, the finished body is called rubinus or carbunculus in alchemy.

It is a more intense state than albedo.

Red, as it is, is an emotional color and stands for blood, passion, and fire.

The blue color is assigned to the following stage.

Blue stands in stark contrast to red and indicates a cool and calming state.

Blue is the color of Mary’s mantle in heaven.

She is the womb in which Christ was born, and has always represented the symbol of a spiritual vessel.

Blue is also the color of water and can thus represent the unconscious:

just as we see the fish in the clear blue of the water, the spiritual contents contrast with the darkness of the unconscious.

The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld.

In Egypt, too, Osiris in the underworld is portrayed in black or blue.

It is more a bluish-green color that characterizes not only the underworld (Osiris as the “Master of Green”), but also the water world.

This world corresponds to the “lower waters,” in which the animals live as disembodied spirits.

Thus blue is also the bluish green sea that houses the spirits of the dead.

The fourth stage is man, to whom no color is assigned.

So the development occurs in four stages, and this is no coincidence.

This is the most frequently found structure, as, for instance, in a basic law of alchemy, according to which the process of transformation occurs in four stages.

This gives expression to the idea that everything human develops out of something divided into four.

In the legend of paradise, the river that flows out of the Garden of Eden parts and becomes four riverheads.

This image has been taken up by the Gnostics to illustrate the development of the inner human being.

According to Simon Magus, paradise is the uterus, and the Garden of Eden the navel.

Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma.

In antiquity, the world was classified into four elements, to which also four temperaments corresponded.

Four reemerges in the work of Schopenhauer in the theorem of the Fourfold Root of

the Principle of Sufficient Reason.

In Christianity, the division into four is expressed by the symbol of the cross.

Where else does the division into four appear in Christianity?

Participant: In the benedictio fontis.

Professor Jung: Yes, in it the priest divides the water in the form of the cross, he seemingly divides it into four parts.

In this way he repeats the beginning of creation.

By this act the water becomes the mysterious, eternal, and divine water, by which man is cleansed of all sinfulness and impurity.

The ablution, as it were, puts him back into the primordial state of innocence.

Apart from the four there are, of course, still other sacred numbers, but in each case of totality quaternity plays an important role, be it about the most primitive or the most elaborate ideas.

The four always expresses the coming into being of what is essentially human, the emergence of human consciousness.

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation.

1. **Dream of a Ten-Year-Old Girl of the Evil Animal Presented by Dr. Jolande Jacobi**

Text: The Evil Animal. Once I saw an animal in a dream, and it had very many horns. With these it gored other little animals.

It coiled up like a snake, and was up to its tricks.

Then blue smoke came from all four corners, and it stopped eating.

Then came the Good Lord, but actually there were four good gods in the four corners.

Then the animal died, and all the eaten animals came out alive.

Professor Jung: As you have seen, this dream is rather difficult and, given the young age of the dreamer, really remarkable.

It is a product of the unconscious such as we rarely come across.

As in the dream we discussed last time, the expression is basically simple.

But that is precisely the astonishing thing.

At first glance we are nearly unable to form a picture of what it might mean.

Initially one does not have the courage to draw such far-reaching parallels as Dr. Jacobi, and to assume the presence of such fundamental problems of the history of mankind in a child’s mind.

But there’s absolutely no way around it, because we can be sure: the simpler a dream is, the more we are confronted with general and fundamental problems.

For it is only a deceptive simplicity, due to the fact that the dream, despite the impor-

tance of its content, has not found enough substance to express itself.

We could compare it to a framework of archetypes, for which there is already a disposition at the beginning of life, and which is gradually filled with substance in the course of development.

If a primordial image forces itself onto consciousness, we have to fill it with as much substance as possible to grasp the whole scope of its meaning.

Basically, in our dream only axes are hinted at, which express the core content of the image in a very general way.

The poverty of the composition strangely contrasts with the importance of the content.

At first there is a horned animal, a kind of dragon, which gores all the other animals.

It is a destructive monster that brings death to all living beings.

We could say: this is death.

Then the deity appears, actually divided into four gods, and reverses the whole process.

The monster dies, and the little animals can come out alive again.

This is a typical enantiodromia, which is already contained in nuce in the two extreme figures of the deity and the dragon.

This is about the age-old confrontation of man with god and devil, these two poles of the world into which he is put.

It is a deep-rooted dream of mankind, which reaches down into unfathomable depths.

Here it could not assume a more complete form, however, because there is still too little experiential material in an infantile mind.

We could ask ourselves: How come a child has such a dream?

It is a completely pagan dream, whose symbols can barely be still detected in Christianity.

We do find such images in the apocalypse, but there they are in such a complex context, and in such cryptic form, that today we are hardly able still to understand them.

So we may assume with reasonable certainty that the child did not get these images from the New Testament.

Moreover, she grew up in a family that did not attach much value to religious education.

The ancient historical images, so immensely attractive to children's fantasy, no longer play any role at all today.

This is a loss for our souls, because we don't give the soul a language to give expression to its contents.

In religious instruction, we more and more refrain from making children acquainted

with these images, and instead offer them moral teaching, in which the devil is ignored altogether.

But as this dream concerns an evil animal, which obviously represents the devil, we can be rather sure that the child did not get this image from school.

So we may probably exclude an influence on this picture from the outside.

The infantile soul

is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori.

Mrs. Jacobi has assembled excellent material, which enabled her to give a nearly complete explanation of the images.

I have nothing basically new to add, and would just like to make a few amendments.

What is remarkable is that the dream is divided into two parts.

We can distinguish a first, "descending" part from a following, "ascending" one.

These two parts correspond to the earlier-mentioned polar structure of the dream.

The dragon as representative of the first part symbolizes the organism in its two aspects of life and destruction.

It represents the being that in China is expressed by the yin principle.

The ascending part, in contrast, leads into the blue smoke, into the air, which by its nature corresponds to the yang principle.

It is the smoke that rises from the earth, and which contains the gods as spiritual beings or smoke figures.

Through them rebirth takes place.

The primordial image of the division into two, preceding each creation, is also found in

Genesis; there, the darkness of the depths—the lower waters—is incubated by the spirit of God hovering above it.

Thus they are impregnated, and the creatures of the world emerge from them.

The first, descending part of the dream takes place, so to speak, in the lower waters, that is, in the unconscious.

The dragon gores the many little animals, so they are doomed.

The feature of multiplicity, here in combination with the animals, is an essential characteristic of all inherently unconscious life processes.

This phenomenon is also frequently found in illnesses that are on the border between the psychical and the physical, for instance, disorders of the sympathetic nervous system or also states of intoxication.

In the hallucinations during a delirium tremens often a great number of mice, insects, or also people, appears.

This multiplicity is closely connected to the nature of the sympathetic nervous system, because its function is neither centralizing nor unifying, but branching and disseminating into the individual life of each cell.

The image of the many little animals that are devoured thus indicates a dissolution and a destruction of organic life in this child.

A death is taking place, so to speak.

This process of destruction, by the way, is also hinted at in other dreams of this series, in which there is also a mass of animals, as in the dream entitled “A Severe Illness” by the child.

It goes as follows: Once I dreamed that I had a severe illness. Suddenly many birds came out of my skin, and they all sat down on my legs and on my whole body.

The phenomenon of multiplicity does not necessarily appear only in the case of an organic problem, as in this case, but can also indicate a dissolution of the person, the individual, into the collective environment.

Multiplicity, as such, is characteristic of any inherently unconscious life process.

The more unconsciously a process takes its course in a person, the stronger it is dissolved in the sphere of multiplicity, in the region of the many, of the others, of the mass, of the collective.

In these cases it is often difficult to prove that such a process still belongs at all within the sphere of the individual.

It is rather as if it were “in the air” and belonged to the many; therefore, it is also rep-

resented by the many.

I would like to illustrate this with a typical dream:

Someone dreams that he comes to me in my practice.

On the way, he meets lots of acquaintances and relatives, which annoys him.

Now everybody knows that he is going to Dr. Jung.

Then he enters my room, and again there are lots of people, so he can't speak.

Here the unconscious state of the dreamer is hinted at by the multiplicity.

He is "scatterbrained," not centered, that is, not brought together into one.

When someone is in such a state, every psychological process is contagious and leads to peculiar phenomena of participation.

On the one hand, deep psychical stirrings in the individual may then affect the whole environment, and, on the other hand, the individual is carried away when the environment is seized by some psychical momentum.

When you are in a crowd that gets agitated you will be infected, even if you do not share the people's conviction.

You can't do anything against it, because nothing is passed on more easily than emotions.

It goes straight into the unconscious, and then it is nearly impossible to hold out as an individual.

This is also how religious collective experiences work, in which each individual at the same time experiences the many, the others.

All are united with one another, and in all the same state of multiplicity predominates.

There is something destructive in this multiplicity; it turns against the unity of consciousness and dissolves it.

Wherever the multiple occurs, there is a conflict between the unity of the ego and the multiplicity of the persons in the environment.

The person is, in other words, under too much pressure from the environment, from the opinion of other people, and from what is written in the newspaper.

It can very frequently be proven that "the many" represent as many resistances and prejudices, which thwart the unity of the individual.

So in the dream some aunt may say: “Oh dear, now what are you doing, going to Dr. Jung?”

Or the father and the priest raise their objections.

The psyche will then be decomposed into many single units, and we actually will have to put the person together again so that he regains his unity.

So there is a great deal of collective psychology in the motif of the many little animals.

Thus our dream not only concerns the soul of this single child, but it pertains to much more, namely, to her parents, siblings, and the whole environment.

I have to add that the child is from a German family, and that the father was very active politically.

So there is no doubt that there is a great emphasis on the environment, and when exciting things happen there the child will be forced to take part in the emotional state of the family.

The first part of the dream represents the dissolution of the individual into multiplicity; the second part shows the complete reversal of the process: the dissolution is followed by the synthesis.

It occurs in the upper layer as represented by the blue smoke.

It says in the dream: “Then blue smoke came from all four corners,” and then:

“Then came the Good Lord, but actually there were four good gods in the four corners.”

The deity is something like vapor or smoke, rising into the air from below.

Simultaneously the principle of fourness appears: it is the tetras, the quaternity, which is always the symbol of composition, of bringing order into the chaos.

We saw already last hour that dividing the chaos into the four elements is the primeval

act of the seeing spirit; it is the attempt to bring order into the chaotic plenitude of phenomena.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them.

It is what overcomes death and can bring about rebirth.

In our dream, the appearance of the four gods causes the death of the evil dragon animal, by which life can begin again: the many little animals all come out again.

The dragon as the dominating power in the first part of the dream prepares for the advent of the deity.

It is the devil, the devouring animal of the underworld that swallows everything.

But when it has devoured enough, it will have eaten its way into its own demise.

Events turn, and the second phase reestablishes order.

Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness.

Although it is still darkness, it already carries the germ of light within itself.

Its activities are still dangerous and deadly, but at the same it is like the darkness of earth in which the seed germinates.

In the dream it is, therefore, followed by the blue smoke, which rises from the depths

in the four corners, and in which the divine quaternity, the wholeness, becomes visible.

The fact that deity and devil belong together also plays a great role in alchemy.

There the devil appears in the form of the serpens Mercurii, which, however, is at the same time the serpent of the Nous.

For the Naassenes, too, the nachash, the serpent, is the Nous, or the Logos.

Psychologically speaking, the fact that the Logos at first manifests itself as a poisonous snake means that whenever a powerful content emerges from the unconscious, which we cannot yet grasp with our consciousness, there is a danger that the whole ego-consciousness will be pulled down into the unconscious and dissolved.

This introversion process can eventually lead to mental illness.

Consciousness is completely emptied, because its contents are attracted by the unconscious as by a magnet.

This process leads to a complete loss of the ego, so that the person in question becomes a mere automaton.

Such a person is actually no longer there. He makes the impression of a piece of wood that lets itself be pushed around.

He has completely lost his initiative and spontaneity, because his consciousness has been dissolved by a content of the unconscious.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression,

that is to say, as being pulled downward.

As the unconscious has a tendency to project itself into the outer world, there is a danger that one might get dissipated in the environment, instead of staying with oneself.

That's why the alchemists stress again and again that the alchemical vessel has to remain hermetically closed during the opus.

If the lid springs open, vapor will escape and the process will be disrupted.

Only when we bear our situation and accept our depression will it be possible for us to change internally.

Then the devouring animal will be deprived of its power, and the new content can be grasped by consciousness.

In the dream, the dragon animal appears as a horned figure, although the child does not specify the number of horns.

The image of the horned serpent is very frequent in mythology.

Seven horns stand in connection with the seven days of the week, to each of which a planet is assigned; in seven days the moon completes one phase (one week), and in four times seven days queen Luna, accompanied by the seven planets, wanders across the sky.

The idea of the seven planets also plays a great role in alchemy.

There they sit together in a subterranean cave; they are the seven that are hidden in the womb of the earth. Here the seven are representatives of the metals.

When the dragon has twelve horns, this corresponds to the twelve months or the twelve signs of the zodiac.

So we can say: the animal in the dream carries on its head, like a diadem or a crown, either the hebdomas, the seven planets, or the dodekas, the twelve signs of the zodiac.

In antiquity the image of the horned serpent was projected onto the sky.

It appears in the well-known image of Draco, which meanders as a shining ribbon of stars, as sky serpent, between the Great and the Little Bear and, while always visible, moves around the pole.

The world fire burns in this place, and, therefore, it is also called the fire pole.

There the dragon rotates, eternally watching the objects in the sky.

Now, we must not think that the ancients actually saw bears and snakes in the sky; this

is a mythology inherent in all of us, which everybody can, therefore, reproject onto the sky.

Thus our science has started with the stars.

There our world consciousness came into being, and from there we took our science.

Our deepest inner layers are hidden in the stars.

When it is said that old Aratus interpreted the constellations mythologically, this is non-sense.

He did not interpret anything, but everything has always been as it is.

This sky serpent, the Draco, is the reproduction of a primeval image within ourselves.

Later, at the begin of the Christian era, Gnostic natural philosophers tried to incorporate these projections of the serpent into man, and to conceive of them as a part of the human structure.

The body of the serpent became the spinal cord, its head the brain.

This anatomical localization of the archetype contains an excellent interpretation,

insofar as the lower psychical centers of the spinal cord In astronomy, the constellation of Corona (crown) is not directly above the head of Draco, but this is irrelevant for the mythological interpretation.

are without doubt the seat of the unconscious.

Already the sky serpent, which winds around the mysterious North Pole, was based on

the idea of the serpent as the seat of the unconscious.

It revolves as if around its own center.

The world axis goes through the pole; it is in some sense the center of the world, but also the center of the unconscious around which everything revolves.

There the deity, the ruler of the pole, moves the whole firmament as if he had it on a handle.

The same idea can be found in the Mithraic liturgy, in which God swings the shoulder of a cow in his right hand.

This is the Great Bear, which rotates around the pole like the dragon.

A similar image of rotating serpents is found in the so-called Tantric Yoga, in which

the Kundalini serpent winds three and a half times around the lingam, the phallus of Shiva.

So if we take a very close look at the dragon with its mysterious horn, we will see that it also represents the deity, only in a different, dark aspect.

In the dream the dragon is followed by the blue smoke, rising out of the four corners, and thus being divided into four.

It represents the positive aspect of the deity.

To conclude, I would like to make some additions to the important notion of quaternity.

We often find it portrayed in Christian images, although it actually does not belong to the dogma; the latter is the Trinity, the threeness.

Quaternity is basically a pagan notion and much older than Christiantiy.

Originally it goes back to Pythagoras, who saw in quaternity the root of eternal nature.

It is a number that expresses the inner essence of nature.

This meaning has remained preserved through all times.

In Christianity, for example, we have the picture of the rex gloriae, the triumphant Christ, who sits enthroned amidst the four Evangelists.

Frequently their animal symbols are found instead of the Evangelists; three of them are symbolized by an animal, and only John, the fourth Evangelist, by an angel.

There are pictures from the Romanesque age, in which the Evangelists are portrayed with the heads of their respective animals: Mark with the lion head, Matthew with the eagle head, Luke with the head of a calf or an ox.

The four symbols of the

Evangelists have also been condensed to one animal, so that a tetramorphous emerged, a fourfold being, which served as the mount of the Church.

In the Gnostics, too, we find a portrayal of the Son of God on a platform on four pillars, the tetrapeza.

The four legs are the four pillars, which represent the four Gospels.

The Gnosis is rich in portrayals of quaternity.

You know, perhaps, the Gnostic “Anthropos,” the primordial man, who is symbolized by

the city with the four gates.

He is the Autogenes, the one who gives birth to himself.

He is also surrounded by two parental couples, that is, four persons.

Moreover, in Irenaeus we find the idea of the upper mother (Anometer), the Barbelo.

She is the female appearance of the deity. Her name is interpreted as “in the four there is God.”

In numerous Gnostic systems there are such and similar ideas,

sometimes in the form that three further principles are deduced from a basic one.

Or the ideas are more Aristotelian, meaning that originally there are four elements, and the fifth, the quinta essentia, is their center.

For Aristotle this is the ether.

So the four is thought of as 3 1, or simply as 4, or as 4 1. In the latter case, however, the result is not the five—which would be an expression of the state of unconsciousness—

but the quinta essentia, which is always the extract or the origin of the four.

In alchemy, the idea of a month is a basic principle.

It is also called the prima materia, and the four elements develop out of it.

Out of these, in turn, the monas develops, which represents the spiritual unity of the four.

Here, too, quaternity is the unfolding of the one; it becomes a system of orientation for consciousness.

An example is the division of the horizon into four parts.

In addition, the four elements provide a first orientation in the world, and the four temperaments are an orientation in the chaotic psychical nature of man.

In accordance with these, the principles of human life were localized in the body in a

kind of system of chakras, namely, in the brain, in the heart, in the liver, and in the genitalia.

So, amongst others, reason and the sanguine temperament were associated with the brain, courage and the choleric temperament with the heart, the warmth of life and the melancholic temperament with the liver.

In alchemy, the division into four plays a very special role insofar as the nature of Mercurius is the cross.

In his fourfoldness he expresses the unity of the opposites.

Mercurius is the most peculiar and paradoxical being imaginable; he is also called the servus or cervus fugitivus, he who can never be caught and who runs through the fingers like quicksilver.

Mercurius is composed of four mercurii; their names are:

1. mercurius brutus, the brute Mercurius, that is, common quicksilver (mercury);
2. mercurius sublimatus, Mercurius as a spiritual being;
3. mercurius magnesiae, magnesium as the vera alba, the pure substance, the shining wisdom, and the great light;
4. mercurius unctuosus, the unctuous Mercurius, which gives expression to the darkest darkness that we find in the interior of the earth and of matter.

It is thought of as slimy, gooey, viscous, unctuous matter.

This Mercurius divided into four parts is in accordance with the idea of Mercurius as a hermaphrodite.

For he is the Re-Bis, the malefemale, who holds the new light. In the Middle Ages we find the idea that the unharmed virgin, who in turn is Mercurius, is living in the interior of the earth.

The alchemists were convinced that God had put a spiritual substance into the world, so that it would be transformed by man into the substance that brings salvation.

Regarding the polar appearance of the deity, there is a parallel in the meditations of Przywara, in which God appears as concurrence of the opposites.

When He manifests Himself, this happens in a conflict on the cross.

Here you can see the whole symbolism.

The conflict situation seems to have been the origin out of which consciousness developed, and still develops anew again and again.

We still witness this nowadays, day after day.

Nobody will ever become conscious if he does not hit his head on something.

Now why should the child dream of such problems?

This I don’t know. We can only state that this is what happened.

The child has been told a truth, the absolute, basic truth of humankind, for which there is no proof, of course.

The proof lies in the truth itself.

It is expressed by the soul and by what human beings have thought since time immemorial. These are the truths that live forever.  Carl Jung, Zarathustra Seminar, Page 236-378

1. https://smile.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?crid=329QQHQL7T4HM&keywords=jung+children%27s+dreams&qid=163602907

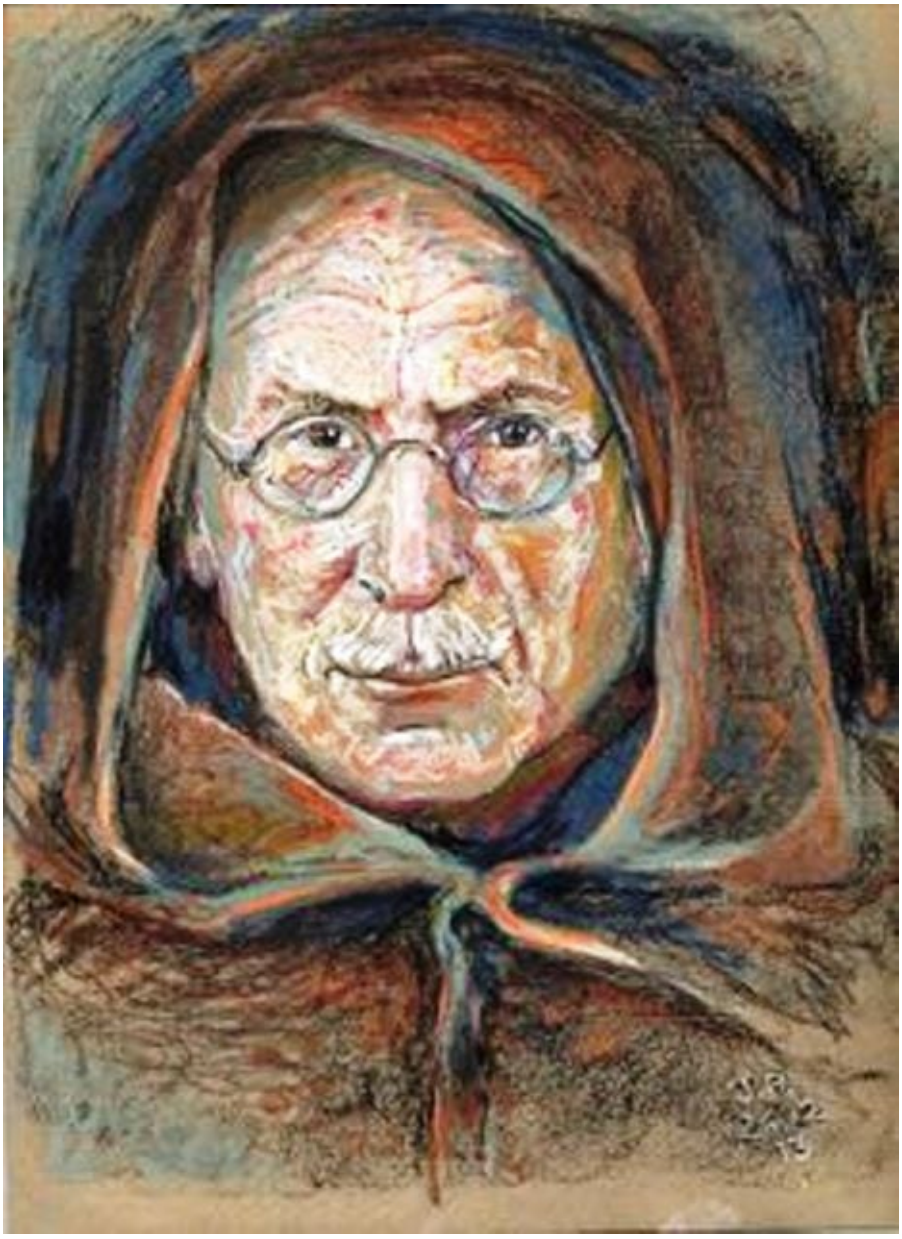
---

**Carl Jung Depth Psychology Facebook Group. Come Join Us. (2021-12-18 05:57)**

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

[2]



1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a4955-12bcarl.jpg

---

**1934 3 June LECTURE 5 Zarathustra Seminar (2021-12-19 04:04)**

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

1934 3 June LECTURE V, Zarathustra Seminar

Dr. Jung:

Here is a question by Miss Hannah: "It seems to me so odd that Zarathustra should use the expression 'bowels of the unknowable One,' as one is more inclined to connect bowels with the earth?"

But this expression seems to me very apt, for "bowels" simply means contents, and in "the Unknowable One," Nietzsche surely refers to the unknown god who, he said, was dead.

It is a funny thing, however, that throughout the whole of Zarathustra you get a feeling as if this god whom he calls dead were not absolutely dead.

He is somehow lurking in the background as the great unknowable one of whom you should not speak; you simply should not take him into consideration: he is too

dangerous to be mentioned.

So his peculiar expression that you should not be interested in the bowels of the unknowable one means that there is somebody there, only he is utterly taboo.

You see, that is explained psychologically by the fact that Nietzsche calls himself an

atheist, for anybody who calls himself an atheist is a negative theist; naturally he would not deny a thing if he did not think it was there to be denied.

He would not add the a.  It is an admission of God when you call yourself an atheist, because whether you assert a thing or deny it, you confirm that it is:  you cannot deny a thing without giving it a certain existence.

It does exist somewhere even if you assume that it exists only in the minds of other people; that it exists in the minds of other people means that it does exist.

So Nietzsche’s God exists somewhere and has contents but he must be careful not to mention them.

That an atheist is particularly concerned with God is not understood with us because we are still unspeakably barbarous in that respect, but the East is a bit more differentiated in such matters.

They have the saving that a man who loves God needs seven rebirths in order to be redeemed or to reach Nirvana, but a man who hates God needs only three.

And why?

Because a man who hates God will think of him much oftener than a man" who loves God.

So the atheist hates God, but he is in a way a better Christian than the man who loves him; Nietzsche is a better Christian and far more moral than the Christians before and

after him.

You see that explains a great deal of Zarathustra, which is a highly moral book.

If anybody should try to live that teaching, he would have astonishing experiences.

He would certainly feel himself to be a better Christian than all those before him.

He could buy a halo for his own private use and make himself the first and only saint of his private church.

It is true of course that we use that expression "the bowels of ...  "rather in connection with the earth, and in a psychological sense we mean the contents of the unconscious, which we think of as below.

But to the Christian era the unconscious was by no means below;  it was a fiery and luminous heaven above.

All the heavenly "powers and principalities" of the Catholic church are really the contents of the unconscious,’ but at that time they projected the unconscious into the world above, and only through the descent which has taken place in the last four hundred years, has it been brought down into the lower regions, the earth, into the real bowels, the intestinal

region, the kingdom of the sympathetic nervous system.

Then there is a question by Mrs. Bailward: "Is the artist the person who can frame the here and now of the creative forces? Does the body do the same for the self?-and is the self under the law of the uniqueness of the moment in time?""

That is an exceedingly philosophic question.

The artist can of course frame the here and now of the creative forces; his creative force consists in the fact that he can express the actual creative moment because he is creative, or the instrument of the creative force, which is synonymous.

Through being creative one creates the thing that has come into existence in this moment, that was in a potential existence before.

And the body in a way does the same for the self; the body is the expression of a preexisting uniqueness.

It is as if built up by a preexisting uniqueness; it is the realization of a unit of life. naturally, that is not the biological way of expressing it.

Biological science tries to explain life through a sort of physiological causality, the causality of the chemical transformations of the body, as we try to explain the evolution of certain forms by certain climatic conditions or other physical or physiological conditions.

The success of that explanation is not very great, however, on account of our profound lack of knowledge.

Why, for instance, in a certain geological period should a certain species of animal prevail.

Of course, there has always been a certain amount of sea, but in one period we had water animals and in another land animals; and we only can assume that the water animals moved slowly out of the sea and became amphibious, and then developed into animals that preferred to be on firm ground.

But why and how they could do so remains absolutely dark.

We can not imagine how a fish could suddenly change into an animal that walks on four legs and breathes through lungs; an indescribable fact must have taken place that provided those animals with lungs.

Even the principles of Darwin cannot explain why they did not just die out instead.

If there was a lake or part of a sea, for example, that became more and more shallow and slowly dried up, then the water would become more and more salty and the fish would have perished because they cannot live with more than a certain percentage

of salt. In the Red Sea there are no fish, no life can exist with that concentrated amount of salt.

One can assume that the sea was continuously filled with fresh waters and so evaporated slowly, but from what we know, while the lake was drying out, the fish simply perished and they did not develop lungs.

As a matter of fact the strange thing that paleontology now teaches us is that in a new age a huge number of new species appear, perfectly finished and developed; and we can find no traces of the stages where they were half-baked.

It seems as if all those animals were suddenly there.

So, in most recent times, among the people concerned with those problems-the biologists and zoologists and so on-there is a growing inclination to assume a peculiar creativeness in life, able to produce a new species in an unknown way.

We have a certain analogy in the so-called mutation of plants, where a new plant comes into existence, finished, like those famous beeches with red leaves, for example, which suddenly sprang into existence about the middle of the nineteenth century: it just happened.

And there are other well known cases of mutation of trees.

So, such experiences have led modern biologists to think that there is a peculiar creative factor in life.

Now, if we apply that idea generally we come to the conclusion that there is a preexistent uniqueness, or a unit of life, that creates a certain body according to its own peculiar uniqueness, creating it exactly as an artist creates a work of art out of a preexisting vision.

And if the body is created by the self, and the self is called a uniqueness, then we identify this uniqueness with the uniqueness of the moment of creation.

This is substantiated in a way by the very awkward fact that the uniqueness of the particular moment in time in which a thing is created is characterized by certain qualities as is proved by the fact that the horoscope can give the character of an individual-·· If it were impossible to deduce a human character from a horoscope, then of course that whole idea of the identity of the uniqueness of the self with the uniqueness of the moment when a thing comes into existence would not be valid; but as a matter of fact you can deduce from a horoscope, you can show the character of an individual to an amazing extent.

We will now continue our text, the last part of the sermon of the Superman:

It is not your sin-it is your self satisfaction that crieth unto heaven; your very sparingness in sin crieth unto heaven!

The German word for sparingness is Genugsamkeit.

I would call it frugality: your frugality crieth unto heaven.

Where is the lightning to lick you with its tongue? Where is the frenzy with which ye should be inoculated?

Lo I teach you the Superman: he is that lightning, he is that frenzy.

Here again is this term "great contempt."

He says-several paragraphs before this-that the greatest thing one can experience is the hour of great contempt.

He obviously makes rather a point of it, so he must mean some definite psychological fact.

What do you think he means by it here?

Mrs. Baynes: Does it not mean reaching a point of view where you are prepared to give up the most precious thing that you have?

Dr. Jung: We will see whether that hypothesis fits.

When I ask what they desire the most, the most precious thing, plenty of people will say, to be happy.

A whole continent believes in being happy-go-lucky, that is proverbial, we all believe in it to a certain extent.

Then, others will say they desire reason the most.

You know the Goddess of Reason was put upon the throne in Notre Dame instead of God-I think it was in 1796.

Then, virtue is the best you can desire according to certain convictions.

And righteousness is surely praised by many people as the very finest thing they can possibly possess; you also can call it respectability, because if you feel very respectable you are quite righteous.

And the most wonderful of all is pity, because pity is at the bottom of Christian love.

The pity for all things living is the very essence of Buddhism also.

It even goes so far that every morning one of the priests in the temple carefully wipes the floor with a broom, not to remove the dust but the insects that might be trodden upon, so they are invited to leave the sacred precincts to preserve themselves from possible injury to their legs or little bodies.

You see, we have here a series of very noble things which humanity has always held to be the most precious.

So the hypothesis put forward by Mrs. Baynes surely explains this contempt as the contempt of all those virtues.

But why should the hour of this contempt of all the noble ideals, the most desirable precious things, be the greatest moment in life?

Answer: Because these qualities are only the compensation for the shadow.

Dr. Jung: So you would conclude that Nietzsche is really looking for the dark things that lurk behind all these beautiful virtues, as if they surpassed all the good mankind could desire.

This is another hypothesis.

He says: Not your sin but your frugality, your niggardliness even in sin, crieth unto heaven.

So the contempt really comes from the fact that the shadow is so great and thick that one begins to despise all the virtue mankind has praised in the past.

For what is it?

It creates in consequence a shadow as dark as hell, so overpowering that it is really not worthwhile to praise all those virtuous qualities; the greater reality is in the darkness and not in those ideas of beauty and light.

That he says your frugality in sinning cries unto heaven means that he sees those ideals as a sort of pretext or subterfuge over against the overwhelming fact of the sin in man.

Here you see the good Christian but with the a in front of him; he sees all that as sin, which is the way the Christians would speak.

He is still under the shadow of the church; he is within the sacred precincts, and therefore he feels quite blasphemous.

You see, the dark things which are understood to be sin are only sin when you are entirely upon the standpoint of the preceding list of good qualities; if you once imagine that these are really the most wonderful ideals man could aspire to, then naturally everything which is less good seems to be dark and sinful or immoral.

So he wishes for a spark of lightning to sting people out of that idea of despicable ease, to wake them up so that they can see the real truth of man.

And he holds that this lightning which should lick people with its tongue is the Superman.

One could call that a sort of speech metaphor, conveying the idea of a situation in which everybody was more or less asleep, without realization, and then something suddenly happens which wakes them up, a terrible crash or a stinging pain, and for that lightning would be a good simile.

But there is something more in this image of the lightning.

This simile turns up, for instance, in a Chinese inscription, which surely was quite unknown to Nietzsche.

It is a verse and I cannot quote it literally, but the idea is that from time to time mankind gets into an inexplicable state of sleep or of torpor, exactly like the mood in nature

before a thunder storm.

The air is heavy and man and beast fall asleep; the trees are without movement; everything becomes like lead.

The Chinese text says that something is spread over the earth like a wonder which cannot be explained, and then follows an invocation to the dragon to rise.

He is lying coiled in the deep, but he should rise and strike with the lightning of his tail so that the whole of nature would wake up again.'"

It is exactly the same metaphor, but the symbolism is more conspicuous.

For that dragon means what?

Mrs. Crowley: If it were Hindu it would suggest the Kundalini.

Dr. Jung: Yes, but what would be the Chinese meaning?

Mrs. Fierz: The Yang principle.

Dr. Jung: Yes, that former condition is the Yin condition, where everything has taken form.

Everything is real, concrete, indubitable; and when things have become, they go to sleep.

That dormant condition means that the Yin principle has swallowed the Yang principle completely.

It is like a dark cloud spread over the earth, but within that cloud is the lightning lying coiled, ready to strike.

Then the Yang strikes and the cloud opens, the rain falls, the air becomes clear, the

rivers begin to move, new plants come up from the parched soil, and new life is created.

So that simile most certainly refers to a psychological condition underlying the symbolism, which you see very clearly in the Chinese text.

It is a close analogy, as Mrs. Crowley has just mentioned, to the Kundalini serpent which is called the coiled one; the serpent is coiled in a dormant condition in the depths of the darkness, in the cave, and when the moment comes when something has to happen, the Kundalini suddenly rises and hisses and causes something like a lightning flash, a sudden sting.

This peculiar quality of the Kundalini describes a psychological moment, the breaking up of an old order, and it starts to break up through a sort of intuitive flash; somebody suddenly has an intuition, and that is the first lightning which then dissolves

a whole complicated situation which one thought would last forever.

Nietzsche understands the idea of the Superman in that sense.

He holds that man has gotten accustomed to the idea that it is worthwhile to live for all those virtues, for all sorts of ideals and beautiful things, and would always remain the same.

He is in a certain order: he has his position, and it is just as if it had been ordered for eternity.

You know, no treaty is made which people don't suppose to be forever; no state, no church, is founded which is not for eternity: everything should last forever.

It is an apparently desirable condition which has been brought about and which should always last, in spite of the fact that we know very well how long treaties usually last.

But again and again man seeks to establish something for eternity.

And that is not ridiculous because it is the essence of civilization or culture that it can and should resist time; it is the characteristic of anything man-made that it is able to resist the continuous dissolving activity of time and nature.

That is why we build houses instead of having mere shelters under trees, or tents, or any other very transitory contrivance; we make things as durable as possible in order to establish the victory of man over nature and over the transformation of things in nature.

If you should make a philosophy with the idea that it was only for the next fortnight, of course you never would make it; you make a philosophy with the assumption that you are going to bring out a truth that will last for several thousand years at least.

This tendency to create a form of civilization any form, religious, political or social-always has that claim of durability, of resistance against the onslaught of time and nature.

And it is such a condition, the tail end of the Middle Ages, into which Nietzsche was born.

You see the Middle Ages reached right up to the beginning of the great war; we still had the feudal system, we had kings and feudal princes according to the ideas of the Middle Ages-of course in a somewhat different form, but more or less as it always had been during the last two thousand years.

The best proof of that is that we still founded our religious and philosophical convictions upon the New Testament.

That is the highest authority and it has naturally created a certain social form and morality, and certain religious and philosophical convictions; even if these convictions have an a to

them, even in the negation of those old beliefs, they are and have remained as they always were.

Nietzsche was born in such a period, as I said, and he felt that it was a dormant condition which had to be exploded by the idea of the Superman, which means that man is not a definite form, a definite entity that remains the same for millions of years, but that he can change, undergo a mutation as it were, and suddenly transform into

something else.

Of course, that is again a very Christian idea: it is the idea of Christian conversion.

In the early days of Christianity, they held the same conviction, that when a man had undergone the mysterium or the sacramentum (the two terms are synonymous: in the early church it was called the mysterium and later they preferred to call that old mystery ritual the sacramentum, but the process was exactly the same), he was made sacred, or mana, by a transformation into something else.

He was nearly drowned in water and pulled out of it as if out of a womb.

The baptismal fount in the church was still called the uterus ecclesiae in the Missale Romanum, and the people who had undergone the transformation were quasi modo geniti.

It was understood to be a complete and thorough change of man; he was made into something new, no longer the old Adam.

He put on Christ, the new body, and was made into a child of God, an immortal being.

Without baptism or without taking communion, one misses the pharmakon athanasias, the medicine of immortality, and is merely mortal like the animals; one has no soul.

That belief went so far that old Tertullian was convinced that if a man was baptized he could not sin any longer, and if by chance a man should sin again, something must have been wrong with the baptismal ceremony, so it had to be repeated.

He was enormously surprised to find people who went on sinning in spite of the second baptism; then he thought they were children of Satan and utterly lost: they simply had to be dropped.

Nowadays, when a person in a religious movement is not behaving according to rules and is not saved, he is called neurotic and sent to the analyst.

And then the analyst asks quite justifiably, what can he do, is he greater than God?

This belief that through a religious conversion we become quite different beings, is still alive among us.

Somebody becomes a Christian Scientist, for instance, and is supposed to be an entirely

changed man; formerly, he was a rascal, and now look at him: he does not drink or

waste his money running about with women, so Christian Science must be the truth.

Then the Methodists and the Baptists and the Salvation Army and the Oxford Movement and four hundred other denominations walk upon the stage and tell you that all their members have become entirely different people.

Therefore, they all contain the truth. Now, what truth?

It is the old belief that that thing is the living truth which changes people completely; the criterion for the truth is that man is changed, proving that there is some secret magic in these forms or convictions.

That was the belief of early Christianity, and it is the same idea which Nietzsche proclaims here: the idea that the Superman would be the lightning which would upset the dormant condition of his world, so that man could change.

It is not exactly the Christian transformation through the grace of God or baptism.

It is due to man, because when God is dead he appears next in the one who kills him:

then the divine creative faculty needs must dwell in man.

And then man has the faculty of transforming into the Superman, by which is not meant a man of greater virtue but a man who is simply beyond this man of today, a different creature obviously, a man who can deal with the darkness in human nature.

Dr. Reichstein: I think the oldest picture of this idea is the Iranian myth of the original primordial man who sleeps and must be awakened.

Dr. Jung: Yes, that is a similar idea, and there are other primitive beliefs that the first couple, or the first god, was asleep and had to be awakened.

When Zarathustra had thus spoken, one of the people called out: "We have now heard enough of the rope-dancer; it is time now for us to see him!”

And all the people laughed at Zarathustra.

But the rope-dancer, who thought the words applied to him, began his performance.

To whom does the rope-dancer refer here?

Remark: To Zarathustra?

Dr. Jung: Well, I must say it is not quite clear.

We only know that there is a man who is really a rope-dancer, and when the people call

for the rope-dancer he sets to work.

There is a certain confusion between the real and the symbolic rope-dancer here.

Mrs. Baumann: It might be the Superman.

Dr. Jung: Yes. You see, the ordinary man could not be compared to a rope-dancer; he lives in good houses in safe cities that are watched over by the police, and there are excellent laws, and boundaries to every country, and settled conditions.

But the rope-dancer walks on a very high rope in the air; it is an acrobatic stunt and if he falls down he is killed. It is a tremendous risk, the symbol of a dangerous transitus.

So the Superman could be man in the situation of a rope-dancer, running as great a risk as the rope-dancer who risks his life.

It is as if there were a misunderstanding here between the audience and the speaker.

The people think Zarathustra is speaking of the real rope-dancer while he is really speaking of the Superman of whom the rope-dancer would be a symbol.

Now, we have been reading the sermons or reflections of Zarathustra, and there has been very little action, but here we come upon action again, as in the descent of Zarathustra from the mountain and the meeting of the old wise man.

And whenever talk transforms into action there is a reason for it.

Do you know what it is? Why should talk suddenly become action?

Mrs. Fierz: If what is to be told is not clear, not conscious enough to be said in words, a sort of symbolical action would take the place of the word.

Dr. Reichstein: Speech is always one-sided, and this action could be the reaction from the unconscious brought out by the speech before.

He teaches more the Yang side, and the action might he the reaction of the Yin side.

Dr. Jung: Yes, that would more or less coincide with what Mrs. Fierz said.

Something is lacking in the sermon apparently; with that statement, "I teach you the Superman," a certain culmination is reached, and for the moment he cannot go beyond.

He says he is the lightning and he is the madness, and now of course the sermon should continue and say where it starts, and of what the effect of the lightning or the frenzy consists, and how it shows.

But there he seems to have hurt himself against a snag, so the sermon goes underground.

It is like a pause in a speech: one's thoughts suddenly leave one and one has to do something about it and then it turns into action, and the action must be expressive, symbolical of the spoken word.

Mr. Nuthall-Smith: It would be when he gets tired of talking.

Dr. Jung: Zarathustra is not easily tired of talking.

Mr. Nuthall-Smith: But the people get tired.

Dr. Jung: He pays no attention to the people, as we have evidence for in the next chapter where it says: "But Zarathustra, looking at the people, wondered, and then he spoke thus: ... "You see, he continues; he is not afraid of tiring people with his talk, and it is quite a while before the rope-dancer can get to work, because Zarathustra is still speaking.

No, he has hit upon something there, he has hurt himself against an invisible snag, and that is of course the transition over to the question how that idea will work, what it means to man and what it means to himself above all.

For instance, when somebody says a whole mouthful and then suddenly stops and cannot find the next sentence, you can be sure that he has hit upon something in himself which caused the hesitation.

If a person announces as his sacred conviction that things should always be done in such and such a way, and then doesn't know what to say next, it is because the devil has hooked on, asking: "Do you really know your own conviction?" or "Do you really mean what you say?"

And obviously he does not know then what he has said or what his conviction was.

It often happens when people say more than they can swallow, that they are suddenly disturbed from underneath; they forget what they wanted to say because the unconscious has withdrawn it.

They were just gliding along, it was all plain sailing, and then they struck upon a shallow piece of ground where the unconscious was close to the surface: suddenly the unconscious hooked on.

In such cases, the symbolic or symptomatic action follows.

This is such a moment. Zarathustra hesitates, he looks upon the people as if he were wondering about them.

As a matter of fact he should wonder about himself, because here Nietzsche touched something that gave a spark for the time being.

He is able to go on, but in the meantime, while Zarathustra goes on talking, the symbolic action begins to work.

Now, this rope-dancer is quite obviously a relation of Zarathustra he is his symbolic action-and I think we are quite safe in assuming that he represents Nietzsche's inferior side, because

all the preoccupation with the rope-dancer in subsequent chapters shows that he is really concerned with that man and sees himself in him.

So we may assume for the time being, as when one dreams of an inferior person, that this is the shadow figure, the inferior man in himself.

And it really is the inferior man in him that has hooked on here, saying: Now what about that transition to the Superman? How can you become the Superman?

For it is expected of you, Zarathustra; of you personally, Friedrich Nietzsche.

How do you get beyond your migraines, your vomiting and sleeplessness and chloral and all the other narcotics, and your terrible sensitiveness and irritability?

You see that would happen in every one of us.

Now he starts again to speak about the Superman, because he begins to wonder what the effect or the idea of the Superman really means to him personally.

So he says in the way of reflection:

Man is a rope stretched between the animal and the Superman a rope over an abyss.

This is the answer he is giving to the doubts as to how man can get across to the Superman, by what means that change can be made, and why it should be made.

Those are the doubts of the inferior man, so this is almost in the way of an admonition.

A dangerous crossing, a dangerous wayfaring, a dangerous looking-back, a dangerous trembling and halting.

What is great in man is that he is a bridge and not a goal: what is lovable in man is that he is an over-going and a down-going.

In German it is Ubergang and Untergang, which would be literally a going-over or a going-beyond, and a setting like the sun.

He says:

I love those that know not how to live except as down-goers, for they are the over-goers.

I would prefer to say: "I love those who live not, save as suns setting, for they are going beyond."

I love the great despisers, because they are the great adorers, and arrows of longing for the other shore.

By these words he is soothing himself or explaining to himself why the longing for the

Superman or going beyond man is a greater virtue than remaining the ordinary man.

He says to himself that he loves those men who don't remain what they were, but who live in order to change, to live beyond themselves in order to become.

I love those who do not first seek a reason beyond the stars for going down and being sacrifices, but sacrifice themselves to the earth, that the earth of the Superman may hereafter arrive.

He denies the Christian idea of self-sacrifice for a thing which is beyond the world, for an extra-mundane spirituality.

He doesn't see any merit in killing the body for the sake of the spirit, and moreover, one

would never be changed by sacrificing oneself merely to the spirit.

His idea is that it takes greater courage, greater virtue, and a greater sacrifice, to live, to sacrifice oneself to the earth, to reality; for if one sacrifices oneself to the actual concrete reality, one is changed and thus one prepares the way for the Superman.

One occasionally comes across such problems in people in analysis, particularly in cases of transference.

You see it sometimes happens to pious people that they get neurotic and unfortunately enough they have to go through an analysis, and then-Oh Lord!-they even fall in love with the analyst.

They get a transference which at times takes on a most disquieting religious aspect-the analyst takes on the aspect of Jesus: they would like to kiss his feet and call him Jesus.

Then, they develop a most formidable resistance against such a blasphemous transference.

But the more they resist it, the more they project-till he is almost overwhelmed by the negative Christian projections.

Of course he is then not only Jesus but also the devil himself. naturally, the conflict is great in such people.

The thing to which Nietzsche alludes happens to them: they get neurotic because they exaggerate their own spirituality.

They identify with the spirits in heaven and imagine themselves spirits and nothing

else.

But unfortunately they have a thick shadow.

They have a body underneath all that show which won't agree with the spiritual show

on top; it revolts against such spirituality, and that causes the neurosis.

Then, in analysis, naturally they become aware of the fact that there is such a thing as body, that the spirit does not pay for the whole performance.

The body has to pay the damage too.

The unconscious insists very much then upon the physical presence of the analyst; and

transference has the meaning that they should be brought to recognize the projection of their religious contents into as ordinary a human being as an analyst.

Of course, they are mighty glad if he is not quite ordinary. "Such a great man!"

His great mind excuses the fact that they have a transference, for if it were on any ordinary human being, it would be insupportable.

But mind you, it is not his mind at all, I have known that for many years.

At my last lecture at the University, I walked downstairs behind some girls and I overheard their remarks:

"I didn’t understand a word of what he said today." "You did not understand? It was as clear as a bell."

Then can you explain such and such a thing?" "Oh well, I did not quite get it, but I know he is right, he is so strong and so healthy!"

So it is an awful thing to find all your values projected into an ordinary human creature with a body, particularly all your religious values.

And mind you, if that figure has a mind, it is an obstacle, by no means an asset, because you have then to cast away all that mind business in order to see that it is a body.

To see great religious values in the body is a very horrible discovery for a good Christian.

It is just that to which the Lord himself alluded when he spoke of the possibility that he

might be seen in the shape of the lowest of our brethren, that in the lowest of our brethren we would be able to recognize the Lord.

A very wise word, but of course a more loathsome word to a Christian.

It is not accepted, because they only want to pity the lowest of our brethren; the idea of seeing anything of high religious value in them is much too dangerous.

I explained that once to a conference of theologians in Strasbourg and they all averted

their eyes and walked round it.

It was too hot a stew; they would not put a finger into it.

Yet, it is of course a most important point; it is the problem of our time, in which of course Nietzsche also was concerned.

He understands the acceptance of the man of earth as the self-sacrifice of greater merit than any sacrifice for the sake of spirit.

He sees that acceptance of the real concrete man, identical with his body, as the greatest meaning of our time, for such a sacrifice would put modern man before a problem of almost unsurmountable difficulty.

We would rather accept anything in the world, any devil or any hell, than accept ourselves in our particular concreteness.

That is the thing of which we are most afraid.

You see, that being is not even very sinful, not even superb in its sins-just hellishly banal and of a low order, not interesting at all.

We would prefer superb sins than to be ourselves with all the banality which we represent.

Therefore, he says:

I love him who liveth in order to know, and seeketh to know in order that the Superman may hereafter live.

Thus seeketh he his own down-going.

Here is again the famous Untergang the setting of the sun of all his ideals about himself; it is an extraordinary disillusion and an increase of knowledge.

Without disillusion you never acquire knowledge, and without knowledge you never acquire a new consciousness, and without consciousness you never change: living unconsciously you remain forever the same.

I love him who laboureth and inventeth, that he may build the house for the Superman,

That is the new man who knows, whose consciousness is exceedingly individual if he can once swallow the fact of himself.

and prepare for him earth, animal, and plant, for thus seeketh he his own doing-going.

He goes down into the concrete reality.

He becomes again man and disidentifies with his ideals.

In other words, he creates a new ideal which is coincident with the real man, with man as he is in the body.

I love him who loveth his virtue; for virtue is the will to down-going, and an arrow of longing.

Again the virtue of the doing-going, the approach to the earth, to man as he is.

And the arrow of longing is the changing, going beyond, because by accepting oneself as one is, one gets a longing to be different and that moves the whole world forward.

We don’t want to be ourselves, because we cannot stand ourselves; therefore, we never make progress.

We remain as we are because we don’t accept the only thing which can be motive power enough to bring it about.

Only when we accept the thing which is loathsome to us, have we a real will to change, not before.

I love him who reserveth no share of spirit for himself, but wanteth to be wholly the spirit of his virtue: thus walketh he as spirit over the bridge.

That means that he loves the one who has the intuitions of such virtue, who at least intuitively grasps the meaning of that virtue, and thus in spirit crosses over the bridge.

I love him who maketh his virtue his inclination and destiny: thus, for the sake of his virtue, he is willing to live on, or live no more.

This shows that it is really a self-sacrifice because you risk living on or you risk dying.

It is an enterprise which has all the risks of a real enterprise, which includes its specific dangers.

It is amor fati.

This is the attitude now prevailing in Germany.

It is the inner meaning of National Socialism. They live in order to live on-or to die.

When you hear the really serious people talk, you realize that Nietzsche simply anticipated that style.

They praise the attitude of being ready, and naturally any rationalist asks, for what?

That is just the point-nobody knows for what.

Therefore, they have no program; they have no mapped-out scheme which should be fulfilled.

They live for the moment. They don’t know where they are going.

Very influential and competent people of that party acknowledge that they don’t know, but one thing is certain: they are going, there is no return, they must risk it.

Then, the rationalist asks: "Risk what?" The answer is, "Risk it."

They don’t know what they are risking; they simply take it as a matter of course that they must have this attitude, that one risks it, whatever it is.

This is of course pure madness from a rationalistic standpoint, and that is what

Nietzsche means.

Therefore, he says the Superman is the lightning or the madness.

One can say it is all pathological, or that it is a divine or a demoniacal madness, but that is exactly the madness Nietzsche means.

So Nietzsche is in a way the great prophet of what is actually happening in German.

I love him who desireth not too many virtues.

One virtue is more of a virtue than two, because it is more of a knot for one’s destiny to cling to.

This is a very wise word because the more virtues you are looking for, the more you get away from your real task.

There is only that virtue which makes you live what you are.

I love him whose soul is lavish, who wanteth no thanks and doth not give back: for he always bestoweth, and desiretl1 not to keep for himself.”’

This is again the idea of the down-going, pouring life out.

You see, we always try to retain, to economize our lives, but he preaches an attitude

that is wasteful, that wastes oneself So it means giving the whole of oneself without restriction, again a self-sacrifice to fate, to the things that have to happen from dark reasons-a complete surrender to life and fate.

I love him who is ashamed when the dice fall in his favour, and who then asketh: "Am I a dishonest player?"-for he is willing to succumb.

To perish. That is clear.

I love him who scattereth golden words in advance of his deeds,

and always doeth more than he promiseth: for he seeketh his own down-going.

Again this attitude of out-doing oneself, of doing more than one really meant to do.

It means following the impulse which is always behind everything we do, the organic instinctive impulse which has the character of a natural reaction, as all instinct has.

It means to go the whole length of the way; you meant to go for two miles, but it carries you along for fifty miles, and you let it happen.

Otherwise, there is no going clown.

You cannot manage fate; you never wind up with yourself if you can manage yourself, if you can say to God, "This and no more."

I love him who justifieth the future ones, and redeemeth the past ones: for he is willing to succumb through the present ones.

That complete surrender to the present necessities means of course a fulfilment, a redemption of the past generations, and of the unfulfilled lives that are waiting to be fulfilled.

If we live completely, we surrender to their lives and redeem them.

Also, we prepare for a future generation, because we have lived out our own lives; we have fulfilled them, and we leave no curse for the following generations-the curse of economized life.

I love him who chasteneth his God, because he loveth his God: for he must succumb through the wrath of his God.

You see he is at it again, without the a this time.

I love him whose soul is deep even in the wounding, and may succumb through a small matter: thus goeth he willingly over the bridge.

I love him whose soul is so overfed that he forgetteth himself, and all things are in him: thus all things become his down-going.

That would mean going down into reality in the sense of downfall.

For he gets entangled; he easily gets wounded; fate takes hold of him and so he becomes complete.

This is a complete, very perfect acceptance of what one is, drawing the last conclusion from the fact of being what one Is.

Question: From one’s own doing?

Dr. Jung: Well, it is a sort of religious teaching: it is very absolute.

I love him who is of a free spirit and a free heart; thus is his head only the bowels of his heart; his heart, however, causeth his downgoing.

That is a confession. The heart is speaking through Zarathustra, not the mind.

This is again exactly what is happening in Germany now, their heart is speaking through their head.

And this heart desires destruction, because a world full of old ideas must be destroyed.

It is not because the heart has invented the idea of destruction, but because in the heart is the secret source of a will that speaks through the head.

But that is taboo to Nietzsche. He doesn’t touch it.

I love all who are like heavy drops falling one by one out of the dark cloud that lowereth over man: Here we have the image of the dark cloud spread over the earth, in which the lightning is hidden.

They herald the coming of the lightning, and succumb as heralds.

Lo, I am a herald of the lightning, and a heavy drop out of the cloud: the lightning, however, is the Superman.

That means the coming man of course.

A coming attitude, a new spirit, should fill the human form and make over our hitherto prevailing world and culture.

In Nietzsche’s mind, the Superman is a new type of man with such an attitude. Carl Jung, Zarathustra Seminar, Page 72-90

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=V4DH484XM3DQCCR73H7W&pf_rd_p=1ab92b69-98d7-4842-a89b-ad387c54783f&pd_rd_r=d9c65888-bca9-48d2-bafd-a339a6d

---

**23 May 1934 LECTURE 4 Zarathustra Seminar (2021-12-19 04:22)**

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
Jung, C. G., and James L. Jarrett, ed.
PRINCETON

[1]Zarathustra Seminar

23 May 1934 LECTURE 4

Dr. Jung:

I have here a question by Mrs. Bailward: "I understood you to say last time that the powers in us, which we call God, are powers of self renewal.

I suppose if this renewal process can take place, inflation does not?"

Yes, inflation is a pathological symptom and it only takes place when

the actual creative self-renewal does not come to pass; that is perfectly

obvious: an inflation is always a symptom of an inherited creative process.

Then there are two questions by Mr. Baumann.

The first is: "Why is dancing a symbol for creation and destruction? Does it mean to be in the body and in time (time as the fourth dimension)? Materia or form moving and changing in time is creation, or destruction?"

You are asking really for a justification for the interpretation of the creative forces as destructive forces, why dancing for instance, should be a symbol for both creation and

destruction.

It is because ritual dancing under primitive circumstances is symbolic; it is always a representation of the creative powers in our unconscious.

Therefore it often means the sexual act, or the fertilization of the earth, or it is for the production of a certain effect, whether constructive or destructive.

And as a representation of the creative act, dancing necessarily symbolizes both destruction and construction.

It is impossible to create without destroying: a certain previous condition must be destroyed in order to produce a new one.

The most synthetic creation is inevitably also an act of destruction.

The typical Hindu god of the creative forces is Shiva who dances in the burial grounds; he is the great destroyer because he is creative life, and as such both creative and destructive.

You may have seen those Indian dancers who have been in Zurich; they represented the creative act in a most marvelous way.

The many arms of the deity express of course his extraordinary efficiency; he works not with two hands, but with many.

Then if you look at it psychologically, the life of a creative individual contains any amount of destruction, even of self-destruction.

Mrs. Crowley: In that case would not the inflation also be part of that creative process, even though it is destructive in a sense?

Dr. Jung: Inflation is something abnormal and it is not necessarily a part of the creative process, though unfortunately it happens of course to be connected with it very often.

But a creative artist, for instance, can create without imagining himself to be a creator.

He can create just because it is his damned duty to do so, or because he cannot help doing it.

That is, a creative person without self-consciousness.

As soon as self consciousness comes in, there is inflation: you imagine that you are the creator and then you are God, because you feel, of course, like ten thousand dollars if you have time to think of it.

If you have time, you have already split off from the creative process; you look at yourself and say: "Hell, what a fellow! Isn’t he grand?"

And then you are in for it, you are already living in your biography, you see it printed: In the year so and so, on such a day, he had such and such an inspiration.

Then you have spoiled your creative process, but you have a most healthy inflation.'

Mrs. Crowley: You spoke of the tremendous archetypal forces in Nietzsche. How could he produce Zarathustra without identifying if the archetypes worked in him?

Dr. Jung: Ah yes, but they would not be working in him, he would be working in them: that is the natural point of view.

Jilin. Crowley: Do you mean in the sense of a dance?

Dr. Jung: Of course. They have you on the string and you dance to their whistling, to their melody.

But inasmuch as you say these creative forces are in Nietzsche or in me or anywhere else, you cause an inflation, because man does not possess creative powers, he is possessed by them.

That is the truth.

If he allows himself to be thoroughly possessed by them without questioning, without looking at them, there is no inflation, but the moment he splits off, when he thinks, "I am the fellow," an inflation follows.

Question: Can it be avoided?

Dr. Jung: Only by obeying completely without attempting to look at yourself. You must be quite naive.

Mrs. Baumann: It happens automatically?

Dr. Jung: It happens automatically that you become conscious of yourself and then you are gone; it is as if you had touched a high-tension wire.

Mrs. Baumann: You cannot escape it?

Dr. Jung: If you are simple enough.

Nietzsche of course could not help looking at the thing and then he was overwhelmed with resentments, because the creative powers steal your time, sap your strength, and what is the result?

A book perhaps.

But where is your personal life? All gone.

Therefore, such people feel so terribly cheated; they mind it, and everybody ought to

kneel down before them in order to make up for that which has been stolen by God.

The creative forces have taken it out of them, and therefore they would like to personify them, to imagine that they are Shiva, in order to have the delight of being creative.

But if you know you are creative and enjoy being creative, you will be crucified afterwards, because anybody identified with God will be dismembered.

An old father of the church, the Bishop Synesius, said that the spiritus phantasticus, man's creative spirit, can penetrate the depths or the heights of the universe like God or like a great demon, but on account of that he will also have to undergo the divine punishment."

That would be the dismemberment of Dionysos or the crucifixion of Christ.

We shall come presently to the same problem in Zarathustra.

Mr. Baumann's next question is: "Establishing relation to the crowd requires going down to a lower psychological level.

Is it necessary to go into unconscious, medial relation with people, a kind of identification or participation mystique with the crowd,: or has one only to show that one has inferior parts?"

One does not need to show that one has inferior parts, you know; that is generally known.

You may be sure that there are people round you who are quite convinced that they see where you are inferior.

People have the lovely quality of seeing the shortcomings of other people very well; they only fail to see their own.

So we need never be too self conscious in that respect; our shortcomings are noticed; we don't need to show them particularly.

We only need to show them to ourselves; we are the audience that never hears or sees.

Now, that going down is only possible if somebody has been on a higher level.

You see, Zarathustra is the man or the spirit that, after his going down through the course of the centuries, has now begun to rise.

The old man we met in the woods is the traditional Christian spirit that slowly receded into nature where it seemed as if it would finally disappear, but the spirit will not recede into nature entirely as long as there is man in whom to manifest.

Therefore, in receding he emerges and the oncoming part of the spirit is Zarathustra.

When the other one goes down, the personification of a new spirit comes up.

So it is essentially the same spirit.

Zarathustra has been up on the mountain and now he is coming down to the level of general mankind.

If we reduce this phenomenon to Nietzsche's personal psychology, it would run about as follows: Nietzsche was a professor in Basel for about ten years, then he withdrew from his profession and lived in Venice and Rapallo, and in Sils Maria in the Engadine; and much of the mountain symbolism in Zarathustra comes from such geographical surroundings.

He used to walk in the mountains, and he wrote some very beautiful poems about them.

So it is a part of his imagination that he felt himself as being isolated on the top of a high mountain where he could look far into the future of mankind, or where he could see life below at his feet.

There he gained that new insight, a new gospel as it were.

And then he came down like Moses from Sinai, to bring it to people.

That is the way Nietzsche felt it, but inasmuch as he did not do it naively, without knowing what he was doing, he was identical with the creative spirit; he knew too much about it and therefore got an inflation.

So there is a partial identification with Zarathustra.

Now how can such a partially inflated man get clown to mankind?

Only in the form of a preacher who stands on a hillock and preaches.

In that first sermon he is standing on a pedestal talking clown to them, saying one

should, thereby showing that his sermon is really inefficient because he is not on the same level.

If he were naive he would not notice his message, but he would simply talk to the next fellow on the street, say how do you do and so on; and in the course of their talk he naturally would mention what his heart was interested in, and the other fellow would be shot to pieces.

Then he would have had an effect.

But you can say the grandest thing and if you are talking clown it reaches nobody; it makes no impression because you talk in such a grand style that only the wrong people get you.

So when Zarathustra was read in the beginning, only the wrong people understood what he really meant; all the cranks of Europe were filled with Zarathustra and nothing came from it at all.

You see, it is not inapt that we are only now attempting an analysis of Zarathustra; we need all the preparation of our psychology in order to understand what it really means.

The second part of Faust, also, was understood by nobody; it takes a long and most painstaking preparation to get the gist of it: it is most prophetic.

And we need the experience of the war and of the post-war social and political phenomena to get an insight into the meaning of Zarathustra.

Know, if Nietzsche had been unconscious of what he did, he would have been able to come clown to earth.

But it is not worthwhile really to speak of the man Nietzsche, for he was robbed; he lived only that Zarathustra might speak, and when it came to his own life, it was as poor and miserable as possible, a sick neurotic existence in the pensions of the Riviera and the Engadine, and finally in Turin where the devil caught him for good.

Here is a contribution from Miss Cornford: "Zarathustra comes as a dancer since that represents the exact opposite of the Christian monk.

Instead of 'mortifying the flesh' as the monk is taught to do, he lives in his body, is fully conscious of it, and makes use of it.

So while the ascetic stands like an iron stake planted in the stream of life, the dancer is a plant that responds to every movement of the water.

Thus it is natural that the preacher of the new religion should come as a dancer, since he brings movement instead of rigidity."

Yes, the movement in contrast to rigidity is also a point of view, it is another opposition, a pair of opposites which plays its role.

There are of course many such sidelights, but they would lead a bit too far.

Then we have a question by Miss Hannah: "I had always thought of the self as a kind of objective though individual God, whom I hoped to discover; but when you say 'create something beyond ourselves' [Well, that is what Zarathustra says, I don't give myself the credit of having invented such a very apt formula], do you mean the self? And if so is it

created by rebirth? Is rebirth submitting ourselves to a process of nature by will, or it is a still more active process?"

What do you understand by "still more active process?"

Miss Hannah: I meant, have we got to do something about it or is it done to us?

Dr. Jung: It is a more passive process.

Miss Hannah: If you submit to it, it is passive, isn't it?

Dr. Jung: Yes, but you can also submit by will and very actively.

Well now, let us assume that the Superman would be Nietzsche's formulation for the self.

He understands that by creating beyond yourself you create the Superman, by will as it were; he even says one should will it, which shows very clearly that the Superman to him is an active creation by man.

But we cannot create beyond ourselves; we would have to be gods to do that.

You see, this confusion comes from the fact that he identifies in his language with the creative process.

The right perspective in which to see it is that the creative process in you is not your own doing.

It simply takes you and uses you; it is a different will from your own.

Then you understand that it is something else, something beyond yourself that is creative. It is necessarily beyond yourself, because the creative forces were before and after the act of creation.

They were when you were not, when you were unconscious; and what you produce

is necessarily beyond yourself because those forces are beyond yourself.

You cannot rule them; they create what they choose.

Of course, you can identify with it more or less, but that is really childish; then you are like a naughty boy who in spite of your warnings not to climb onto the chair, insists upon doing so and of course falls down.

You say: "Now you see!" And he says: "But I wanted to!"

It is an illusion when one identifies with these processes.

So creating something beyond ourselves is only a formulation which comes from the idea that we are creating.

We are not creating.

We are only instrumental in the creative process: it creates in us, through us.

Now we will continue the third chapter where the rope-dancer is first mentioned. Zarathustra says here: "Even the wisest among you is only a disharmony and hybrid of plant and phantom. But do I bid you become phantoms or plants?"

How do you understand this peculiar expression? In how far is the wisest of mankind hitherto a hybrid of plant and ghost?

Mrs. Baynes: Is he speaking there of the wisest among the preceding Christian wise men or the whole of humanity?

Dr. Jung: It would be the wisest of the people of that crowd, the people of our time.

He characterizes the particular kind of wisdom which has been preached to them, and I want to know in how far that is a hybrid of plant and ghost.

Mr. Vitali-Smith: Inasmuch as the earthly and spiritual are divided, people are not unified.

Dr. Jung: But a hybrid is not divided.

The point is that it is a oneness but consisting of two things; a hybrid plant is a mixture, but it is a oneness, as a hybrid word consisting of Latin and Greek words is drawn

together into one.

Hunnarlc It is just a oneness of the vegetative and the spirit.

Dr. Jung: But he does not say spirit, he says ghost.

Mrs. Adler: The animal is not between, it is missing.

Dr. Jung: The animal would be the contrast, the opposite.

Nietzsche will speak later on of the blond beast; that is his idea, the Superman in contradistinction to the plant and ghost-wisdom.

But I should like to know why just plant and ghost.

You see, he says even the wisest is only a discord, or disharmony, and discord is Entzweiung in German, which means something that does not fit exactly.

A hybrid is a united discord, so it is an objectionable sort of union of opposites.

The plant is completely unconscious and the ghost has no flesh, no body, so it is an absolutely metaphysical ghost connected with a plant and forming a unit, something utterly unconscious and close to matter.

Mrs. Baumann: Doesn't the plant life usually mean spiritual development symbolically?-and insofar as it is plant life, it has natural life, and insofar as it is a ghost it is dead, too far away.

Dr. Jung: Yes, the flesh dies and then it becomes a ghost.

So that hybrid consists in a natural growth on one side, perfectly sound, yet something died in between, the animal man: the flesh died, and only the ghost remains.

The original natural spirit, anima naturaliter Christiana, that flesh in which this natural Christian soul once lived, then vanished; and what remains is this hybrid of plant, a sound beginning, and a ghost, a sad end of human life.

I call your attention to this peculiar metaphor because Nietzsche inserts the middle part, he preaches the Hash again.

In other words, the blond beast comes to fill the gap there, so that the plant and the ghost are united once more, and he then concentrates upon the middle part which was lacking before.

So Nietzsche's whole philosophy can often be seen in the smallest detail of his metaphors.

Now we will continue the text.

Here he begins with his real philosophy, interpreting the Superman as the meaning of the earth. "Let your will say: The Superman shall be the meaning of the earth." He makes it imperative-you shall make him so.

For the earth of course could have other meanings; that the Superman is the meaning of the earth is not the most obvious conclusion to draw.

Biological science drew very different conclusions in the clays when Nietzsche wrote, for instance.

Now, in how far is the Superman the meaning of the earth? How do you understand it?

Mrs. Crowley: The earth is what man makes it; it is what it means to man.

Dr. Jung: That is the implication, that it is left to man to create the meaning of the earth-man should show us that the Superman is the meaning.

But why should the earth be given such a meaning?

Mrs. Crowley: Because from his point of view it is a sort of embryonic form; it is always to be renewed, it is a potential.

Dr. Jung: No, you see the question is really: what is Zarathustra's relation to the earth?

Dr. Escher: It is the same as between plant and ghost. In the middle is the earth, flesh.

Dr. Jung: Yes, instead of calling it flesh or animal he calls it the earth, and the earth is the body.

So the body is the mediator between the plant and the ghost.

You see, the plant is not yet an animal body and the ghost is no longer; the animal body of man is in between.

As you know from dream symbols, the meaning of the earth is essentially the body; matter always means something like the bowels or the lower parts of the body. Now, in how far is the Superman the body?

We were supposing that Superman to be the self.

Miss Hannah: The meaning is always in what you have lost, and Zarathustra has lost the body, has he not?-he is too high.

Dr. Jung: Well, the one who lost the body is surely the man who receded into the woods. He withdrew, lost the earth; and Zarathustra is going to seek and to preach it.

The man Nietzsche, of course, lost his body to a considerable extent.

But it is Zarathustra here, so it is a general kind of spirit; our general spirit has lost the earth, lost weight.

For the body is a terribly awkward thing and so it is omitted; we can deal with things spiritually so much more easily without the despicable body.

If you understand the Superman as the self, then, how does the self express itself-or, if you are only spirit how can you express yourself?

Miss Hannah: The body is the only way in which the spirit can be seen.

Dr. Jung: Of course.

You can be anything if you are a spirit, because you have no form, no shape, you are just gas.

You can assume any form; you can be this or that; you can transform at will quite arbitrarily into God knows what.

"But you should not think like that," or: "You should believe something, that will save you."

Believe if you can! You see, that is just the trouble. And why can’t you?

Because you have a body. If you were a spirit you could be anywhere, but the damnable

fact is that you are rooted just here, and you cannot jump out of your skin; you have definite necessities.

You cannot get away from the fact of your sex, for instance, or of the color of your eyes, or the health or the sickness of your body, your physical endurance.

Those are definite facts which make you an individual, a self that is just yourself and no-

body else.

If you were a spirit you could exchange your form every minute for another one, but being in the body you are caught; therefore, the body is such an awkward thing: it is a definite nuisance.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise.

They think they can live without sex or feeding, without the

ordinary human conditions; and it is a mistake, a lie, and the body denies their convictions.

That is what Nietzsche means here. The Superman,

the self, is the meaning of the earth; it consists of the fact that we are made of earth.

Therefore, when you study symbols of individuation, you always find that no individuation can take place-I mean symbolically-without the animal, a very dark animal, coming up from primordial slime,

enters the region of the spirit; that one black spot, which is the earth, is absolutely indispensable on the bright shield of spirituality.

Sometimes

people have the fantasy that the self consists of particles or molecules

of iron or lead or any other heavy substance.

That is the same

idea; all those heavy metals are the very soul of the earth.

The center of the earth consists of heavy metals, and so they become the symbol for the elements that constitute the self.

The essences of the body, then, constitute the self.

There is no other limitation, and as soon as you enter the world of the spirit, your self evaporates-looked at from the human point of view.

Of course, from the other point of view it is eternal and cannot evaporate, but the personal Atman in Hindu teaching is really personal; it is the spirit of this particular body, and it is the body that makes this thing particular.

It is the essential metaphysical meaning of the earth that it gives specification to things,

that it makes things distinct.

Objects only become distinct in space and time, where they form a mass with different chemical or physical qualities by which they can be distinguished.

Otherwise, you can be aware of nothing that exists or is supposed to exist.

They say in the East that God was all alone in the beginning, and he didn't feel well at all because he didn't know Who he was; so he created the universe in order to see who he was.

He created distinct beings in which he could mirror himself.

For you never know who you are unless you can look at yourself from without: you need a mirror to see what your face is like, how you look.

If you live somewhere in the desert

where you have no mirror, and where you never meet anybody who

mirrors you, how can you know who you are?

The old philosophers

always supposed of God that he was without an opposite, without the second one; but he needs that in order to become aware of himself.

Then that means separation, distinctness of things in time and space.

And really the essence of differentiation, the idea of the self, could not exist for one single moment if there were not a body to create and maintain that distinctness.

We may suppose that if the body vanishes and disintegrates, the self in a Way disintegrates, for it loses its confines.

You can observe such things in participation mystique inasmuch as your consciousness is then not fully a ware of the reality of your body and all its given facts, your spirit or your psyche overlaps the body and is mixed with other psyches.

And then you don't know exactly who you are; you might be something else just as well-you are a bit in doubt.

Experience tells us that in many respects we behave as if we were somebody else, our mother or father or brother or anybody else with whom

we happen to be in more or less intimate contact.

People who are not consciously aware of the body suffer from a certain unreality of life in that inter-relatedness through participation mystique;

they don’t know when they are hungry, and they neglect the simple

functions of the body.

I had a case, a girl of twenty-eight, who no

longer heard her steps when she walked in the street.

That frightened her and she came to me.

She dreamt that she was riding in a balloon not in the basket but on top, high up in the air-and there she saw me with a rifle shooting at her from below.

I finally shot her down.

She was that girl I have told you about who never had seen her body.

I suggested that she must bathe once in a while, and then she told me she had been brought up in a nunnery where the nuns taught her that the sight of the body was sin, that she should always cover her bath tub with a linen, so she never saw herself.

I said: "Now go home and undress and stand before your long mirror and look at yourself."

And when she came back, she said: "It was not so bad after all, only I think my legs are a bit too hairy!"

That is the truth, that is the way people think and feel when they have such symptoms.

Now we will go on to the next paragraph: "I conjure you, my brethren, remain true to the earth."

What does he mean by remaining true to the earth?

Miss Hannah: It is just what you were saying, that you can be anything but you must stay in your body.

Dr. Jung: Yes, he is talking here of superterrestrial hopes, and that is of course an attempt to divert attention from the real individual life to spiritual possibilities beyond.

The spirit consists of possibilities-one could say the world of possibilities was the world of the spirit.

The spirit can be anything, but the earth can only be something definite.

So remaining true to the earth would mean maintaining your conscious relationship to the body.

Don’t run away and make yourself unconscious of bodily facts, for they keep you in real

life and help you not to lose your way in the world of mere possibilities where you are simply blindfolded.

This is of course a somewhat one-sided teaching, and to a person who is nothing but the body, it is all wrong.

You must not forget that by far the majority of people are nothing but body.

This teaching, therefore, is only valid for those who have lost it, who have been deceived by the spirit-like Klages, for instance, who defined the spirit as the enemy of the soul, the soul being the life of the body, because he assumed that most people had lost the reality of the body as he had lost it."

But as a matter of fact there are plenty of people who are entirely in the body, and to those one ought to preach early Christianity, or heathen gods at least, because they haven't an idea of a spiritual possibility.

You know, a truth is never generally a truth.

It is only a truth when it

works, and when it doesn't work it is a lie, it is not valid.

Philosophy

and religion are just like psychology in that you never can state a definite

principle: it is quite impossible, for a thing which is true for one stage of development is quite untrue for another.

So it is always a question of development, of time; the best truth for a certain stage is perhaps poison for another.

In such matters nature shows that it is thoroughly aristocratic and esoteric.

It is nothing that our liberal minds would hope or wish it to be: that one thing is true and the same everywhere, and such nonsense.

There is an extreme uncertainty about truth; we are confronted with the utter impossibility of creating anything which is generally true.

I often think, when I am analyzing, that if another patient should hear what I was saying to this one, he would jump right out of his skin: he could not stand it.

I talk stuff that is complete blasphemy to the other, and they often come just after one an other.

So I have to turn right round and talk black instead of white.

But it is absolutely necessary.

I learned long ago that there are steps, stages of evolution, a sort of ladder.

There are different capacities and one has to teach accordingly.

If you teach generally you must be mighty careful to put things in such a way that they are either not understood, of if they are, that the understanding tumbles over on the right instead of the wrong side.

But even that does not always help.

Therefore, it is

not a grateful mortier to teach philosophy or religion or psychology.

Mr. Baumann: Could one not say that new spiritual life has to come

out of the natural mind in a way? The natural mind, I understand, comes out of the earth.

Dr. Jung: Well, Zarathustra has something to say about that.

He is merely critical here: he says one should not listen to those who preach superterrestrial hopes.

But what the Superman says is another question, and he is very strong on this point.

He says the most terrible thing is to blaspheme against the earth and to overvalue the unknowable over against things as they are, which is the meaning of the earth.

The individuality of the earth lies in things being just so and nothing else.

You see, only one who has been too long under the spell of the delusion that things can be quite different from what they are, feels the impact of Zarathustra's message.

Only a real Christian mind or an essential spiritualist-no matter whether he confesses Christianity or not can feel the extraordinary novelty of such a message.

And of course he does not welcome it, he hates it.

He thinks it is sheer blasphemy against the spirit to say that one should be true to the earth, or that one should value the body more than the spirit.

But it is perfectly logical that after

an age that has exhausted the importance of the spirit, the flesh should

have its revenge and conquer the spirit-perhaps overcome it for a

while.

Of course we express these things by the terms spirit and matter, not knowing exactly what we designated by those words.

In Chinese classical philosophy you would use the terms Yang and Yin, and say it was according to the rules of heaven that they changed their positions.

Yang eats the Yin, and from the Yang, Yin is reborn; it bursts forth again, and then Yin envelopes the Yang, and so on.

That is the course of nature. The Chinese are not so upset, because they have watched this peculiar natural process for a much longer time.

But our history is not old enough, so we are astonished to see that the spirit eats the flesh, and then the flesh eats the spirit.

It is exactly the same process.

We were taught that God sent his son to overcome the flesh by the spirit as a unique event in history; and now we learn the reverse truth that the flesh eats the spirit.

And we still cannot believe it, though it becomes still more obvious than when it first appeared in the time of the Reformation.

Dr. Reichstein: You said that the spirit consisted of kind of indefinite

possibilities. But the spirit can also be a very definite law which establishes

quite definite facts. I think this kind of spirit here is something

that has degenerated.

Dr . .Jung: We are speaking of spirit in the pure essence.

The spirit that creates definite laws is a human spirit, not the spirit as it exists in our unconscious, where it really consists of absolutely indefinite possibilities.

You know, even if one creates quite a number of definite laws and the number is restricted-there are very few which will not be overthrown in a short time.

Also there is an enormous possibility of new laws, new discoveries-new points of view which are latent in us,

and that really makes the life of the spirit.

It does not consist in a law which is definite forever; the life of the spirit consists of a new life which is forever creating.

Dr. Reichstein: I did not mean a definite law valid for the moment.

Dr. Jung: Can you give me an example so that I can see more clearly what you mean?

Dr. Reichstein: For instance, the Christian spirit had its validity in its time: it chose out of a number of possibilities just one.

Dr . .Jung: Oh yes, quite so. Of course that is spirit.

There is no doubt

that the spirit has its validity but it is a relative validity, and it is either

supplanted by another kind of spirit, or it can be supplanted by the

Yin, the opposite principle.

It can be completely subdued until it disappears almost completely.

There was such a time of complete obscurity between the fourth and eight centuries A.D., and there have probably

been other times in history.

We are little informed about the time that followed and the time that went before the downfall of great empires;

we suddenly discover a new civilization, and the events in the preceding period of time are hidden in deep obscurity.

Well now, Nietzsche often speaks of contempt.

Here he says: "Once the soul looked contemptuously on the body, and then that contempt was the supreme thing."

This idea of contempt is rather strange.

It is almost a technical term.

He means by "contempt" a negative attitude dramatically expressed.

The negative attitude of Christianity was against the flesh-that the flesh should be overcome was the highest ideal even.

But he says it reached even the soul; the soul itself became meager, hideous, and famished because it lost the body.

That statement does not coincide with the Christian teaching at all, where the more you overcome the body, the more you are supposed to become beautiful and fat in heaven.

But psychologically you find that the soul really becomes thin because it loses its raison d’etre.

What becomes beautiful and big and fat is a certain system of ideas called "a belief," "a conviction,"

but your soul lives in such a system of ideas only as long as the thing is new, as long as you see the danger from which you escape.

It is

as if you had passed the mountains with very bad roads and had

reached the plain, and you say, "What a beautiful plain!" having in

mind still those high mountains behind you.

And whenever you think the plain is not particularly interesting, you look back and realize that it was very rough there and the plain is at least a smooth road.

But lose sight of those mountains and you will long for them, because the scenery was much more beautiful than the plain, which is horrible, and you are thoroughly sick of it.

And when you come to the first foothills where you can climb up instead of going on the level all the time, you praise the moment.

So it is with such a truth.

As long as the system of Christian ideas worked, the soul lived.

The soul itself produced them because those formulations were needed.

One should try to imagine the actual conditions of late antique civilization, the Greek and Roman civilizations for instance, and what their leading ideas were.

Usually one has very little knowledge of it, so we cannot value the sayings of Jesus, because we don’t know to whom he spoke.

We cannot understand certain things at all, because we are unable to reconstruct the conditions in which those words were said.

It

has been pointed out with a sort of surprise that in the Hinayana Buddhism-

the original small school of Indian Buddhism-there were no

gods apparently.

But if you know that Buddha’s first teaching was over against a pantheon of two million

Hindu gods, you quite understand why he did not feel the need of inventing new ones.

He was already sick of all those gods so he ceased talking of them.

Just as a person who hears every day of God, in prayers and all sorts of allusions, will get tired of it; so if one has grown up in pious surroundings, one cannot even say the word Jesus without a feeling of disgust and contempt.

And Nietzsche was the son of a parson.

He heard those words all the time, and that explains why he used the word contempt.

The early influences of his youth are of course very important.

So you must not only keep in mind the condition of the world to which the prophet spoke, but also the condition in which he was himself as a child.

Prophets coincide in a way with their time. He would not have gotten the full impact of the spirit of our time if he had not been the son of a parson, the representative of a dying system and a dying spirit.

He could taste the thing in its purest substance: he got the essence of his time.

Nietzsche's idea, that with all that theological talk the soul is not fed, is perfectly plain: only the mind eats and the soul is far from being properly fed. On the contrary she is famished and therefore eager for a change, for a new idea that really would give her food.

And the new

idea came because the original condition, in which the Christian teaching

was entirely right, had vanished into an antique world.

Out of the

background of the Christian medieval world the new idea was necessary in order to feed the soul against the time when the spirit had been over-valued: a teaching was needed that emphasized the body and the flesh again.

There is a new book by Keyserling, La Revolution Mondiale Pt la Responsabilite de l'Esprit, in which he speaks of the revolte des forces telluriques, the forces of the earth, and he says that man himself consists of 8o or go percent of forces telluriques.

His idea is that this revolution ought to be quenched by the spirit; the spirit should settle that force tellurique.

Now this is exactly the Christian idea: the spirit says, you ought, but "hflas! avec combien peu de succes."

He says himself that it won't help at all, but nevertheless he follows that spirit.

What he sees quite truly, however, is the complete reversal: all the spiritual values come down, and up comes the earth and man as he is, not as he ought to be or as we would like him to be. He comes up as he is, inexorably, and if we suppress him he becomes worse, and this being claims recognition.

That is the task, and it will lead to an entirely new valuation of man and an entirely new religious idea: the recognition of man as he really is

and of the world as it really is over against a background of illusions and projections.

And that will last until the world as it is has been more or less accepted, and then that truth will become dry, most uninteresting-and something else will follow.

These waves make the periodicity of history.

Presumably they follow

the months of the Platonic year, but we have only had the experience

of about three months, and that is very little indeed in comparison with

the fact that each Platonic year contains twenty-six thousand ordinary years.

But man of course has existed for quite a number of Platonic years.

The consciousness of man goes back for many hundred thousand years, of which twenty-six thousand is only a small part; so he has gone many a time in a more or less conscious condition through all the seasons of the Platonic year and has therefore the experience of those seasonal changes in his bones.

For instance, we have now the change from the spring into the winter sign.

That has nothing to do with the stars. It is merely a projection of a peculiar periodicity in man that probably shows itself in this change of religious and ethical values; also probably in a change of temperament or something like that, a change in the constellation of the unconscious.

Nietzsche thought it was a duty, our highest moral obligation, to produce the Superman, that man higher than ourselves.

This does not exhaust his idea of the Superman of course, as we shall see later on.

Here he gives us a new idea. He says the Superman is the sea: "in him can your great contempt be submerged."

What does he denote by this comparison of the Superman with the sea? in the constellation of the unconscious.

Now, a bit further on in this chapter Zarathustra says: "Is your soul not poverty and pollution and despicable ease?"

What does he mean by "despicable ease"?

That is not

the translation in the book by the way. There it is "wretched self-complacency."

Airs. Baynes: He means that people prefer to sleep rather than to take

life problematically.

Dr . .Jung: Exactly. It is the tendency of people to live and not to bother, and he was confronted with a world which was thoroughly materialistic.

It was the eighth century and they did not like to be bothered-as the world never likes to be bothered; it always likes to take things as easily as possible.

And people who don't realize this despicable ease never can understand the meaning of the Superman.

Nietzsche thought it was a duty, our highest moral obligation, to produce the Superman, that man higher than ourselves.

This does not exhaust his idea of the Superman of course, as we shall see later on.

Here he gives us a new idea.

He says the Superman is the sea: "in him can your great contempt be submerged."

What does he denote by this comparison of the Superman with the sea?

Dr. Reichstein: All life comes from the ocean.

It is the collective unconscious.

Dr . .Jung: Yes, the ocean is always the symbol of the collective unconscious.

It is an all-embracing general symbol, and the self, the Superman,

is also the ocean, according to Zarathustra.

So the self is the whole collective unconscious, the origin and the end of life, the origin of rain and of all rivers, of the whole universe, the end of all distinctness.

Mrs. Baumann: Is it not the same as "smaller than small yet greater than great"?

Dr. Jung: Yes, that is the formula of the self: there is a peculiar correspondence with smallness and greatness. The self is all-embracing yet the smallest-a paradoxical concept which is beyond our grasp, as it needs must be.

Well, that shows that Nietzsche does not understand the Superman as a higher, more differentiated sort of man.

We are the ape-man, for instance, which would be more human.

Often it looks as if he meant just that, but he had intuitions about it, and in such a passage we see that the thing is far more complicated. Carl Jung, Zarathustra Seminar, Page 56-72

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_3?crid=J86JTIHT6HK5&keywords=jung+zarathustra&qid=1636032206&s=books&

---

**1934 13 June LECTURE 6 Zarathustra Seminar (2021-12-20 04:11)**

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

Dr. Jung:

There are several questions.

Mrs. Crowley asks: "When you spoke of symbolic action interrupting the discourse of Zarathustra, did you mean the flow or progress of the conscious realization was interrupted?

In that case doesn't it put a negative construction on the action? Yet if a dream is the messenger of the conscious realization, why isn't such symbolic action another step in the development of the inner reality? In other words, do not the discourse and action serve as two aspects of the same reality?

If it is to be looked upon as a negative interruption, that gives one the sense of a break in the rhythm of its growth and I would like to know which you meant."

I did not intend to convey the idea that the symbolic action was in any way inferior to the sermon.

It is simply that the sermon has led up to a point where another element must come in; as if you pushed an argument to the very edge where you cannot go any further, and then instead of discussing, you do something.

For instance, in Voltaire's Candide, just at the end, when the philosopher Pangloss has finished his long talk about the world, that it isle meilleur des mondes and that everything in it is the best thing possible, Candide calls his attention to his most disgusting venereal disease.

But Pangloss proves that even his disease is most respectable, because he got it in a straight line from Columbus through the intermediary of a cardinal and his mistress.

(That is true Voltairian style!-I am not responsible.)

When he has finished his argument, Candide is quite overcome and says: Tout cela est bien dit mais ilfaut cultiver notrejardin, meaning that after all that talk they must do something reasonable because they had nothing to eat: they must plant their cabbages.

Now, that is by no means an inferior interruption, it is surely much better to be planting and manuring cabbages; everybody was glad when that long speech was interrupted.'

In this case, the sermon stops for the time being and of course it is difficult to see what is now corning up.

One usually notices in a series of fantasies that it is suddenly interrupted by something new, a different motive or an action.

Or in a dream you wake up and you understand why you wake up: it is because the situation has become intolerable, or because the dream argument is finished.

You have reached a certain amount of clarity and so it can Vanish and then another theme comes up. Now, here Zarathustra reaches a real culmination when he says: "Lo, I teach you the Superman: he is the lightning, he is that frenzy."

That is the very essence of the idea he wants to convey to the audience.

And what would you expect after such a statement?

Mrs. Crowley: That the lightning would fall; it would have to be illustrated.

Dr. Jim[!;: Yes, you would expect that the lightning would now descend and that the audience would be struck by it-like the miracle of Pentecost, where the Holy Ghost descends in the form of tongues of fire."

Nothing of the kind happens, however.

But something happens; the rope-dancer starts to work, the lightning has struck, as a matter of fact, but one does not see the effect.

Yet, it could be shown that an effect has taken place. It is not visible here in the text, because the whole trend of thoughts is going underground, but it is the real man

Nietzsche who writes those words.

It is not Zarathustra and it is not the rope-dancer; and as he writes, the lightning strikes him.

That will become obvious afterwards.

Mr. Allemann: Is it not also the word madness which struck him?

Dr. Jung: Exactly. Nietzsche could not have known his fate, but when he writes those words, the unconscious cries, "Halt."

Then the whole thing goes underground, and a peculiar action begins which symbolizes

the coming events that could not be consciously foreseen.

Now Mrs. Baumann’s question: "Would you kindly say a little more about the heart being the secret source of a will that speaks through the head?

You spoke of it last time in connection with the paragraph where Zarathustra says: ’I love him who is of a free spirit and a free heart; thus is his head only the bowels of his heart; his heart, however, causeth his down-going.’ "

The idea is that his head is contained in the heart and the heart talks through the head.

It is simply a sort of metaphor indicating that there is a secret will in the heart, behind the head and superior to the head.

It is a well-known idea that people can argue in an apparently logical and rational way while really speaking the wishes of their hearts.

I think it is Isaiah, for instance, who reproaches the false prophets for speaking the wishes of their hearts instead of the words of the Lord.

There, of course, it is a sort of depreciative remark.

In this case it is appreciative. It means that there is a will to self-destruction in the

heart, which leads finally to the Superman.

The heart wills the drive towards the destruction of that lame and tame and despicable being called man, the most contemptible of all things to Nietzsche-the thing which should be overcome.

So the will of the heart, that secret will to destruction, forces the head, and no matter what the head may think, it will be forced by the heart which knows that goal.

The Superman can only live through the destruction of man as he is.

The political analogy to this is the secret will to destruction all over the world, not only in Germany; of course, you see it very clearly there at present, but it is everywhere.

Our actual collective unconscious seeks the destruction of millions. Why do they heap up ammunition and cannons? Surely not in order to play chess with them. Why do they invent poisonous gases? To kill of course. And why can nobody put a stop to it, damn it?

We can only explain it by the fact that there is a superior will which forces all

heads.

And Nietzsche says here that he loves that will to destruction; therefore he preaches war.

That is of course a sort of horrible nightmare to us, but the Eastern attitude would not see so much nightmare in it.

They would say, where there are too many people, the number must be lessened, and so naturally a time will come when people will be exterminated to a certain extent: that simply has to be.

Mrs. Crowley: Is that not the very argument between Krishna and Arjuna in the beginning of the Bhagavad Gita?

Dr. Jung: Well, you don’t need to read it in the Bhagavad Gita.

You can hear it in the East from the man in the street who has a natural wisdom

in his veins; he is quite convinced and therefore he has no particular commiseration.

You see, we make a hell of a fuss in Europe when several hundred thousand Chinamen are dying of starvation, or drowned by the floods of the Hoang Ho or the Yangtze-Kiang.

The Chinamen don't bother so much. They say: Too much folk, they must go.

But we Christians have so little faith in life that we think we must preserve every little nuisance that has come into existence.

Of course, it is not nice for the individuals who are actually under the wheel, but, you know, we shall all be under the wheel when those bombs begin to rain down upon our cities.

And we ourselves are continuously bringing that about-nobody wants to but everybody is doing it.

Now here is a question by Mrs. Baynes in reference to a lecture given by a professor of the philosophy of law from Paris.

He was speaking about the psychology of power and the so-called antinomy of power,

namely, that power is both good and evil, which makes an insoluble antithesis in the very being of power."

She says: "The lecturer at the Psychological Club on Saturday evening seemed to think that his standpoint was in direct agreement with that of analytical psychology.

He said that the solution of conflict was by the reconciliation of thesis and antithesis, or in a word, by the transcending function which takes into consideration each of the opposites to be reconciled.

But then he put forward the view that Christianity is still our best guide in the conduct of life.

Is it possible to deny that Christianity demands the sacrifice of everything to the one principle, i.e., spirit?

And has not analytical psychology shown that the psyche of modern man is in open revolt against this one-sidedness and forces to seek a new way that allows him to live the body as well as the spirit? Is not this the sum and substance of Nietzsche's point of view?"

That is, of course, Nietzsche's point of view, but on the other hand we must say that Nietzsche's point of view is exceedingly mysterious to the majority of even highly educated people.

They don't understand it. When Zarathustra came out, I was living in Basel and I heard

them talking about it, and they were all profoundly bewildered; they had not the faintest idea what it was about.

It gave Jakob Burckhardt, the famous historian, a sort of shock. He was frightened by it.

And when the rumor got abroad that Nietzsche was in a lunatic asylum, they all said,

"Thank heaven!"

Then the case was clear: a nightmare was dissolved, and everybody was glad that that man Nietzsche was behind the bars.

He had said awful things, but happily enough it was all foolishness, the dream of a madman.

Something like that was the mood about fifty years ago, and nowadays it is not very different.

Mankind has not become so much more intelligent in the meantime.

Of course, we have had some experiences.

The world war helped a great many people to realize what Zarathustra means, or to what it refers at least.

But, for the most part, people were happily asleep in the dream of the Middle Ages and had no idea of such problems, as untold millions are still sleeping.

They could live just as well in a time when the sun was still revolving round the world.

So for such people the whole problem does not exist, and for them Christianity is still the best guide for their lives, no matter how the Christ symbol is understood.

You see, it can be understood in many ways, in the Catholic way, in the Greek Orthodox way-there are four hundred Protestant denominations making a fuss about nothing.

And then there are all sorts of nonorthodox and nonorganized ideas upon the subject.

But the central figure is still Christ.

As long as people are unable to realize what individuality is, what the self is, it is projected and there is nothing to be clone about it.

If it is not projected in Christ it is projected into another leader or a mythological figure, a Buddha or a new religious system.

And, of course, the number of people who are not conscious of the self, who have not begun to realize that there is such a problem, are countless.

Therefore, one has to reckon with the fact of Christianity and to take it quite seriously as the best guide in these matters; for two thousand years, this system has been the best guide for us, as Buddhism has been in India.

As long as people can live in such a system, if it really expresses the bets of the unconscious, then it is good and there is nothing to he said against it; you cannot even criticize it.

That means, of course, inasmuch as people are serious and have not simply put an a before their creed-instead of theism, atheism.

I should not call atheists serious: they don't see that they are still theists in denying God.

I understand by "serious people" those who know that such a thing as a religious experience is possible, and that it means the greatest good one could possibly imagine.

Such people realize, of course, that the Christian symbol as it is handed down, as it stands now, does not provide a form through which a complete life is possible.

And inasmuch as this is again a truth, we have the problem of what we can do or how we can live when that symbol fails us.

For instance, we can assume that people who have such a problem are abnormal, that it is a sort of choice of unbalanced minds that simply cannot bow to tradition, who are too abnormal to be expressed by a fairly collective or normal symbol, so that even Christ as a comprehensive symbol, or what Buddha is in the East, is unable to express those particular whims of modern minds.

That is the attitude of very intelligent people.

They take it that these so-called modern problems are just sort of neurotic protuberances, more or less morbid, because they hold that everything that reasonably can be, is already expressed in the Christian dogma.

I had an opportunity lately to talk to some French people who are Catholic to the marrow of their bones, and for them that whole sphere of psychological or religious experience, which is so conspicuous in primitives for instance, simply does not exist.

It does not exist, because it is in the church.

But then you would assume that they believed in their Catholicism. Not at all!

They are Catholic with an a, a-Catholics, but they are in the church.

When they are positive, they say the soul is a religious problem, dealt with by the church, which has nothing to do with them; only inasmuch as they are connected with the church does the soul play any role at all.

If they are negative they say that everything in the church and the whole psychological experience is nonsense.

And they have to repeat it very often, with a spirit of insistence, in order to help the stored-up unconscious to abreact.

They organize themselves most probably in a free-thinking society or a society for

atheist propaganda.

But their whole psychology is still in the Catholic church in its positive or negative form.

To say anything about Nietzsche, or to mention analytical psychology to such people, is perfectly preposterous-you could talk to the penguins just as well.

I felt like St. Malo, only I was not blind and deaf: I saw that they were penguins.

They were only the conscious half of man-the unconscious didn't exist-and the conscious half was the walls of the church.

The Christian symbol is still alive because millions of people are alive who need it very badly even, and for them everything is still contained within it, anticipating, one might possibly say, what we get through the collective unconscious in a certain form.

For we constantly need Christian concepts in order to understand the collective unconscious.

We apply Eastern concepts as well, but we also amplify them in order to explain what is in the Christian symbolism.

It is true that late Christianity has a peculiar one-sidedness which doesn't fit our time, but that so-called spiritual attitude was once perfectly sound-it had to be.

The knowledge of the conditions of antique civilization makes you understand why such a religion as Christianity was needed.

Every emphasis laid upon the spirit was absolutely necessary; one cannot imagine what

the world would have come to if such a reaction had not taken place.

You know, when Buddhism first reached the barbarous people behind the borders of India, it came quite naked, without gods, because there were already two million gods in India.

They were simply swamped by them, so, of course, as Buddhism was a sort of protest against the prevailing Hinduism, they thought they did not need them.

They thought the decisive action took place in the sphere of man and not of the gods;

even the gods had to become men in order to be redeemed.

But when Buddhism reached Nepal, Tibet, and China, that condition of the Hinayana, the so-called small vessel, did not fit.

They found there only the old tribal gods and fetiches and shamans, and all sorts of black magic, like the Bung religion in Tibet.

So Buddhism instantly felt the need of gods again, and they had a series of prophets who revealed the existence of the Mahayana deities.

The ideas of the bodhisattvas, who became even more important than Buddha himself, originated then, and all the goddesses, like Kwan Yin and the white Tara.

They naturally had to invent female gods, of course not artificially, but through special revelation for this purpose, coming from the unconscious.

So when this professor showed a very positive attitude to Christianity, I supported him, because I also have a positive attitude toward it.

I could give you, for instance, absolutely psychological proof of certain most abstruse dogmatic concepts, like the trinity, or that point they made against the Arians (the followers of Arius) in the early church, that Christ was hornomousios, of equal nature with God.

The Arians said that he was only homoimousios, similar in his substance to the Father.

That looks like pure nonsense to us, but they killed each other over the question, and it is of course of tremendous importance looked at from the psychological point of view.

We can be grateful to the old fathers of the church that they came to the conclusion that Christ must be homoousios, of the same substance as the Father: such a conclusion was absolutely necessary for our psychological development.

Also it was for certain psychological reasons that Gnosticism had to be abolished.

I am against the destruction of Christianity, because I hold that for thousands of years, the majority of people will not be able to get beyond the Christian conception; therefore, it ought to exist, one cannot abolish it.

One should cease the foolishness of thinking that all people are the same and have the same creed. It is absolutely impossible.

We are converting negroes for their own destruction, for example.

It would be better to go to Africa and shoot them down than to make them degenerate

by becoming Christians.

The missionaries preached that they ought to wear clothes, but then the English became intelligent enough not to allow it-well, they couldn’t help becoming intelligent after a

while, there is no merit in that.

In certain parts of Polynesia they give a good thrashing to the natives who wear trousers.

They must go naked.

But missionaries have unclean sexual fantasies if people are naked, so they tell them they are indecent.

People would have far fewer sexual fantasies if they did go naked-but it would be "horrible."

Here is a question by Mrs. Bailward: "With reference to the prophecy about Christ that he might appear as the lowest of the brethren, does this mean a kind of Valentino, Mussolini, or mediumistic prizefighter?"

It is exceedingly improbable that Christ would appear in such a form, unless Mussolini, or the prize-fighter, should fall in love with you or you with him. Then it could be.

As long as such people are somewhere on the horizon or painted upon the wall, they do little damage.

Christ, being the symbol of the self, is the innermost thing and that only reaches you in the innermost.

Mussolini would never do that.

The reason why many people fall in love with fantastic tenors and Valentinos is because they are far away, so they are perfectly innocuous; every woman in love with a tenor knows in the bottom of her heart that he does not care a hang for her.

It only becomes dangerous when real love comes in between and then people run away as quickly as they can, for where God is the nearest the danger is greatest.

Mrs. Bailward: Where is the quotation from?

Dr. Jung: Miss Hannah also asks that in her question.

The quotation is from the fifth chapter of St. Matthew: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

That Christ can be the least of your brethren is, of course, very important.

The same thought is expressed in the more primitive Islamic mysticism, in a somewhat different and more complete way.

(I have already quoted to you what my Sufi head-man said to me.)’"

You see, the Self is such a disagreeable thing in a way, so realistic, because it is what you really are, not what you want to be or imagine you ought to be; and that reality is so poor, sometimes dangerous, and even disgusting, that you will quite naturally make every effort not to be yourself.

Therefore, the idea has been invented quite suitably that it is even very bad morally to be yourself.

You also should not think of yourself; you should love your brother or your neighbor but not yourself.

But unfortunately Christ said you should love your brother or your neighbor as yourself, and how can you love your brother if you don't love yourself? Or how can you forgive your brother if you don't forgive yourself?

So one of the earliest Gnostic philosophers, Karpocrates, translated a certain passage in the gospel of St. Matthew in a very peculiar way-that passage where Christ says:

Whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bringest thy gift to the altar, and there rememberest that thy brother hath ought against thee,

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

But Karpocrates interprets that last verse: If thou bringest thy gift to the altar and findest anything against thyself, go first and reconcile thyself to thyself.

That is a custom in red Indian tribes; when a man is not at one with himself on the day of the council meeting, he doesn't go to the meeting for he recognizes that he is not fit to be just and impartial and true if he is fighting himself.

Therefore, Karpocrates rightly assumes that you cannot forgive if you don't forgive yourself; you cannot love if you don't love yourself.

And that is really Christian.

But late Christianity, hoping to find a means to get away from oneself, invented this infernal idea that you should love your neighbor and trample yourself underfoot, in contradistinction to the words of the Lord that you should love your neighbor as yourself, supposing that you naturally do love yourself.

Otherwise, how can we be impartial, or how can we forgive?

Therefore, that Christian love of your neighbor has become most suspect.

If anybody tells me that he loves me more than himself and wants to sacrifice himself, I say: what does it cost? What do you want afterwards?

For afterwards a long account will be presented.

Nature will present it because it is not unselfish; there is no such thing as unselfishness in that sense.

But if you can love yourself, you will be on the way to unselfishness.

It is such a difficult and disagreeable task to love oneself that if you can do that, you can love any toad, because you are worse than the most disgusting animal.

Now Miss Hannah also says: "I understood you to say last time that you have to cast the mind away in order to see it is the body, and that this was what Christ meant when he said you may find him as the lowest among our brethren. I suppose I am like the Strasbourg theologians, but I can't understand what this means."

Well, not necessarily the body, but the body is naturally under the same prejudice; the body being the lowest in man is, of course, the lowest among the brethren.

Those Strasbourg theologians did not understand what I meant, because no Christian of these days understands this point; we are all twisted in our minds through education.

We are only told to love our neighbor and that it is wrong to love ourselves.

For instance, one of the most ordinary arguments against analysis is that it makes people self-conscious: they only think of themselves.

I say that is the very best thing you can possibly do if you do it systematically.

You have done it in a dilettante way-you have only made fantasies-but from now on you write those fantasies, and as they are apt to be disgusting, they instantly draw attention to themselves.

You find then that man is worth studying and also that it is well worthwhile to live with the body. Otherwise, what on earth are you going to live with?

You will probably evaporate.

Well, if you are going to disappear in a fast train to heaven within the next fortnight, I have nothing to say against it, but you cannot live as a disembodied spirit who by chance got into the body of a woman and doesn't even recognize her own hands.

We will now continue our text.

You remember the fourth chapter ends with: "Lo, I am a herald of the lightning, and a heavy drop out of the cloud: the lightning, however, is the Superman."

Those are almost the same words as in the end of the chapter before and again we

have the interruption.

When Zarathustra had spoken these words, he again looked at the people, and was silent.

Waiting, obviously expecting that something ought to happen.

"There they stand," said he to his heart; "there they laugh: they understand me not; I am not the mouth for these ears.

Must one first batter their ears, that they may learn to hear with their eyes? Must one clatter like kettledrums and penitential preachers? Or do they only believe the stammerer?

They have something whereof they are proud.

What do they call it, that which maketh them proud? Culture, they call it, it distinguisheth them from the goatherds."

The German word is Bildung, which means a sort of education rather than culture.

"They dislike, therefore, to hear of 'contempt' of themselves.

So I will appeal to their pride.

I will speak unto them of the most contemptible thing: that, however, is the last man!"

Zarathustra is expecting some effect from the lightning, yet nothing happens apparently, so he assumes that he has not yet said the right word to reach the audience-the word which penetrates-and he thinks that he might reach them if he speaks of the most contemptible of all things.

You see, that feeling of not reaching his audience shows that in that inner event which is in the writer's mind while writing, there is a similar situation.

He speaks the words and apparently something in him does not answer, something withholds his reaction.

Then naturally, as a writer always does, he projects the inner fact outside of himself into his writings.

Now what is the thing which does not react in him? What is so dull?

Mrs. Fierz: He speaks of Bildunk here but he himself is gebild.

Dr. Jung: His conscious conclusion is that they are proud of their culture or education and therefore would not react.

But I want to know why it is that when he speaks of the lightning, either the rope-dancer

goes to work or nothing happens at all-his audience doesn't react, at least.

Dr. Bahadurji: Because the self in him does not come up to the level of his expectation, it doesn't respond to him. He thinks with his head, but the self in him is not in it.

Dr. Jung: Yes, one could put it abstractly like that. And one could also

say that the thing which doesn't react in him is the collective man, because the collective man in the symbolism of the unconscious is always represented by an assembly, an audience, a crowd.

And he is standing before the crowd in himself, so it would mean that the man of the crowd, the ordinary collective man in himself, does not react: he is dull.

But that man has very much to do with the self; in an integrated self that man is present.

He is even the outer fringe of the self; the self is like a crowd, therefore, being oneself, one is also like many.

One expresses a totality.

One cannot individuate without being with other human beings.

One cannot individuate on top of Mount Everest or in a cave somewhere where one doesn't see people for seventy years: one only can individuate with or against something or somebody.

Being an individual is always a link in a chain; it is not an absolutely detached situation, in itself only, with no connection outside.

It is sort of neurotic late-Christian prejudice that you should not love yourself.

It is assumed that you would then be like a round ball lost somewhere in the universe without any reference to anything and with no relation to anybody.

But as a matter of fact, if you can think with concentration, you realize how much you are connected with other human beings, how little you can exist without being related, without responsibilities and duties and the relation of other people to yourself.

And all that remains completely in the darkness of participation mystique as long as you don't think of it.

So if you are, as it looks, an egotist, indulging in your own fantasies, then you are simply indulging in the fantasy of being cut off, all alone with yourself.

Of course, public opinion helps you in that prejudice, assuming that anybody alone with himself is necessarily an egotist.

When a person is quite modest and does not speak because he thinks he is not competent, people say he is proud; whereas he may be a decent fellow who doesn't want to make the same fuss as the other people, talking about things which they really don't understand.

Individuation is only possible with people, through people.

You must realize that you are a link in a chain, that you are not an electron suspended

somewhere in space or aimlessly drifting through the cosmos.

You are part of an atomic structure, and that atomic structure is part of a molecule

which, with others, builds up a body. Life is a continuum, and nothing is absolutely severed from man within the living continuum; such a thing would instantly die and be cast away. Inasmuch as we live, we are in the continuum of life.

If you think you are separated, it is

nothing but a neurotic imagination, and that is of course morbid.

But that you are thinking of yourself does not mean that you are morbid.

It can be systematic.

So if a man feels as the writer does in this case, talking to an audience that does not understand him at all, it means that he is not in touch with his own collective man, or he underrates or overrates something in himself.

There is a lack of balance in his judgment.

Later on, Nietzsche explains it by the fact that he has been alone for too long a time, talking to the woods and the brooks and the trees.

It is perfectly true that if a man is too much alone, he loses the connection with the collective man in himself and talks about matters which are above the heads of other people; and that is egocentric, too much in his own sphere, so that he does not know the language spoken in collectivity.

Of course, that he has a new message is an additional difficulty.

Nietzsche did in reality live much alone. He naturally moved in a lonely sphere; then he discovered something new, which one can only discover in solitude, and he tried to convey that new message through language which was absolutely new and exceedingly difficult.

He didn't know the collective language, so he naturally would choose the most impressive form, hallowed by age, a beautiful epic or hieratic language.

Such people always instinctively choose what we call a biblical style, in order to make an impression on people; it carries a certain authority. It stirs up all sorts of reminiscences of very early youth, and so is likely to strike home.

Even that language does not help in this case, however.

It glances off, as it were, and people remain quite dull: the collective man does not react.

But a certain reaction has taken place; even the collective man, though quite impervious to such language, can be reached through the unconscious.

So, while he was speaking of the lightning or the madness, something in himself was reached: the unconscious was beginning to stir.

It is also possible that in the collective man outside, the unconscious was stirred.

That is true historically.

One could not say that Nietzsche was completely understood-even those who made a

great fuss about him did not understand what he really meant.

But he created a stir, he tickled something in the unconscious; for he tried to

formulate what is actually happening in the collective unconscious of modern man, to give words to that disturbance.

Of course, Nietzsche could not expect an immediate reaction to his sermon because it must first go into the unconscious, into the belly of collectivity, and the reaction

will appear in a quarter where he did not expect it at all.

Well, he now tries another technique, he tries to speak to them about the most contemptible of all things, the last man.

It is time for man to fix his goal. It is time for man to plant the germ of his highest hope.

Now, how do you understand this? What is on Nietzsche’s mind here?

That is all spoken out of certain emotion.

Mrs. Baynes: Doesn’t it mean that he feels it to be a critical time for himself and for humanity?

Dr. Jung: Exactly. He expresses here his conviction, his great emotion, over the fact that it is now time, that it is even exceedingly urgent.

You find that in the chapter where Zarathustra is going to visit the happy islands and down into the volcano: Es ist Zeit, huchste Zeit.

Nietzsche’s feeling was that we are now at a great turning point in history and in the evolution of man. One calls that a "chiliastic mood."

This is an ecclesiastical word, having to do with the Book of Revelation, and the idea of the kingdom of God to come, the millennium.

And this feeling of the great turning point was not realized by Nietzsche alone.

For instance, that book by Spengler, Der Untergang des Abendlandes, is in the same mood.

There is the same conviction that something is going to happen, that the times have been fulfilled and something new is coming.

Therefore, Nietzsche says that it is now time for man to think of himself, or to fix his goal; it is time for man to plant the germ of his highest hope, which is of course the Superman.

It is the idea that man must be ready to cast off or to change his former external

attitude in order to give birth to a new being.

St. Paul speaks of casting away the ole\ Adam and clothing oneself or taking on Christ, which is the same idea of a complete change, like a snake shedding its skin and creating a new one; or like the phoenix burning himself in his own nest in order to resurrect again from the ashes in a rejuvenated form.

These are all archetypal symbols for a time when old things are destroyed in order to make place for the new.

Now, whether that is true or not we cannot prove, but, sure enough, Nietzsche had the feeling that some great new revelation ought to take place, and he saw that in the idea of the Superman.

Still is his soil rich enough for it.

But that soil will one day be poor and exhausted, and no lofty tree will any longer be able to grow thereon.

Alas! there cometh the time when man will no longer launch the arrow of his longing beyond man-and the string of his bow will have unlearned to whizz!

I tell you: one must still have chaos in one, to give birth to a dancing star. I tell you: ye have still chaos in you.

He obviously speaks here of the last man in contradistinction to the people of our time who are still chaotic.

The unconscious is not yet synthesized; that is, there is still a sort of melting pot in them where the elements can be re-formed, where new figures or new orders can be created.

The old alchemistic philosophy tried to do that.

The original condition of man was represented by chaotic pieces of elements that found themselves together with no order, quite incidentally; and then by the process of fire they were melted together, producing, it was assumed, a new spiritual development.

That was due to a fundamental idea of alchemistic philosophy which expressed itself by symbols of chemistry.

They could not use philosophical or even psychological terms, because the church made it much too dangerous to talk of such things.

But the existence of chemistry was in itself an evidence of the powers that were breaking loose immediately after the beginning of the Reformation.

That movement, however, which was really equal to modern psychology, had to move underground.

It has to express itself by intricate symbols, just as early Christianity used mystery terms. Instead of saying "Christ," they used the word Poimen, for instance.

In the whole book of Hermas, which is surely Christian–at least, he was supposed to be the brother of the second pope-the name of Christ is not mentioned at all; he is referred to only as the poime.

And baptism and the communion could only he alluded to by certain symbols, because of the danger of persecution.

To have somewhat radical or liberal views was a very serious matter in the Middle Ages: one risked being roasted.

Of course, Nietzsche knew nothing of alchemy.

I am quite certain that he never read such stuff, for in his time those old medieval

philosophers were thought of as being sort of idiots with idiotic fantasies.

So that idea of the chaos in everybody is to him like a speech metaphor, but it is apt symbolism for the disordered condition of an unconscious that is not yet synthesized.

This is expressed in every individual by a certain lack of orientation, a vagueness, a feeling of being suspected, and of drifting, finding no direction and no meaning in life.

In certain stages of analysis, particularly in the beginning, people realize very clearly that they have chaos in themselves and they feel lost in it.

They don’t know where that chaotic movement leads: often they don’t understand at all what they are doing or what the analyst is talking about.

It all looks perfectly aimless and incidental. !Now, Nietzsche’s idea is that out of that lack of order, a dancing star should be born.

Here is the symbol of dancing again. Where have we met it before?

Miss Hannah: The old anchorite says Zarathustra is going his way like a dancer.

Dr. Jung: Exactly. So the dancing refers to Zarathustra, but there are other parallels later on.

The dancing star would be in the twinkling star for instance, and the star would symbolize what in this case?

Mr. Baumann: Individuation.

Dr. Jung: Yes, it would be a symbol of individuation, a symbol of the concentration of one living spark, the spark of fire that fell into creation, according to the Gnostic myth.

Mr. Baumann: Zarathustra said that one might find the germ of the highest hope in man. Does that mean that the individuated man is the last hope of man?

Dr . .Jung: Well, this germ of the highest hope is the star.

Man should plant a germ, which would grow up in the form of plant, and the plant would create a flower which would be the star.

It would be what we call the Yoga plant, with the star flower.

It is an age-old poetical metaphor to call a meadow full of flowers an image of the sky with its thousands of stars; flowers have those starlike forms, symmetrical structures.

So if man succeeds in planting that germ, it is as if he were pregnant with a twinkling star.

That explains also the dancing movement, the incessant twinkling of a star symbolizes its peculiar emanating activity.

And this idea or feeling or intuition-whatever one calls it-explains the many arms of the Hindu gods.

They represent the extraordinary twinkling activity of the divine body. Those arms are all moving.

They symbolize an enormous activity emanating from the god.

The figure of the creative Shiva, Shiva in his perfect manifestation-particularly in the

Lamaistic cult-has thirty-six arms, or sometimes even seventy-two.

They form a corona round him like the emanating rays of a sun or a star.

Therefore, Nietzsche says later on, speaking to man: "Art thou a new power and a new

law, a first movement, a wheel that rolls out of itself? Canst thou force the stars that they turn round thyself?"

Here we have that same symbolism, the rotation and also the star.

Then again, later: "It is terrible being alone with the judge and the revenger of thine own law; thus a star is cast out into the empty space and into the icy breath of solitude."

That is also a symbol of individuation.

Another reference to it is: "But my brother, if thou wan test to be a star" meaning the Superman.

And again, speaking of individuation: "The ray of a star may shine in your life and your hope may be called: 'I am, I give birth to the Superman.' "

Then besides the star and the wheel,

there is the symbol of the golden ball. Perhaps you know the German fairy tale about the princess who lost her golden ball in a deep well where the frog prince was watching it.

She wanted to get it back, but he said: "Only if you allow me to share your seat at the table, eat from your own dish, drink from your own goblet, and share your little bed."

She agreed very reluctantly, but when he crept into her bed, she threw him out against the wall, and then he transformed into a beautiful prince."-there Nietzsche says: "Verily, Zarathustra had a goal, he threw his ball, now ye others, I throw the golden ball to you," meaning: I, Zarathustra, have accomplished individuation and I now throw the

golden ball to you; this is the idea of the Superman again.

Now, Nietzsche speaks here of the last man who is not able to individuate, who has no chaos in himself and therefore no motive to give birth to a star.

That would be the man who is completely exhausted, who is absolutely satisfied, and who doesn't know of any further evolution.

Therefore he asks:

"What is love? What is creation? What is longing? What is a star?"-so asketh the last man and blinketh.

The earth hath then become small, and on it there hoppeth the last man who maketh everything small.

His species is ineradicable like that of the ground-flea, the last man liveth longest.

"We have discovered happiness"-say the last men, and blink thereby.

They have left the regions where iris hard to live, for they need warmth.

One still loveth one’s neighbour and rubbeth against him; for one needeth warmth.

Turning ill and being distrustful, they consider sinful: they walk warily.

He is a fool who still stumbleth over stones or men!

What is this? What kind of attitude does he describe in this last man?

Mrs. Baumann: Playing for safety.

Airs. Fierz: In that book by William James about religious experiences, there is a good passage where he says we must be prepared for everything, we don’t know whether God exists or not, so we must make ourselves as if he lived and yet as if he did not live; we must say yes, and yet make safe and say no."-,

Dr. Jung: Safe in every case.

Yes, it is a sort of opportunism, as what he describes here is a sort of opportunistic attitude.

He describes the collective man of his day, hoping to reach them by describing them to

themselves; he paints a picture of the last man for them and they think it is far away in the future, but what he describes is simply the ideal man, an ideal rationalist or the ideal opportunist.

He hopes to touch them in that way, that they may see, that their eyes may be opened to what they really are.

He could not sleep, he took chloral by the heap, so if he had discovered a little happiness, it would not have been so bad.

Then at the end of the chapter he says:

"And now do they look at me and laugh: and while they laugh they hate me too. There is ice in their laughter."

They take what he says as something comical, a sort of cruel mockery.

The chapter ends with the recognition of an almost incurable difference between himself and the collective man of his time.

Now, that is of course a critical moment.

For the speech now ceases and the symbolic action begins.

should be conservative to a certain extent, or that everybody should have their little pleasures for the day and for the night, and have a regard for their health.

Nietzsche himself had no sense of pleasure well, perhaps he had a certain amount of pleasure out of life, but it was precious little-and as for his health, he lived on bottles.

He could not sleep, he took chloral by the heap, so if he had discovered a little happiness, it would not have been so bad.

You see, he reviles the collective man who really can live.

Of course, if one is doing nothing but that, life is not worthwhile; it is not meant that one should do that and nothing else.

But he means the ordinary collective man who unfortunately believes in the righteousness of his principles, his only mistake being that he overlooks the fact that the world has a certain depth, that there are certain things behind the screen, and that the future of mankind already casts its shadow.

Zarathustra is very impatient with that poor collective man, which is of course the reason why he does not reach him.

Mrs. Baumann: It sounds as if he were describing the Christian Scientists.

Or is sickness regarded as a sin more personal to him?

Dr. Jung: His description would fit Christian Science or any other "ism" because it fits the collective man as he is.

Then at the end of the chapter he says:

"And now do they look at me and laugh: and while they laugh they hate me too. There is ice in their laughter."

That shows his attitude.

He feels a tremendous split between himself and the collective man. You see, he no longer talks of the lightning.

He realizes that there is a great split, and that he looks to them like a "mocker with terrible jests."

They take what he says as something comical, a sort of cruel mockery.

The chapter ends with the recognition of an almost incurable difference between himself and the collective man of his time.

Now, that is of course a critical moment.

Here he simply gives up hoping to reach them by the lightning, that the lightning

could kindle fire in them. He says that he feels them to be cold like ice.

There is no warmth, no connection, nothing that would bridge the gulf.

That is the key word of the situation, and in that moment the rope-dancer begins; in that moment the rope-dancer is bridging the gulf, going from one side over to the other on the thin and dangerous rope.

For the speech now ceases and the symbolic action begins.

And the action will show what it means to Nietzsche to establish a connection

between the Superman and the collective man-in other words, what individuation means. Carl Jung, Zarathustra Seminar, Page 91-109

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=1MC5P79V1J482&keywords=jung+zarathustra&qid=1636132397&s=books

---

**1934 20 June LECTURE 7 Zarathustra Seminar (2021-12-20 04:20)**

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

Dr. Jung:

I read last time the part in which Zarathustra deals with the most contemptible last man, and I want to ask you how you are impressed by that fellow. Do you like him?

I heard a rather interesting reaction about him the other day.

Mrs. Baynes: I thought he was contemptible.

Miss Hannah: I thought that he was all right as a piece of an individual but not as a whole.

Mrs. Baumann: I thought he was the boring side of the banal existence of man.

Dr. Jung: Well, somebody who is a great enthusiast about Nietzsche told me that he found the last man not so contemptible after all; he thought he was a fairly acceptable individual and that his ideas were not so bad.

For instance, Zarathustra says: "Turning ill and being distrustful, they consider sinful: they walk warily. He is a fool who stumbleth over stones or men!"

I would not contradict that. "One still loveth his neighbour and rubbeth against him, for one needeth warmth."

That is a perfectly tenable truth.

And having regard for health, I should say was not too bad when you remember what Zarathustra says about the valuation and appreciation of the body.

Later on there is a chapter where he curses those who despise the body, and these last men surely have high regard for health, which means the functioning of the body.

So that last man is a very ordinary and quite reasonable individual, with nothing particularly excessive.

Then he says: "One no longer becometh poor or rich; both are too burdensome."

Again a very reasonable standpoint.

If people did not follow such ideals the world would be even more a hell of a chaos than it is today.

If people would he a bit more reasonable, with less passion for being very poor or very rich, perhaps things in general would be quieter and better.

You see, he is cursing a fairly normal human being, and if Nietzsche had accepted

that man in himself as an indispensable fragment, at least, of his make-up, he would have been better perhaps.

He would not have been so excessive, and he would not have injured himself.

Another allusion which is characteristic is: "One still worketh, for work is a pastime.

But one is care fullest the pastime should hurt one."

They don’t overwork apparently.

Nietzsche, on the other hand, was a man who passionately wasted his energies and no doubt injured his brain through a most uncanny intensity.

Of course one can say that if that intensity had not been one of his characteristics, we would not have had Zarathustra nor any of his other books.

But obviously the two things are true, not only the one.

Now while Zarathustra is delivering that sermon, he again has to realize that it doesn’t reach the ears of his audience, and the next chapter begins:

Then, however, something happened which made every mouth mute and every eye fixed.

In the meantime, of course, the ropedancer had commenced his performance: ...

How do you understand the fact that the rope-dancer has begun his task while Zarathustra was still talking about the most contemptible of men?

That is a bit of psychological causality.

We must think of the whole procedure here as a process in one person.

Dr. Reichstein: If we take this rope-dancer as the Superman, it would be a contradictory point of view, a contrast to this last man, who is quite entangled in matter, most materialistic.

Dr. Jung: You think that a sort of compensatory process is now beginning.

Yes, the sermon is getting thin, one almost feels it.

First of all he doesn’t reach his audience; then, what he says is pretty thin because it is unjust.

He really curses the man on whom he lives, the ordinary man.

He lives on health for instance, and he is making just that thing in himself most contemptible.

So what he says is contradicted from within by the facts; he says something which has no longer anything to do with the facts.

And then whatever one says is thin and ordinary, as if it had been emptied of libido.

There is no power in it, or there is only willpower, that miserably small amount of disposable libido which constitutes the so-called willpower of man.

It is as if pressed out of him by a concentrated effort of will, but it is not supported by the instinctive truth, by the deeper layers of his personality.

They then begin to proceed by themselves, to become automatic; they appear in the ropedancer in an activity which is no longer Zarathustra's activity.

But the rope-dancer is also in a way Zarathustra himself.

That does not mean Zarathustra as he is here in the book, where everything is split up into different figures, but it is a drame interieur of the author himself.

While he is talking in the form of Zarathustra, somebody else is going to work in the form of the rope-dancer. Then what kind of figure would the rope-dancer be in Nietzsche, looked at from this basis? Have we any category into which we could put him?

Here is Zarathustra and the figure of the old wise man, and now we come to the passage where that terrible jester appears, the buffoon.

There are a number of figures.

Mr. Allemann: It is that part of Nietzsche which goes over the gulf to become the Superman.

Dr. Jung: Yes, the rope-dancer is Nietzsche's attempt to become the Superman.

You see, that was doomed to come off; he burns his bridge talking about the last man, telling the people they are utterly contemptible in forgetting to become Supermen.

Naturally they then want to see the Superman.

They call for the rope-dancer, because they cannot believe that it is possible to cross over the gulf, to walk on that thin rope over the abyss which separates them from the Superman.

He should show them how one becomes a Superman: that is the urgent question.

You see they can say: Tout cela est bien dit mais il faut cultiver notre jardin.

It is like the sort of empty talk which is going on now in the world.

It is in every newspaper and book.

They all say, one ought to, one must, but nobody shows how the thing can be done.

There are even people who say it would be quite simple to regulate prices, for instance; we have ten thousand good propositions but nobody shows the way to carry them out.

They say; if only people did so and so, but we have to deal with man as he is, we cannot make a system or a scheme where everybody is doing his duty to the utmost.

It never has been done.

Well, there have been some particular enthusiasts or particular blessed fools who did their duty to the utmost; they were either great fools or marvelous beings whose pictures were put into chapels and worshipped.

But people in general would never come to the conclusion that they ought to do their duty to the utmost, because it has already been done by one and that is enough.

Be careful not to imitate it; that is their morality.

So of course when Zarathustra talks of the Superman, people are interested in the rope-dancer who is actually going to perform the great feat.

This is the reality test.

Tout cela est bien dit, but now let us see how the thing is done.

And Nietzsche comes to an end; he doesn't know, for he is the figure that lives in ideas.

Now, that is the archetype of the wise old man, who is a system of beautiful ideas.

He consists of a tissue of the most marvelous ideas that have ever been visualized, but nowhere is it said how to do it.

It is only sometimes put before you as a sort of ethical program; one ought to.

But as soon as you begin to apply it, there is only a spasmodic attempt of willpower.

It means a terrible effort, and you feel that it is unreal.

Therefore, it is unavoidable, when the sermon becomes thin, that there should be libido running over into another system, a practical system which will show how the thing is done-or how it fails perhaps."

I will read the text:  he had come out at a little door, and was going along the rope which was stretched between two towers, so that it hung above the marketplace and the people.

When he was just midway across, the little door opened once more, and a gaudily-dressed fellow like a buffoon sprang out, and went rapidly after the first one.

"Go on, halt-foot," cried the frightful voice, "go on, lazy-bones, interloper, sallow-face!-lest I tickle thee with my heel!

What dost thou here between the towers?

In the tower is the place for thee, thou shouldst be locked up; to one better than thyself thou blockest the way!'

And with every word he came nearer and nearer the first one.

And what kind of system in Nietzsche would the rope-dancer be?

Miss Hannah: It is the shadow. Nietzsche does not do it himself, the shadow makes an effort.

Dr. Jung: That is a possibility.

The rope-dancer could be the shadow, as we said before, but we must have evidence for such a diagnosis.

Have you any evidence?

Miss Hannah: It seemed to me that he was the shadow, because the attempt failed; attempts that one leaves to the unconscious always do, because they are too fragmentary.

Dr. Jung: Yes, that could be called evidence.

It is obviously an attempt that is destined to fail and insofar one could say it was a shadow attempt, an attempt left to the unconscious.

The whole man is not in it.

Mrs. Baumann: I had an idea that it must be the last man as it is in Nietzsche, because that is the thing which has been left out.

Dr. Jung: Yes, we were dealing with the last man just before, so it is very probable that that figure would play a role here too.

The first part is simply the mapping out of the task, making a program, and then the question arises about how that is to be carried out, and here the way is being shown.

Sure enough, Nietzsche means: get up, ye last men, and try to cross over the gulf; and these so-called last men, these most contemptible

ordinary men, are now trying to get across.

Now, they are surely shadows. They are not heroic in the least.

They are utterly inconspicuous, and chiefly characterized by more or less negative qualities.

All heroic attempt has vanished, apparently; you would not call them especially positive natures.

It is quite generally true that our consciousness is chiefly in the foreground-our attempts are chiefly conscious-at least we like to say so.

Therefore, we call the person behind our backs our shadow, and the assumption is that no particular heroic attempts will be made by this person.

The conscious ego is the one for that.

The shadow figure has no body; it is relatively inefficient, and we assume that efficiency, willpower, energy, and all that, are in the conscious.

So this more or less inadequate rope-dancer would about fulfil the role of the shadow also.

And what about that terrible fellow who comes out after him?

Miss Wolff: Is there not a certain complication in this case?

Nietzsche’s real shadow, that is, the ordinary man in him, was not at all included in the problem.

So the rope-dancer is like a sort of surrogate figure.

At the same time, the image of the rope-dancer looks to me like a reflection and a criticism on the whole situation.

It means to say that the way Zarathustra has just proclaimed of how to become the Superman is an unreal one. It is acrobatic, a sort of circus-stunt.

It is a dangerous unreality, and therefore a catastrophe is bound to happen.

Dr. Jung: Quite. So it would be a symbolic demonstration of Zarathustra’s psychology; it is performed as a sort of symbol before the crowd.

Under ordinary circumstances that rope-dancer would have gone across as he has often done, and it is merely that Zarathustra has made his appearance in the place this disaster happens.

He is interfering with the rope-dancer by his presence.

Mrs. Jung: I should have thought that the rope-dancer was the mind or intellect of Nietzsche insofar as Nietzsche is identified with it, and the buffoon would be the shadow who jumps over him.

For, that Nietzsche's mind broke clown is really the whole tragedy. I cannot see how the rope-dancer can be the last man.

It seems to me he is the opposite, because the last man is here described as not at all daring, taking no risks: he would not fall down.

But Nietzsche himself fell down really.

Dr. Jung: Yes, that could be true too.

Well, as a matter of fact it is exceedingly difficult to judge from the beginning as to the real nature of the rope-dancer.

We have to anticipate a little.

Later on, we see that the rope-dancer is killed and Zarathustra takes care of his body, but before he dies he says to him: Thy soul will be dead even sooner than thy body.

This is the prophetic word, it prophesies Nietzsche's fate.

His soul died in 1888 when his general paralysis began, but he lived on for eleven years more.

His body lived but his soul was dead.

So the fate of that rope-dancer symbolically anticipates the fate that overcame

Nietzsche: Nietzsche himself is the rope-dancer and the same fate will befall him.

One could say it was Nietzsche's mind or his consciousness; or I think I would say this rope-dancer symbolizes Nietzsche himself, though in a way he is much less than Nietzsche, insofar as he is a shadow only.

Of course, the whole event here is a sort of play of shadows or a writing projected against the wall, which forecasts the fate that Nietzsche the man will experience.

So we can say that under the disguise of the rope-dancer, Nietzsche himself appears as a real man who tries to go across that rope.

And in that case, who would the buffoon be?

Dr. Reichstein: That is the real demoniacal force which Nietzsche thought the first rope-dancer to be. I think the first rope-dancer was the conscious part of what Nietzsche preaches, and the real demoniacal force which we saw in the speech comes here in the form of the buffoon.

Dr. Jung: Indubitably, this figure that comes out after the ropedancer is a demoniacal figure; he is characterized as such.

We hear nothing more of him here-whether he really goes across the rope.

For the moment he seems to vanish into thin air.

The whole attention then concentrates upon the body, the accident.

So it is evidently not the purpose of the buffoon to show how one gets across.

His task seems to be to kill the rope-dancer. That figure returns later on, however.

But if the rope-dancer is Nietzsche himself, then what would the hostile figure be?

Mrs. Baynes: Could he not be taken as the negative feeling that

Nietzsche has created in the crowd, which makes the crowd determined to thwart his effort?

Dr. Jung: That is indirectly true, but I think this figure really arises from Nietzsche himself.

It would be the active shadow, a shadow whose power has been underrated.

This shadow takes its origin really in those most harmless last men.

Therefore the whole catastrophe is predicted in the last sentence of the chapter before: "But they think me cold, and a mocker with terrible jests."

They already see in him the terrible jester, this buffoon that will eventually kill the rope-dancer, because they hold that what he says of the Superman is well-nigh impossible, and if anybody should try to carry it out, he would fall dead, which happens in fact immediately after.

So the buffoon could be called an active shadow.

The shadow is as a rule inactive, a mere background, or an indication that somebody has body-three dimensions-since a thing that has not three dimensions casts no shadow.

If a person is more or less complete, his shadow is visible; if it is not, you feel that person is as if painted flat upon the wall.

With more or less shadow, there is more or less negation or contradiction, and without that nobody is complete.

People who have only two dimensions are identical with a sort of persona or mask which they carry in front of themselves and behind which they hide.

The persona in itself casts no shadow.

It is a perfectly clear picture of a personality that is above board, no blame, no spot anywhere; but when you notice that there is no shadow, you know it is a mask and the real person is behind that screen.

Mr. Baumann: Is that thin quality not expressed by the scene?

There is a marketplace and two windows and a rope, but it leads nowhere in particular.

I mean, if there were a river or an abyss that one had to go over, it would make the whole thing real, but a rope goes over nothing.

Dr. Jung: That is due to the fact that the whole thing is simply a symbolic show.

You think you have gone across an abyss but you have merely crossed the stage, you have gone nowhere.

You think you have crossed the Red Sea perhaps, but it is only a symbolic performance, like a play in a theater.

Miss Wolff What I meant to say is that Nietzsche, in as far as he identifies with Zarathustra, is a rope-dancer. Zarathustra has just preached that man ought to grow beyond himself into the Superman. But Nietzsche does not grow, he does not take roots by assimilating his shadow. Instead, he identifies with his vision, and so it all becomes a sort of trick, like walking on air. The buffoon is the shadow which is left behind, "the last man," the ordinary man, and because it is left behind, in the end it overtakes Nietzsche.

Dr. Jung: Yes, that is the psychology of it; that is just what I mean.

Dr. Reichstein: Is not the symbol of the rope-dancer very unusual for this situation? I think it never could be in itself a symbol for a real surpassing of difficulties.

Dr. Jung: Well, it is a great risk, and for that the rope-dancer is an excellent picture.

Mrs. Crowley: He is able to hold the balance also.

Dr. Reichstein: I think that a symbol must be more connected with the earth than a rope-dancer. in order to fit into a real situation.

Dr. Jung: But that the thing is not connected with reality is exactly the trouble; therefore, the rope-dancer is such an excellent symbol, or an arrow over another.

Airs. Baynes: It is because he himself has to find the Superman.

Dr. Jung: Yes. You see the idea of bridging a gap is most characteristic for this affair of the Superman.

And then, as Mrs. Crowley points out, the necessity of keeping the balance between the

two sides.

Mrs. Bailey: Is it the balance between the opposites?

Dr. Jung: Exactly, it is the crossing from one condition to another, which is a symbol of the pairs of opposites, and the way by which one gets to the Superman.

And the opposites are connected by the transcendent function; that is beautifully demonstrated by the rope stretched between the two towers.

Of course, that the whole thing is in the air is characteristic too.

Mrs.. Crowley: I think there is another reason for the symbol.

Nietzsche is always referring to the bridge without a goal, and this is just a bridge: there is no goal.

Dr. Jung: Yes, he says man is a bridge between two banks.

So the picture is very much to the point in every respect.

Dr. Reichstein: Perhaps in a teleological way it might mean to show Nietzsche that what he wants is not good for him, that he is not on the real way; the symbol would mean that the whole thing is in the air, circuslike, not real.

Dr. Jung: Well, it is like dream symbolism.

When a dream picture is impossible or absurd, it conveys the idea that what one does is absurd, but at the same time it shows the way.

If one takes it concretely, as it stands in the vision, of course it is absurd, and then of course the catastrophe is due.

But if Nietzsche only could abstract it, dissolve it; if he could say, ah, a rope stretched between two towers, pairs of opposites which should be connected, and walk from one side to the other, then he would be on the right way.

Then he could say, "I have the conflict in myself, a dilemma, and I should bridge that gulf," and then he would discover the problem of the pairs of opposites.

This is an exceedingly important point, because Nietzsche in a way continues the discussion which was begun by Friedrich Schiller, the first of the German philosophers. Schiller is to me a philosopher.

I think little of his poetry, but I think a great deal of his philosophy.

He was the first German to become aware of the problem of the opposites in human nature; that psychological split became manifest to him probably under the influence of the impressions of the French Revolution, which was a sheer horror to the people of that time.

It was the first time in history that the Christian god was dethroned.

Notre Dame was desecrated and la deesse Raison put upon the throne and worshipped

instead of the Christian god.

There was wholesale slaughter, heads cut off by the score-and killing the most Christian king was a thing simply unheard of.

You see, values began rattling downlike anything, as they are today, and as they were during the great war.

Sensitive, thinking people were tremendously shaken by all those events in France, and it was under the immediate impression of those events that Schiller discovered that problem of the pairs of opposites: the problem that man, on the one side, is a fairly civilized being, and on the other, quite barbarous.

He sought a way of overcoming that condition, a way that might lead to a sort of reasonable state; and the only medicine he found was in the vision of beauty, the idea that in the contemplation of beauty you can be united with yourself.

Curiously enough, as an example of beauty he chose the Juno Ludovist, an antique bust that has nothing particularly interesting about it. If he had said Apollo, or a head of Zeus, or Homer, it would be more understandable, but just that] uno Ludovist is perfectly foolish.

I think he must have had such a bust in his study, and he probably contemplated it and thought it a most marvelous face.

So that if everybody would do something of the sort-if they could behold beauty-they could unite the pairs of opposites.

Now this problem apparently went to sleep again, but once touched upon it never goes to sleep really; it keeps on causing bad dreams, and Nietzsche took it up again.

After Schiller, the line goes through Schopenhauer, but Schopenhauer was entirely pessimistic as to its solution; also he did not see it in just such a light.

He was convinced that the world was a tremendous error.

He felt that split as being, not psychological, but as a split in the world, as if there was somewhere a profound mistake in the calculation of the world; and he came to the conclusion that the evil was ineradicable.

He felt that the world was merely incidental, that there was an unconscious will through which in the course of eternity, at an absolutely unaccountable moment, the world came to pass; that it had not developed historically, but came into existence as a dream image of the blind will.

There was no foresight, no intention in the making; it simply happened.

He went further than the Gnostics who assumed that there was a creator, the Demiurgos, who was at least half-conscious; Schopenhauer was absolutely pessimistic.

But though to him the split was projected into the world and not into man, it is very much the same thing; he unites the pairs of opposites.

Then he said it also happened that man developed an intellect which was able to mirror itself.

He must hold this mirror before the intellect and it will see its own face and say, "No more of this, we will stop that whole show, make it invalid-and return to Nirvana by a complete denial of life in general."

That is what you do when you project a problem into your relations or friends, for instance: you help them to annihilate each other, to do all sorts of damage to each other, in order to settle your own problem.

One represents one side of your character and the other another side, and you try to get them to meet either in a friendly way or to fight each other. This explains the intrigues that always surround neurotic people; they are embedded in a tissue of intrigue.

They suffer of course terribly from poisonous projections, but they always cause them; they even instigate them.

Other people seem to be sort of actors in their private theater: one laughs and another weeps, and they tell this or that story to put those people against each other-and there they have the play they want.

Of course, they pay the expenses in the long run, but the others do too if they are fools enough to fall into the trap.

Also, in the history of a patient who is still embedded in his family, you will see that he usually succeeds in getting members of his family into pairs of opposites, dressing them up to play different roles.

The daughter projects into the father and mother, for instance, or the parents into the children.

Or in political groups, they even project their problems into the political parties.

The next figure to deal with the opposites after Schopenhauer was Nietzsche, who was also a sort of moral philosopher, and in Zarathustra he is actually at grips with the problem.

His other works, The Will to Power and The Genealogy of Morals, for instance, are chiefly criticisms of our civilization-of course always with a view to the dark shadow behind.

So Nietzsche is really a modern psychologist. In our days, he would have made a famous analyst, for he had an ingenious flare for the dark background and the secret motivations; he has anticipated a great deal of Freud and Adler.

But Nietzsche had by no means a merely critical mind.

He had, of course, a critical intellect, like those French aphorists of the eighteenth century, but he did not get stuck in mere criticism.

He was beyond that; he was positive, and in Zarathustra he also made the heroic attempt to settle the conflict.

And here he encounters the shadow, which he has already clearly shown in his other works.

He tries to build up an attitude or a system by which one can overcome that terrible shadow which undermines everything and checks every movement, and it is interesting to watch the development.

In Schiller, it was a sort of aesthetic solution, very weak, as if he had not realized the length and the depth of the problem.

To try to solve it by the vision of beauty is like trying to put out a great fire with a bottle of lemonade.

Schopenhauer made a more heroic attempt, but he annihilates the whole world; he annuls all existence in order to settle the conflict of man, and that is going too far.

It is like cutting one's head off because one has a headache.

Nietzsche came more truly and more specifically to grips with the psychology of man; therefore, his critical work was chiefly psychological, and he felt that the regeneration of man was needed, a readjustment.!

He makes this attempt, and you see it is not only a personal whim of Nietzsche's very personal neurosis; it is really a secular attempt of the human mind to deal with that problem.

It has, of course, been dealt with in history many times before in other ways.

Up to the time of Schiller it had been sufficiently dealt with by the church, which simply

took the whole domain of the unconscious, the shadow part of humanity, and expressed it in symbols; and they represented the whole thing as settled once and forever.

If there should be any disturbance, there were the means of grace of the church.

It was, and is still, a most elaborate magic system by which to settle every question.

But the moment when that system becomes invalid through historical events like the

French Revolution, the problem appears in the psychology of man.

People who are still really in the Catholic church have no unconscious.

For instance, a book has just appeared, by a Catholic, called Das Dunkle Reich in Uns, The Dark Kingdom in Us, which is about the psychological problem; and the author says that there is no proof of the existence of the unconscious-that there really is no unconscious-it is merely imagination.

Of course, almost any man nowadays in his normal senses, as we must assume he is, is simply unable to make such a statement; but a Catholic can easily, because he really has no unconscious.

It is in the church.

I have talked to very intelligent people in France about this question, and the Protestants and Jews understood what I meant, but the normal French Catholic does not understand at all, because for him the unconscious doesn't exist.

Even if he doesn't believe in the church, he is at least an atheist, which means a good Catholic.

I once treated a patient who was considered most conservative, the blackest of Catholics-she even had very close relations with the cardinals in Rome-but after I had known her for ten years she told me, "I don't believe in God, I don't believe in the Pope, in the immortality of the soul, in Christ, in the forgiveness of sins. I believe nothing of all that, yet I shall die in the church."

You see, such a person has no unconscious.

It is a most remarkable fact, which we can hardly understand.

Then a very educated and intelligent Catholic with an academic training said to me,

"I really cannot see why you take such trouble with psychology; if there is any question, I ask my bishop and he tells me what to think about it; and if he doesn't know he writes to Rome and there in the Propaganda Fide they tell him exactly; for two thousand years they have sat there and unraveled these matters."

Now even if it were true that the Propaganda Fide could answer certain questions, if I didn't understand it, if it did not express myself, I could not accept it.

But they can accept it because it has never been in them.

It is exactly as if it were a matter of some detail in the life of the Polar Eskimos.

I never have seen the Polar Eskimos, but I know there is such a tribe and I know a man who knows about them; so if I want to know what the Polar Eskimos eat for their

midday meal, I simply write a letter to that man and he tells me they eat walrus steak,

and I think he must know and accept it because I never was in the country.

So these Catholics have never had any experience of the unconscious; they were never concerned with it, so they easily can accept what they say about it in Rome.

But the Propaganda Fide is in the church, you know, and funnily enough it remains there.

Even if they don't believe the whole dogma of the church, they still have it there; they just put an a before it: if only a negation, it remains.

Those fellows to whom I talked were convinced atheists.

Therefore, Bernard Shaw makes that joke about a man in the extremity of doubt who finally breaks down and says: I am absolutely shaken in my atheistic belief.

Mrs. Case: Is it not a very immoral position, leaving all those questions to other people?

Dr. Jung: I should say so. Such people ought to be punished.

It is really very mean, particularly for other people who get the bad end of it.

I\ ow, we are still concerned with the buffoon, and we concluded that this was really an active shadow.

Ordinarily, the shadow is not an active figure, but is only a sort of passive appendage, a background, a mere exponent of the fact that there is a three dimensional body.

In itself the shadow has no existence; it follows very closely where the body goes, and that is of course the normal condition, as it should be.

But as soon as there is a split, a disagreement with the negative qualities of man, the shadow takes a form, and it even goes so far as to separate itself from the person.

That excellent film The Student of Prague is an illustration.

You remember, he detached from his shadow which then committed awful crimes.

The man himself kept his word, he was a man of honor; but his shadow broke his word, and that led to a terrible entanglement and a catastrophic denouement.

It is a demonstration of a certain psychological condition, where the conscious is merely persona-like, painted on the wall as two-dimensional only.

Then the shadow is set apart and leads a life of its own.

This is always the case when one does not realize what one is doing.

You know, some people don't realize themselves; they don't know what they are doing.

And other people know themselves but they don't know what is happening around them-the two types of course.

That is the unconsciousness of the shadow.

The shadow is indispensable for making the whole of a personality; nobody is whole without negative qualities.

This is lightly said, but in reality it is an enormous problem, looked at from an ethical point of view.

It is so difficult that one knows no other solution practically than to shut one's eyes; if one doesn't look at it, one can live.

But the moment one sees it, it is almost impossible, an insupportable conflict.

If one takes the moral conflict seriously, it becomes insoluble.

Therefore, people choose the way of the church or something like that, in order to escape the terrible responsibility.

There the church steps in with her means of grace, or with the conviction that somebody has dealt with the problem of our sin, or is going to deal with it, so we are relieved of that awful problem.

Numerous have been the attempts of man in that direction.

The Gnostics, for instance, made very interesting attempts, but I won't go into that now, as we are here concerned with a very modern problem.

If the shadow is separated from consciousness, it always has body, reality: it is a spontaneous and active agency.

And inasmuch as the separation of the ego consciousness and the shadow prevents the integration of the whole of the personality-individuation-the shadow also contains the self.

Behind the shadow looms up the self, but then in a negative form. In that case, the shadow has a most destructive power; that is the origin of the demoniacal forces of the shadow.

Therefore, it is so important to have the right way with it.

For without the integration of the shadow there is no individuation, and no reconciliation of the pairs of opposites, because the shadow is the opposite.

Mrs. Baumann: There is an interesting picture in Bamberger's Apocalypse of a man who is connected with the devil: they are back to back.

Dr. Jung: Yes, that is of course the problem. In medieval psychology it is the innocent

little man with a huge devil behind him.

Mrs. Case: That would be connected with the problem of the freeing of the will, wouldn't it?

Dr. Jung: Yes. Inasmuch as you cannot integrate the shadow, of course the libido invested in the shadow is not disposable.

Mrs. Case: So individuation is really very much bound up with the freedom of the will?

Dr. Jung: Well, the problem of the will is also connected with it, but that is a side issue.

It is one of the handicaps of the individuation process that the more you are split, the less you have free will, and then the process of individuation is inhibited.

First, you must gain a certain amount of freedom, and you only gain that by the assimilation of the shadow.

You must learn to deal with the shadow to a certain extent at least, and then proportionately you acquire free will.

One has no free will in a state of complete dilemma, of complete dissociation or disintegration; that is obvious.

So the demoniacal power of this buffoon is due to the fact that, being with the shadow, it is activated by the superior power of the wholeness of the self.

For the self is the concept which expresses the totality of conscious and unconscious, and inasmuch as the unconscious is a limitless, indefinable, and irrational concept, the self is necessarily also an only partially rational concept; it covers something which cannot be defined fully.

You can define the ego, the extent of consciousness, but you cannot define the unconscious, because it is infinite.

You cannot establish a definite borderline which would separate the conscious clearly from everything that is non-ego; you can only say that your consciousness comes to an end here, and there begins the unconscious.

But how far the unconscious extends, nobody knows.

So the self is an indefinable concept because it covers the whole, the conscious and the unconscious; and inasmuch as the unconscious contains an extraordinary power, the self is an expression of that power.

Therefore, one could say in this case, that inasmuch as the shadow, this terrible jester, is a tremendous problem, he must have a tremendous power.

N ow, under what conditions does the shadow appear in such a terrible form?

Mrs. Fierz: Is it not connected with the appearance of Zarathustra?

In a figure like Zarathustra you see only its positive side, so the shadow would be enriched by the unconscious side, the shadow of Zarathustra.

Dr. Jung: That would explain why he appears in such a terrible form, but why should it be so destructive?

Mrs. Fierz: Because the self is so dangerous.

Dr. Jung: And why is it so dangerous?

Mrs. Crowley: Because he has not recognized it, as he must. He has been far away from the shadow, preaching the Superman, and it is as if that lightning had two sides, the constructive and destructive.

Dr. Jung: Yes, the conscious is very far away; it is identified, as Mrs. Fierz pointed out, with the figure of Zarathustra, the wise old man, with an all-embracing, benevolent truth, very beautiful, very meaningful and all that.

Apparently there is no shadow in the wise old man, so there is a great distance between that figure and the shadow, naturally.

But why should the shadow be so hellishly destructive?

Miss Hannah: It seems to me to have something to do with the will of the heart, which in spite of all disarmament attempts is stronger than we. In the same way, when he talks about destructive powers, he doesn't fully realize.

Dr. Jung: Obviously, because it is then not so bad; one can say that just because we don't realize the destructive powers of the shadow, it appears in a particularly dangerous way.

It is so terrible because we are far away and underrate it.

It might seem to be a mere appearance, not real, but this case proves that it is real, because it is the anticipation of Nietzsche's fate. It is as if this whole scene had performed itself in Nietzsche's life.

Now, assuming that the shadow has jumped over him and killed him, why would that be? Have we evidence for the fact that the other side of the self is so exceedingly dangerous?

Mrs. Bailward: Has it something to do with the former inflation that you talked about?

Dr. Jung: Well, if anyone has a one-sided identity with a certain figure, it causes a certain inflation; that simply expresses the distance from the shadow.

Mrs. Baumann: I think that, inasmuch as it is a part which he cannot accept or get connected with, that part rises up and says: "If you do not accept me I will kill you."

Dr. Jung: Yes, but do you think it is necessary to put the pistol upon his chest? Could it not be said more civilly?

Mrs. Baumann: I was taking it for granted that it had been said many times before.

Dr. Jung: As a matter of fact, these things are said once and not many times.

Mrs. Baynes: Would it not be so dangerous because the shadow carries part of the god powers of the self?

Dr. Jung: Exactly.

The point is, inasmuch as you are not Zarathustra or anything like him, inasmuch as you are a rational well-meaning normal being, you are convinced that you choose your life, pick your way in a more or less reasonable way, with a sort of virtuous effort and good intentions, and make something quite nice of it.

And you don’t reckon with the fact that while you are thinking like that, you are forgetting that you are under an inexorable law which is a thousand times stronger than man.’

You see, we have experienced that.

We make contracts with each other and they work for a while, so we make them a bit more certain; we increase the safety of our way of existence still more, until in the end we exclude every kind of interference.

And the more we work along that line, the greater our safety becomes; but the greater also the chance that if anything happens, it will be a terrible mess.

We increase the size of the ships on the ocean, we increase their means of safety, their speed, and all that, so of course an ordinary storm means nothing; but if there is a catastrophe, which never can be prevented, it is a most horrible one.

We try to prevent wars, we make our situation as safe as possible, but of course we create by that the best chance for having a war.

We gather a large army and enormous heaps of ammunition to prevent anybody from attacking us, but the other side is doing the same for their own defence, and finally everybody is defending themselves and this means a war with the most wholesale slaughter.

Former wars were just Sunday evening rows in comparison with what we can do now with all our means of safety.

Thus, our good intentions are always double-crossed by an unaccountable, unforeseen power which one calls chance or something like that.

And we call everybody superstitious who is afraid of chance, who assumes that something ought to be done against it; we don’t believe that anything can really interfere, because we don’t see it.

Yet the primitive man is always hellishly afraid of chance, for he knows that whatever he does can be double-crossed by whatever this cunning chance may devise.

Some demon may interfere, and therefore he takes quite extraordinary measures of precaution.

Certain things which might offend the demons must not be done, for they would take a terrible revenge.

This consciousness has become obliterated in us, so we never really think whether God will interfere with us or not.

As a matter of fact, he does and we call it chance, but that is simply another name for the same old thing.

Mr. Baumann: "His Majesty, Chance."

Dr. Jung: Yes, that is a recognition of this extraordinary power.

Of course, we try to break its power by saying it is blind, it just happens, but if you study it carefully, you finally reach the conclusion that chance is a very peculiar thing.

It is as if it had analysed that particular case and put this thing just in the right place, like the wasp that in order to lay its eggs in that place, lames the caterpillar without killing it by putting its poisonous sting into the third dorsal ganglia, knowing much better where the motor center is than the zoologists.

Zoologists have to work for years to find out.

One could say it was mere chance, but unfortunately these things don’t happen as if they were chance.

There is regularity and enormous teleology. It is the same with the unconscious.

In the words you speak by chance, the truth is what you just blurt out.

We first think the interfering factor has to do with the shadow; we make a slip of the tongue or something else happens to us and we recognize it and say, "Oh well, that was the shadow, it is due to such and such a complex."

And we think we can unravel and eradicate it, and then it will stop and not bother us again.

But the further we go, the more we see that behind that shadow is a much greater power, and finally we see it is that totality of conscious and unconscious.

Then we again think that we have now come to something which is circumscribed,

something tangible, within the reach of human reason.

But the self is just as far-reaching as the unconscious; we don’t know how far it reaches.

We get into an enormous continuity with life in general, not only life in the present; it contains all the ancestral life of the past and intimations of the things to come-all of humanity.

So we arrive at a conception of the self which is worldwide, a sort of conglomerate and

accumulation of individual minds, and that is simply a conception of a god.

Then when you have arrived at such a conclusion, you naturally begin to realize all the things that humanity in former ages used to think, that the god is very dangerous, exceedingly sensitive, most susceptible to any kind of offence.

(I don’t speak of the Christian God now, but the god generally.)

You must tread very warily in order not to disturb his peace, and you cannot cheat him; you must fulfil his laws, you have to observe all the necessary rites, you must be very ceremonious in the presence of god because he could take a terrible revenge.

And it is a psychological fact that the self, the whole of man, is an exceedingly dangerous proposition.

Every single individual believes in his own absolute importance, in spite of his weaknesses, his dullness, his unimportance; and we forget that through each human being that universal being is working and can produce the most horrible results.

We should learn fear again.

We suffer from fear in all sorts of phobias, but the reason that so many people suffer from phobias is because their fear is not in the right place.

In the Old Testament, the very first principle is the fear of God. ’

It has been overcompensated in the New Testament by the idea that God is love and one should not be afraid of him.

But God is the one and the other.

The New Testament is just a compensation for the terrible truth of the Old Testament that in the beginning was the fear of God.

If you arrive at the idea that he is also benevolent, it is a sort of secondary experience.

Naturally, it depends upon our attitude.

We can assume, for instance, that if we fulfil the demands of the terrible god; we don't need to be afraid of him any longer; then he will give us his grace, he will be kind to us.

Or we can assume just as well that God is a kind father provided we fulfil what he in his terrible form has demanded of us.

:t\ow this whole aspect is lacking in Zarathustra because his god is dead. And then god appears in the place where one would expect him the least, and that is in the shadow.

The shadow is by definition something which seems to be utterly impotent, trailing just behind the body of man, an appendage, entirely dependent upon his existence.

It is a most absurd and improper place for anything to appear, and therefore we don't recognize its uncanny power.

Of course you can say the shadow in itself is not powerful, but simply an accumulation of all sorts of bad qualities in man; you can always depreciate it.

But the curious thing is that if the god is dead and so appears in the shadow, then the

negative qualities of the shadow become the armor of a new and terrible god.

That is the experience which is still waiting for us.

That is just the thing we are going to experience-that God appears to us from the most unaccountable and unexpected quarter.

And so this buffoon who suddenly jumps out of the tower after the rope-dancer, represents to us something completely unexpected, nobody would have thought that out of the shadow such a horror could come.

We are quite certain in this assumption because later on the buffoon says to Zarathustra that the next time he will jump over him too, degrading Zarathustra to the role of the rope-dancer.

This substantiates our interpretation that the rope-dancer is Nietzsche himself in his own form or in the form of Zarathustra; and the buffoon is the part of the shadow that holds divine power, the power over death and life.

If he chooses to jump over Zarathustra, he will do so and Zarathustra will be killed in no time, just in order to show Nietzsche himself that he is dealing here with a power as great as any god's power. Carl Jung, Zarathustra Seminar, Page 110-128

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=4P3NMJ129QHY9P4CAZVA&pf_rd_p=1ab92b69-98d7-4842-a89b-ad387c54783f&pd_rd_r=25d76f46-1591-4f53-b8f2-620157d

**Lecture 2 Dreams and Visions of St. Niklaus Van Der Flue (2021-12-21 03:55)**

[paypal _donation _button border="5"]

[1]Dreams and Visions of St. Niklaus Van Der Flue by Marie-Louise Von Franz

Lecture 2, Dreams and Visions of St. Niklaus Van Der Flue by Marie-Louise Von Franz

Jung Institute May 15, 1957

Last time I spoke at the beginning of my lecture of the history of the worship of an

outstanding mana personality, pointing out that since very ancient times those who

have attained a certain amount of individuality and personality have acquired such

authority as to be worshipped during their lifetime by the surrounding people and that after their death a cult has centered round their tombs.

I also pointed out that there was an idea that such outstanding personages in some way incarnate something divine to an unusual extent.

I said that the cult of saints seemed to have much the same psychological motif.

We then began to interpret the four symbolical motifs which appeared at the beginning of St. Niklaus' life and noted a certain sequence of development.

First we discussed the star as a symbol of the pre-conscious and post-conscious

individual personality, the old idea that the soul of man begins with a star in the sky and after death becomes a star again, and then came to the motif of the stone, the next symbol our saint saw in his mother's womb.

We noted that in German pre-Christian religions there is the cult of the stones on graves, since it was believed that the souls of the dead lived in these stones and that up to the 11th century Bishops had to forbid people to worship stones in grave-yards.

In Germany and Scandinavian countries such stones were called Bautar stones.

This stone worship continued to the 18th and 19th century.

German people used to build their kitchen stoves of one big stone, which also served as the domestic altar to which the head of the family brought sacrifices, in the belief that it contained the souls of dead ancestors, for though there were priests yet the head of the family held the function of a priest.

Such stones were supposed to have been thrown down from heaven by a god.

Meteors were especially believed to have a mysterious quality and, if found, were worshipped particularly which shows a direct connection between star and stone, as the latter was thought to be a fallen star.

St. Niklaus himself interpreted the stone as the continuity and steadfastness of his own being. In an Indian marriage ceremony, a young man has to stand upon a stone to attain strength of character, another instance of the idea of the stone as representing the strength of the personality.

That a hero is born of a stone and again becomes a stone is a North American-Indian motif of the Iroquois tribe which has the myth of the twins Acorn Sprout and Feuerstein, the former being good and the latter demonic, and the two constantly fight.

Both are creators - one of evil and one of good.

In a neighboring tribe of the Wichita they have as a savior the Great South Star, which is connected with the sun.

This Great South Star has a son called the Young Feuerstein, the latter being positive and the former negative.

In medieval alchemy there is the same connection between the symbols, and the Mercury of the alchemists is both a star and the stone.

I refer you to Jung’s Psychology and Alchemy.

The stone has become an image for immortality because of its durability. Heroes were said, to transform themselves before their death into stones, thus acquiring concrete immortality.

The alchemists compared the philosopher’s stone with the glorified body; they said that by making the philosopher’s stone they made the glorified body which outlasts death.

We can say that the stone carries the qualities of the star, but is nearer the earth.

According to many alchemist:, the philosopher’s stone contains a spirit which dwells in it - a pneuma or a soul – and this soul substance, called the medicina catholica, was compared with water or oil or the elixir of life; probably the underlying idea being that the minerals look like stones with the metal veins in them.

By heating the stone in the stove the metal suddenly appears, and into this actual fact was projected the idea that it was possible to extract from certain stones the soul of the stone, the metallic water, the mysterious essence of the soul of the stone.

A Greek text says: "Go to the shores of the Nile where you will find the stone which has a ‘pneuma’ and this is the whole mystery."

This metallic substance in the stone the alchemists projected into the unconscious, and in a way, you can say that this is comparable to what we do.

If you think of our concept of the unconscious, it is a border-line concept, for we simply describe by this term a real though invisible fact, for it can be said that the reality of the unconscious is a concluded reality, not demonstrable directly.

You can say that it is what produces dreams, that it is that "X" which arranges the meaningful order of the dream.

With a certain technique of interpretation we can bring out of the dream a meaningful connection, so we conclude that there must be something which produces the dream.

We have, like the alchemist, a certain amount of fact and extract therefrom a concept which we call the psyche.

By a great mental effort of concentration and with a capacity for symbolic interpretation it is possible to extract from dreams a very living and meaningful experience.

In alchemy this was projected into the chemical extraction of the liquid metal out of the stone for, as Jung has tried to prove by many alchemical quotations, they projected their unconscious into matter.

We can therefore say that if St. Niklaus next saw the holy oil, that there is a very logical sequence, for after the stone comes the "soul of the stone", a kind of oily liquid which must probably be a symbol of the same thing in a new form.

The alchemists often called, what they described as the soul in matter, an oily kind of water, or some fatty substance.

Some Australian tribes believe that the fat in the kidneys is the seat of the soul.

Of a man in a state of depression, they would say that someone had stolen the fat of his kidneys. In the middle of the kidneys there is a very white fat in the dark flesh, and they thought this mysterious fat hold the soul and could be melted out like the metal out of the stone and was the carrier of the mysterious life process.

They projected the unconscious into it, just as the metal out of the stone was connected with the soul.

The Church speaks of the "holy oil", the chrism. Christ is the "anointed one" and the

chrism is used in the extreme unction given to dying people, at the first communion of

children, and at the consecration of a priest.

The early Church Fathers interpreted it as the dynamic manifestation of the Holy Ghost.

They had the idea that just as Christ was transformed into the host, so the holy oil contained the dynamic power of the Holy Ghost and that there was transmuted, in a concrete form, the blessing of the Holy Ghost.

This probably goes back to pre-Christian ritual and the Egyptian habit of smearing fat on the statues of gods in order to keep them alive.

Statues were washed and anointed daily in the belief that this imparted a holy life substance and preserved their divine power.

The Christian Church adopted this idea in the chrism.

We have now the interesting sequence of the star in the sky, the stone on earth, and the oil - which is something man can use.

The oil is a typical Catholic symbol, while the others are more remote and pagan; there is a slow approach to the realm of consciousness.

We should ask ourselves what the symbol of the oil means psychologically? What is the specific aspect of the holy oil which imparts vitality and the experience of the Holy Ghost?

The star represents the individual personality; the stone represents steadfastness and experience of immortality within one individual.

The oil is less individual.

It can be given to others, there is a different nuance, and it seems to have a collective connotation.

I would say that it probably has to do with the emanation of the individuated personality - the impact of a man who has become a personality.

You have the feeling that such a person spreads vitality and hope in his surroundings.

If you are connected with your own unconscious in a harmonizing way you have a subjective feeling of being alive in a meaningful sense, you have this maximum of vitality and feel near the inner source.

This is connected with a belief based on the experience that one's own individual life has a meaning, one which has to manifest and fulfill itself.

An atmosphere is thus created which is infectious in the positive sense of the word, just as the psychotic state is infectious in a negative way, and the hope and belief in life imparted by such a personality is a contributory factor in treatment.

This can be observed in primitive medicine men.

By approaching such a personality people acquired hope and felt they were getting nearer to the meaning of their own life.

That such an experience is represented by a substance such as oil has its very deep roots in the magic beliefs of mankind of the most primitive kind and also touches on one of our greatest problems and enigmas, the problem of what we like to call the unconscious psyche and how it is connected with matter.

We know that this is so in some way, and therefore these outstanding personalities are very often connected with symbols which have a very concrete meaning.

If St. Niklaus had come to you and asked what it meant that he had seen these three symbols in his mother's womb, what would you have said?

It is one thing to know the mythological connotations and the approximate meaning of the symbols, and another thing to connect them with someone's unconscious.

You would have had to talk his language.

I would have said that he had to follow his own inner religious experience.

One could go even further and say that the oil, the unction of the anointed one, shows he Christ-like development of the personality and that he has to undergo this process.

Certain individuals have to be filled with the Holy Ghost and do bigger deeds than Christ himself and in St. Niklaus' inner fate he would have to suffer the process by which he would re-experience the fate of Christ in his own person.

The three symbols announce very clearly the constellation of the process of individuation.

St. Niklaus was imbued with the idea that he had a specific vocation, just as in the old tradition of medicine men and saints.

The three symbols are connected with a fourth which has to do with his earliest childhood memories, namely that three days after his birth, at his baptism; he saw standing beside the stone at the altar an unknown old man.

According to his own report, as he recognized his mother and the midwife and everybody else present, he made a note of this unknown old man.

Psychologically, it is obvious that this figure represents the archetype of the wise old man, a personification of the spirit, and, mythologically, a form in which God likes to appear on earth.

In fairy tales God is often represented as wandering round the earth as the wise old man and people recognize him at last.

Professor Blanke wrote a private letter to Professor Jung about the meaning of the old man and published the latter's answer in his book. Jung states that the old man is the archetype of the spirit.

In Christian tradition that would correspond to the Ancient of Days, the Godhead. Jung continues: you can also say that he is the personification of the grain of salt given to the child, in which the wisdom of God is present.

If we accept this, we can say that the motif of the old man connects with the other three symbols, but that it now appears in human form.

But I would not like to say more about this figure for he reappears in further dreams and amplifies himself.

I would only like to point out a mythological analogy in a fairy tale called The Loyal

Ferdinand and the Disloyal Ferdinand, a typical story of two friends of whom the good one is rewarded and the other punished.

A father was so poor that he could not find a godfather for his little boy but discovered a poor, unknown old man and asked him to be godfather.

The old man does not turn up until they are in the church when he suddenly appears and says that the boy must be called Ferdinand the Loyal One.

He cannot give a present but instead gives the child a key and says that when he is fourteen years old he will discover in the field a castle which the key will fit and there he will find his birthday present.

He then disappears.

The boy often looks for the castle; but does not find it until he is fourteen.

In it he discovers a beautiful white horse which can talk and which tells him to ride it.

The youth then enters the service of the king and becomes a great hero and all his deeds are performed with the help of the speaking horse.

In the end he deposes the old king and marries the princess and, on the advice of the white horse, rides round three times in a circle when the horse changes into a beautiful prince, who also marries, so that there is a marriage quaternio.

In other variations the white horse in the end reveals that he is the equivalent of the old man and has guided the hero through life.

In yet another version, at the end it is revealed that the horse is God himself.

Here we have the motif of an unknown old man at a child's baptism who turns out to be God Himself.

The shocking idea that God can turn himself into a white horse reminds one of the heathen idea that the Germanic god Wotan has an eight-legged white horse, Sleipnir, and he not only has the horse but he is this white horse.

Thus the motif of the tale obviously goes back to heathen Germanic representation which survived and which points to Wotan.

You will notice that I tend to give the Germanic background to the motifs but I trust you will see as we progress how these connections really fit into our life story.

St. Niklaus later had a vision of a horse and not of a castle but of a tower, so that there is a close analogy with the boy in the above story.

In the fairy tale when the boy is fourteen years old he suddenly sees a castle and in it he discovers the divine white horse.

At the same age St. Niklaus saw the tower. As a boy St. Niklaus was very pious.

We would now characterize him as an introvert.

He used to evade other boys and, according to his biographers, he practiced good deeds, fasted on Fridays, and later extended his fast to four days a week and, from his early childhood during the forty days of Lent only ate a little bread and some dried pears.

He has been criticized by some for what has been called his masochistic tendencies, but he himself affirmed that he was obeying God.

A neighboring peasant, Erny an der Holden, reports that Klaus told him that at the age of sixteen he had a vision of a very high and beautiful tower in the place where he later had

his hermitage and chapel, and that from that time on he had decided to lead a solitary life.

In old dialect the word "einig" means to be "alone", there is also the connotation of a single person, the person who should live a singled out existence, which is what Klaus did, and his tendency to introversion seems not to be in contrast to unconscious tendencies.

In Christian symbolism the tower is a symbol of God. Lavaud points out that in Psalm 61, David says that God is his shelter and strong tower.

The famous song of the Reformation was "God is my Tower". In Proverbs XVIII, 10, it is said "The name of the Lord is a strong tower: the righteous runneth into it and is safe".

Lavaud also connects the tower with the tower of Babel through which the people on earth were separated, while St. Niklaus' mission was to ensure that the Swiss people did not fall apart.

In Luke XIV, 26, Christ says: "If any man come to me, and hate not his father, and

mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple," and later: "Whosoever does not bear his cross, and come after me, cannot be my disciple.

For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it."

The idea of counting the cost, as interpreted by Lavaud, is that obviously the symbol of the tower means that if you want to follow Christ you cannot have the penny and the cake, but must give up certain other aspects of life such as the participation mystique with the family.

A sacrifice is required.

The tower therefore stands for the Christian life which is very costly.

We know that the process of individuation requires the breaking away from identity with the family and infantile dependence on family ties.

The tower is also said to be an allegory of the Church and of the Virgin Mary, it is a feminine maternal symbol.

St. Niklaus' mother was a very pious woman, some members of her family had become hermits, and one of Niklaus' uncles had become a "Wood Brother" and had built a little hermitage in the middle of the woods.

St. Niklaus had been there and had seen him and the lonely life he led and possibly this had influenced him.

The mother's brother is very often a personification of the mother's animus and therefore we might say that probably a certain pious and severe attitude of the mother's animus had a tremendous influence on the son's life.

Altogether he shows the characteristics of a typical mother's son.

Summing up, it can be said that the symbol of the tower has a double aspect and is very ambiguous for on the one side it is a defense mechanism and built to keep away enemies and stands, psychologically, for any introvert mechanism.

The introvert fears and is continually overwhelmed by the outer world and has the tendency to keep away from too many impressions which might weigh upon his soul, but this kind of attitude can easily become a prison for so much defense mechanism is put up that it becomes impossible to get out of one's own defenses - a neurotic situation in which the tower becomes an inner prison and an impenetrable isolation.

Animus possessed women often dream that they are imprisoned in a tower, they have imprisoned themselves in this neurotic defense mechanism and cannot get out of it.

Particularly, as long as you are afraid of the Self you feel as though you were imprisoned in it, for then you have the unfortunate subjective feeling that you are inescapably tied to yourself and you feel shut in.

The theme often appears in initial dreams in which people are imprisoned in their own isolation.

In this case there is too much narrowing of the personality.

But on the other side, Jung interprets the motif of the tower as a symbol of the Self, for the tower is also a protecting wall, a holy temenos.

It is an inner mechanism of the individual who wishes to protect his own inner growth.

We need to cut ourselves off from our surroundings in order to concentrate on inner growth.

The beginning process of individuation is often where you start to make a difference between yourself and your surroundings, thus protecting your inner personality so that it can develop undisturbed, though one feels cut out from participation mystique with one's surroundings.

St. Niklaus himself takes the tower to mean his lonely life and experiences it as a guiding symbol.

The aim of his life was to be like a tower himself and for this he had to restrict himself and sacrifice a certain amount of contacts.

It is amazing that he had such a vision at the age of puberty when there is generally a certain expansion towards the outer world and sexuality and what it means in the love life.

But just at the moment when normally nature tends towards expansion Niklaus has the vision of complete restriction and isolation as if a specific fate debarred him from following the usual development in life and emphasized, in a positive way, his isolation and loneliness.

I do not want to anticipate what follows, but what is the reason for this?

It must be connected in a way with the stability of his personality.

As you will see later, he evidently had tremendous temperament and was a highly emotional person; he had wilder and stronger emotions than the average and was perhaps even threatened by a schizophrenic explosion.

Jung believes, as you know, that schizophrenia is due to an affect explosion which acquires such strength that it destroys part of the personality.

St. Niklaus was obviously threatened by such a possibility and this great amount of emotion could have exploded his personality which may explain the vision of the tower at this time.

At the age of thirty St. Niklaus had no idea of becoming a saint.

He married a woman of a relatively good bourgeois family called Dorothy Wyss and his married life lasted for the next twenty years.

He was fifty when he began his life as a hermit and at that time had a family of ten children, the youngest of who was still a baby.

Thus at first he led the normal life of a peasant, and carried out all the usual small duties of village life and was even offered the position of "Landamman" (District Governor), but this he refused. He had also served as a soldier, had carried the banner, and eventually obtained a somewhat higher rank than that of a Captain.

He took part in some engagements in the war with Thurgau and also fought against Zurich at Thalwil on the Lake of Zurich. He hated war, but was a brave soldier.

He always did his best to save the churches as well as the women and children.

He was efficient in all his undertakings and was honoured and respected for his military and political abilities and the way he performed his duty in his outer life.

When between thirty-five and forty years old, in the midst of his life as a married man, St. Niklaus began to suffer from fits of depression and inner restlessness and it was during this time that he had most of the visions we know of.

Unfortunately, their sequence is not clearly established in the reports, but there are two types: some are concerned with the question of becoming a hermit and others with the general problems of his time.

The first type of vision, which has a more personal aspect, I will take first.

About his depressions, St. Niklaus himself says that God had submitted him to a terrible temptation which tormented him day and night and made him restless and that his heart was so troubled and the depression so great that sometimes even the company of his dear wife and children was tiresome to him.

During this time he had experiences of the devil, who began to attack him, but the Virgin Mary comforted him and he seems to have passed from one state to the other.

He describes one of these attacks as follows: He had gone to the Melchtal to cut the thorns in the meadow and the devil threw him down a slope with such force that he was badly hurt and fainted

when picked up. His son, who had picked him up, said that when he recovered from the faint his father said that the devil had got him.

In this same period he told someone from a neighboring village that the devil had come to him riding on a beautiful horse and as well-dressed as a nobleman, and had told him that he should behave like other people and give up his asceticism for in that way he would not win eternal life.

It is obvious that at the time he must have been split and in conflict with himself and the devil seems to have advised him that he should not go on in this foolish and rather ambitious and pious attitude, but should behave like "normal" people and not wish to be especially pious.

When this nobleman appears on a horse and tells him to behave like other people, the vision does not say that he was the devil, that was his conscious interpretation, and is to me rather suspect, but also interesting since later three noblemen came in a vision and this time he thought they were the Holy Trinity.

It is rather arbitrary to say one thing at one time and something different another time, but this is typical for Christian consciousness.

Ignatius of Loyola did the same thing.

He thought he had had a divine appearance and then thought it must have been

the devil and thereafter he started the Exercises.

Such arbitrary judgment shows a typically Christian attitude.

We may detach from it and take the vision as a dream of a modern person and ask ourselves what this nobleman means.

For a peasant, who did not belong to the nobility, it could be said that the nobleman represents "noblesse", the man of higher standards within himself.

Niklaus obviously was of a type to rise above his family rather than sink below it.

In a big family there is always a black sheep, one who drops to a lower level sociologically or morally, but very often there is the opposite: a child with a higher standard and the "white" sheep have as much trouble as the black in their loneliness.

This child may be abnormally intelligent and show all the aspects of good breeding, he may be a throwback to a former ancestor.

In Switzerland if you follow genealogical family histories you will find that the families go up and down in the social scale.

There is much more inter-marriage between the classes without sociological taboos.

St. Niklaus, from what we know from the description of the time, had a very aristocratic personality.

He was an impressive and well built man and gave the impression of someone of outstanding personality.

He was above the average of those among whom he was born.

It is noticeable that when he became a saint many nobly born people gathered round him, as though he were one of them, and a German nobleman built his hut beside him and became his adherent.

Therefore the nobleman of the dream personifies the possibility of his own inner

development.

Then there is the paradox that he tells Niklaus not always to have ambitions to be especially holy, etc.

So it is just the nobleman who pushes him towards the more humble and adapted behavior towards his surroundings.

Psychologically I think we have here the phenomenon of the way in which younger people evaluate themselves.

Having for a long time taught young people between the ages or 16 and 19 in schools, I have observed some who have reached a high level but in the manifestation of their qualities have nothing to present, for they have not yet found their level of action.

They sometimes look down on their teachers as if they were more intelligent, and perhaps rightly, but if anyone says that they have not done anything in life they are humiliated, which arouses revolutionary reactions in them.

There is a disparity between the inner possibilities and the not yet manifested actions.

This is still a problem in a later age for people who have a vocation and have an inner call to achieve something special but have not yet found a chance or the right form for doing it: they swing between over-valuation and arrogance and criticism of their own surroundings and the opposite.

I am always inclined to take this as a symptom that the person has not yet found his or

her field of action in which to show what they are and are not.

When you reach that then you touch your own limits and say I am as small as this and as big as that, and acquire a feeling for the attitude which is adequate to the situation.

It is a difficult stage because people are suspected of megalomania for they say: "I will show the world what I am!"

Though that is suspect, one has sometimes all the same the feeling that there is something to it.

From this vision it seems to me that St. Niklaus would not have needed the vision of becoming a saint had he not suddenly got into an ambitious pious attitude in which his ego prevented him from becoming an outstanding personality, but made him smaller instead of bigger, which explains the paradox of the nobleman - his really outstanding personality - who tells him to behave like other people.

However, as the unconscious told him something he did not like, he said it was the devil: Later the same nobleman appeared and he said he was God: What he could not accept was naturally the devil.

This motif alone would not be conclusive if we had not another vision of the same kind.

On one occasion when Klaus went to the meadow to cut the grass in the Melchi, his farm on the Alps, on the way he prayed to God asking for the grace of a pious life and suddenly he saw a cloud in the sky and a voice told him to submit to the will of God - that he was a foolish man and should be willing to do what God wanted of him.

Then he asks God to give him grace to follow Him and God says: “You foolish man, do it!"

The only explanation of such an experience seems to be that he and his unconscious have not the same idea of what following the will of God means.

One could say: "What you call being pious does not correspond with what God calls being pious."

This is a typical problem nowadays among people who still have a living faith.

Many of our analysands are atheists or have a non-religious attitude but in their unconscious there may be a religious attitude.

But there are others who have a conscious but insufficient religious attitude which does not help them because it is not in accordance with their instincts.

If their religion still meant something to them they would not need analysis, but they have a half and half attitude.

They have faith, but it is incomplete, they are split, and then the religious function which is

a genuine instinct in the psyche is in contradiction with the conscious belief, which creates a very subtle problem.

Many values are still alive but in spite of this there are a number of complexes for the unconscious wants a different quality of religious attitude.

Sometimes it even goes so far that the analysis ends by proving to people that what they believed is really true, that is, through the inner experience people can suddenly really believe!

St. Niklaus was a pious Catholic in the medieval sense of the word.

The image of God in his unconscious tells him that he should become a pious man, but according to what God thinks, and not according to what his ego thinks.

Naturally he did not know what to make of such an experience.

As a naive person he tried to be pious and then God said: "You foolish man, be pious!"

We can understand that he became split and dissociated! It is not by chance that a voice comes out of a cloud, for the cloud generally holds a divine or mythological figure.

In mythology the nuptials of Zeus were veiled in a cloud; in the Apocalypse it is said: "Behold he cometh with clouds;" St. Luke speaks of "the Son of Man coming in a cloud with power and great glory," etc.

Clouds were also symbolically interpreted as products of the devil who wants to create the mist of the unconscious.

The devil lives in the North and blows clouds out of his mouth all the time. the cloud sometimes brings confusion and at other times hides the divine mystery.

You can say that it represents a content of the unconscious still very much a potentiality and completely indefinite, something in which consciousness cannot yet find its orientation.

If you have ever flown in a small airplane on a summer day, you will have seen fat small clouds.

The first time I flew towards them I thought I was going to hit something and put my hands to my head to protect it, but as soon as you come to them they disperse and you go through the mist.

That has always been a simile to me of how you experience the archetype.

If you speak of the archetype of "the wise old man" or "the terrible mother", you have a certain idea of what it is but when you begin to think intellectually of what that is psychologically, it becomes like a mist and shapeless.

If you try to pin down the meaning of an archetypal image in an intellectual way you feel lost.

That is why some people have a feeling that Jungian psychology is a way of using mysterious concepts, but this is not our desire.

If we could interpret an archetype more clearly we would do so but we are net able to get further yet.

We can say that the archetypes are in one way defined but we have to collect an amount of material and amplify instead of defining.

Thus the archetype often appears as a cloud.

Much later, St. Niklaus had a tremendous vision of God which nearly made him schizophrenic for a period.

The fact is that the cloud itself is already a manifestation of God, but it has no face yet and no definite shape, it is a veiled content.

The unconscious was very benevolent with him in not yet showing him what was behind they cloud, but protecting him from it.

We can see that he was in a difficult situation when he tried consciously to do the right thing and in spite of it was off the track because he did not know what his unconscious really wanted, and this was probably why he got depressions, for he was not at peace with himself. Marie-Louise Von Franz, The Dreams and Visions of St. Niklaus von der Flue, Page 10-18

1. Marie_Louise_von_Franz_Nicholas_von_Flue.pdf

---

**Mother Emma asked whatever happened to the nice tweed suit (2021-12-21 04:13)**

[paypal _donation _button border="5"]

[1]About Franz: Remembering C. G. Jung-A Son’s Story

He [Franz Jung] suddenly turned and spoke to me directly, "Don’t you think it a bit strange that a young man should have and own a motorcycle without his parents knowing? But it was a very busy house!" Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son’s Story, Page 42

He [Franz] also had a fine tweed suit, of which he was quite proud, and one day, alas, there was the inevitable accident, where both suit and motorcycle came to an unfortunate and irrevocable end.

The young owner escaped and managed to survive the tragedy with only a skinned knee.

The favorite aunt, sworn to secrecy, bandaged the knee.

Some two or three months later, Mother Emma asked whatever happened to the nice tweed suit, and solemn son said something about having outgrown it and hadn’t Mother noticed how tall he had become?

And then he mentioned that he had given away the suit to some shorter fellow that really needed it, since it no longer was "suit-able!"

Somehow, Mother accepted the tale. But then, it was a "very busy house!" as he again emphasized. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son’s Story, Page 42

1. https://smile.amazon.com/About-Franz-Remembering-Jung-Story/dp/1951651707/ref=sr_1_1?dchild=1&keywords=mary+dian+molton&qid=1618821402&sr=8-1

**Carl Jung Hundreds of Quotations from The Collected Works with Citations (2021-12-22 03:42)**

[paypal _donation _button border="5"]

***For Personal Study and Educational Purposes Only***

**Carl Jung Depth Psychology Quotations**

**Carl Jung: *CW 1 “Psychiatric Studies”**

**To be adapted is certainly an ideal, but adaptation is not always possible.**

**Emotion has a decomposing action on the mind, reduces its synthesis and makes it, for the moment, wretched. Emotions, especially depressive ones such as fear, disorganize the mental syntheses; their action, so to speak, is analytic, as opposed to that of the will, of attention, of perception, which is synthetic Carl Jung citing Janet, CW 1, Para 318**

**One of the marks of emotion is that it is accompanied by a decided lowering of the mental level. It brings about not only the loss of synthesis and the reduction to automatism, which is so noticeable in the hysteric, but proportionately to its strength it gradually suppresses the higher phenomena and lowers tension to the level of the so-called inferior phenomena. Under the influence of emotion, mental synthesis, attention, the acquisition of the new memories, are seen to disappear; with them diminish or disappear all the functions of reality, the feeling of and pleasure in reality, confidence and certitude. In place of these**

**we observe automatic movements Carl Jung citing Janet, CW 1, Para 319**

**Affects have a particularly deleterious effect on the memory Carl Jung, CW 1, Para 319**

**But this dissociative power which belongs to emotion is never more clearly displayed than in its effect on the memory. This dissociation can act on memories as they are produced and constitute continuous amnesia; it can also act suddenly on a group of memories already formed. Carl Jung citing Janet, CW 1, Para 319**

## Carl Jung: *CW 2 "Experimental Researches":

**Distraction by surrounding objects is, as far as we know from our experience in psychopathology, a phenomenon that must be interpreted as the effect of emotion Carl Jung, CW 2, Para 298**

**In embarrassment or bewilderment, which are caused when the stimulus-word conjures up [in the word association test] emotionally charged ideas that the subject consciously or unconsciously tries to repress, the subject lets herself be completely distracted by externals and verbally reacts by simply naming an object from her surroundings Carl Jung, CW 2, Para 298**

**For psychoanalysis, the patient's mental condition is important, but still more important is the mental condition of the doctor Carl Jung, CW 2, Para 703**

**He [the doctor] who approaches a case with anything but absolute conviction is soon lost in the snares and traps laid by the complex of hysterical illness at whatever point he hopes to take hold of it Carl Jung, CW 2, Para 703**

**One has to know from the very beginning that everything in the hysteric is trying to prevent an exploration of the complex Carl Jung, CW 2, Para 703**

**After three [analytic] sessions a certain conclusion was reached, in so far as one could not avoid relating the obsessional idea that she had caused the death of her former pupil to the self-reproaches connected with the sexual stories [which she had revealed in earlier sessions] Carl Jung, CW 2, Para 713**

**The cement that holds the complex together is the feeling-tone common to all the individual ideas, in this case unhappiness Carl Jung, CW 2, Para 733**

**In our case the complex has the effect that the subject does not react by arbitrary or random connections of words but derives most of his reactions from the complex itself. The influence of the complex on thinking and behavior is called a constellation Carl Jung, CW2, Para 733**

**In accordance with the intensity of their emotions people's thinking and behavior are constellated by their complexes, and so are their associations Carl Jung, CW 2, Para 736**

**Where the complex temporarily replaces the ego, we see that a strong complex possesses all the characteristics of a separate personality. We are, therefore, justified in regarding a complex as somewhat like a small secondary mind, which deliberately (though unknown to consciousness) drives at certain intentions which are contrary to the conscious intentions of the individual Carl Jung, CW 2, Para 1352**

**Laughter is diagnostically important: it often indicates in psychoanalysis that a complex has been touched Carl Jung, CW 2, Para 816**

**It is obvious that no one but the patient demands anything that is too much. Freud says, "Many of my neurotic patients who are under psychoanalytic treatment are in the habit of confirming the fact by a laugh when I have succeeded in giving a faithful picture of their hidden unconscious to their conscious perception; and they laugh even when the content of what is unveiled would by no means justify this. This is subject, of course, to their having arrived close enough to the unconscious material to grasp it after the doctor has detected it and presented it to them" Carl Jung, CW 2, Para 816**

**The complex acts in a peculiar way upon the psyche; Janet has described it in an excellent manner in his book (Janet, Les Obsessions et la psychasthénie, 1903). The complex robs the ego of light and nourishment, just as a cancer robs the body of its vitality. Carl Jung, CW 2, Para 1067**

**Experience teaches us the close relation between complex and neurosis. We must assume that the complex is a thought material, which stands under special psychological conditions, because it can exert a pathogenetic influence Carl Jung, CW 2, Para 1352**

**This intention [of the subject] is disturbed by the interference of the complex, so that the association, contrary to expectation, is either turned from the sense of the complex or replaced by fragmentary allusions, or is in general so disturbed as to render the subject altogether unable to produce a reaction, although he may be unaware that the complex is independent of his intentions Carl Jung, CW 2, Para 1352**

**Nature has an apparatus that makes an extract of the complexes and brings them to consciousness in an unrecognizable and therefore harmless form: this is the dream Carl Jung, CW 2, Para 822**

**We know Freud's principle of the displacement from below upwards. What happens to the mouth (in dreams, in hysteria, in schizophrenia) happens to the genitals. If one eats, one puts something into the mouth Carl Jung, CW 2, Para 839**

**A patient in the early stage of dementia [schizophrenia] once expressed her wish-delirium by saying that the man she desired as her bridegroom fed her with a spoon, which made her pregnant and she had a child Carl Jung, CW 2, Para 839**

**The memory consists of a large number of single images; we therefore refer to it as a complex-image Carl Jung, CW 2, Para 891**

**The complex of these images is held together by a particular emotional tone, that is, by the effect of terror, the vibrations of which can continue gently for weeks or months**

**and keep the image of terror fresh and vivid for that length of time Carl Jung, CW 2, Para 891**

**During the day work and other interests predominate, but from time to time these complexes make themselves felt through a faint and hardly recognizable unease or through slight feelings of anxiety, which seem to be unaccountable; at night they intrude into our dreams in a form the symbolism of which may be more or less pronounced Carl Jung, CW 2, Para 891**

**One of the chief characteristics of hysterical patients is the tendency to let themselves be carried away by everything, to fix their passion onto everything, and always promise too much and hence keep only a few of their promises. Patients with this symptom are, in my experience, always rather disagreeable Carl Jung, CW 2, Para 950**

**Another common peculiarity of hysterical patients that of taking everything personally, of never being able to be objective and of allowing themselves to be carried away by momentary impressions Carl Jung, CW 2, Para 953**

**The sensitivity (i.e., the excitability) of the emotions is greater in hysterical patients than in normal people. The hysterical patient suffers from an affect that he has been unable to conquer. The recognition of this is of the greatest importance in therapy Carl Jung, CW 2, Para 909**

**By his desire to supplement [in the word association test], the subject betrays a tendency to give the experimenter more than he wants; he actually labours in his attempts to find further ideas so as eventually to find something entirely satisfactory Carl Jung, CW 2, Para 950**

**Patients with this symptom are, in my experience, always rather disagreeable; at first they are enthusiastically enamored of the physician, for a time going so far as blindly to accept everything he says; but they soon fall into an equally blind resistance to him, thus rendering any psychological influence absolutely impossible Carl Jung, CW 2, Para 950**

**The complex acts in a peculiar way upon the psyche; Janet has described it in an excellent manner in his book (Janet, Les Obsessions et la psychasthénie, 1903). The complex robs the ego of light and nourishment, just as a cancer robs the body of its vitality Carl Jung, CW 2, Para 1067**

**Rise of morbid hysterical symptoms These results can also manifest themselves in associations, so that in hysterics we find clear manifestations of emotional constellations among the patient's associations Carl Jung, CW 2, Para 1067**

**The association experiment [word association test] provides the means of studying experimentally the behavior of the complex Carl Jung, CW 2, Para 1352**

**Experience teaches us the close relation between complex and neurosis. We must assume that the complex is a thought material, which stands under special psychological conditions, because it can exert a pathogenetic influence Carl Jung, CW 2, Para 1352**

**This intention [of the subject] is disturbed by the interference of the complex, so that the association, contrary to expectation, is either turned from the sense of the complex or**

**replaced by fragmentary allusions, or is in general so disturbed as to render the subject altogether unable to produce a reaction, although he may be unaware that the complex is independent of his intentions Carl Jung, CW 2, Para 1352**

## Carl Jung: *CW 3 "Experimental Researches":

**In general, the patient's degree of intelligence and education is of considerable importance for the prognosis Carl Jung, CW 3, Para 575**

**In cases of passing, acute intervals, or in the early stages of the disease, an explanatory discussion of the symptoms, especially of the psychotic contents, seems to me of the greatest value Carl Jung, CW 3, Para 575**

**Since fascination by archetypal contents is particularly dangerous, an explanation of their universal, impersonal meaning seems to me especially helpful, as opposed to the usual discussion of personal complexes Carl Jung, CW 3, Para 575**

**These complexes are the things that called forth the archaic reactions and compensations in the first place, and can obviously produce the same effects again at any time Carl Jung, CW 3, Para 575**

**Often, therefore, one must help the patient to detach his interest from these personal sources of excitation, at least temporarily, so as to give him a general orientation and a broader view of his confused situation Carl Jung, CW 3, Para 575**

**I have therefore made it a rule to give the intelligent patient as much psychological knowledge as he can stand. The more he knows in this respect, the better his whole prognosis will turn out, for if he is equipped with the necessary knowledge he can meet renewed irruptions of the unconscious with understanding and in this way assimilate the strange contents and integrate them into his conscious life. So in cases where the patients remember the content of their psychosis, I discuss it with them in detail and try to get them to understand it as thoroughly as possible Carl Jung, CW 3, Para 575**

**The introvert adapts to the world by means of a system Carl Jung, CW 3, Para 420**

**Insomnia is often due to uncontrollable complexes against which the auto-suggestive power of sleep is no longer effective Carl Jung, CW 3, Para 137**

**Thus the thought-complexes are dependent on a small fraction of clarity, for which reason they can manifest themselves only in vague, symbolic expressions and also get contaminated for lack of differentiation Carl Jung, CW 3, Para 137**

**We need not assume an actual censorship of dream thoughts in the Freudian sense;**

**the inhibition exerted by sleep-suggestion is a perfectly sufficient explanation Carl Jung, CW 3, Para 137**

**The autonomous complex can only "think" superficially and unclearly, i.e., symbolically, and the end-results (automatisms, constellations) which filter through into the activity of the ego-complex and into consciousness will be similarly constituted Carl Jung, CW3, Para 135**

**Even with ordinary therapeutic measures you can get the patient's mind at a sufficiently safe distance from the unconscious, for instance by inducing him to draw or paint a picture of his psychic situation. (Painting is rather more effective, since by means of the colors his feelings are drawn into the picture too) Carl Jung, CW 3, Para 562**

**The tremendum is spellbound by it, made harmless and familiar, and whenever the patient is reminded of his original experience by its menacing emotional effects, the picture he has made of it interposes itself between him and the experience and keeps his terror at bay Carl Jung, CW 3, Para 562**

**I have now, after long practical experience, come to hold the view that the psychogenic causation of the disease is more probable than the toxic causation Carl Jung, CW 3, Para 570**

**There are a number of mild and ephemeral but manifestly schizophrenic illnesses quite apart from the even more common latent psychoses which begin purely psychogenically, run an equally psychological course (aside from certain presumably toxic nuances) and can be completely cured by a purely psychotherapeutic procedure; I have seen this even in severe cases Carl Jung, CW 3, Para 570**

**The general picture of an [word] association test of a schizophrenic may be very similar to that of a neurotic, but closer examination shows that in a schizophrenic patient the connection between the ego and some of the complexes is more or less completely lost Carl Jung, CW 3, Para 506**

**The split is not relative, it is absolute. An hysterical patient might suffer from a persecution-mania very similar to real paranoia, but the difference is that in the former case one can bring the delusion back under the control of consciousness, whereas it is virtually impossible to do this in paranoia Carl Jung, CW 3, Para 506**

**A neurosis, it is true, is characterized by the relative autonomy of its complexes, but in schizophrenia the complexes have become disconnected and autonomous fragments, which either do not reintegrate back to the psychic totality, or, in the case of a remission, are unexpectedly joined together again as if nothing had happened Carl Jung, CW 3, Para 506**

**The unity of personality which, in a case of hysteria, lends a humanly understandable character to its own secondary personalities is definitely shattered into fragments Carl Jung, CW 3, Para 507**

**In a hysterical multiple personality there is a fairly smooth, even tactful, co-operation between the different persons, who keep to their respective roles and, if possible, do not bother each other Carl Jung, CW 3, Para 507**

**One feels the presence of an invisible spiritus rector, a central manager who arranges the stage for the different figures in an almost rational way, often in the form of a more or less sentimental drama Carl Jung, CW 3, Para 507**

The picture of a personality dissociation in schizophrenia **is quite different. The split-off figures assume banal, grotesque, or highly exaggerated names and characters, and are often objectionable in many other ways Carl Jung, CW 3, Para 508**

**On the contrary, they [the split-off personalities] break in and make a disturbance at any time, they torment the ego in a hundred ways. All are objectionable and shocking, either in their noisy and impertinent behavior or in their grotesque cruelty and obscenity Carl Jung, CW 3, Para 508**

**The autonomous figures have broken away from the control of the ego so thoroughly that their original participation in the patient's mental make-up has vanished Carl Jung, CW 3, Para 509**

**An abaissement can be produced by many causes: by fatigue, normal sleep, intoxication, fever, anaemia, intense affects, shocks, organic diseases of the central nervous system; likewise it can be induced by mass-psychology or a primitive mentality, or by religious and political fanaticism, etc. It can also be caused by constitutional and hereditary factors Carl Jung, CW 3, Para 513**

**Neuroses are specific consequences of an abaissement; as a rule they arise from a habitual or chronic form of it. Where they appear to be the effect of an acute form, a more or less latent psychological disposition always existed prior to the abaissement, so that the latter is no more than a conditional cause Carl Jung, CW 3, Para 515**

**The symptoms of Janet's abaissement du niveau mental are release of automatisms (thought-deprivation, pathological ideas) and reduction of attention. The consequence of this last is an incapacity for clear ideation. The ideas are indistinct, no proper differentiation takes place, and this leads to numerous confusions, condensations, contaminations, metaphors, etc. The condensations mostly follow the law of similarity of imagery or sound, so that meaningful connections largely disappear Carl Jung, CW 3, Para 300**

**There is no doubt that an abaissement which leads to a neurosis is produced either by exclusively psychological factors or by these in conjunction with other, perhaps more physical, conditions Carl Jung, CW 3, Para 516**

**A neurosis is a relative dissociation, a conflict between the ego and a resistant force based upon unconscious contents. These contents have more or less lost their connection with the psychic totality Carl Jung, CW 3, Para 516**

**They [the unconscious contents] form themselves into fragments, and the loss of them means a depotentiation of the conscious personality Carl Jung, CW 3, Para 516**

**The intense conflict, on the other hand, expresses an equally intense desire to re-establish the severed connection. There is no co-operation, but at least there is a violent conflict, which functions instead of a positive connection Carl Jung, CW 3, Para 516**

**Every neurotic fights for the maintenance and supremacy of his ego-consciousness and for the subjugation of the resistant unconscious forces Carl Jung, CW 3, Para 516**

**But a patient who allows himself to be swayed by the intrusion of strange contents from the unconscious, a patient who does not fight, who even identifies with the morbid elements, immediately exposes himself to the suspicion of schizophrenia Carl Jung, CW 3, Para 516**

**His [Schizophrenic] abaissement has reached the fatal, extreme degree, when the ego loses all power to resist the onslaught of an apparently more powerful unconscious. Carl Jung, CW 3, Para 516**

**Schizophrenia has a "psychology," i.e., a psychic causality and finality, just as normal mental life has, though with this important difference: whereas in the healthy person the ego is the subject of his experience, in the schizophrenic the ego is only one of the experiencing subjects. In other words, in schizophrenia the normal subject has split into a plurality of subject, or into plurality of autonomous complexes Carl Jung, CW 3, Para 498**

**The psychic mechanism that brings about the normal extinction and disintegration of consciousness in sleep is therefore a normal function which almost obeys our will. In schizophrenia it seems as if this function were set in motion in order to bring about that sleep-like condition in which consciousness is reduced to the level of dreams, or, in which dreams are intensified to a degree equalling that of consciousness Carl Jung, CW 3, Para 523**

**The simplest form of schizophrenia, of the splitting of the personality, is paranoia, the classic persecution-mania of the "persécuteur persécuté." It consists in a simple doubling of the personality, which in milder cases is still held together by the identity of the two egos Carl Jung, CW 3, Para 499**

**The schizophrenic may be pictured as a dreamer who walks about and acts like a person awake Carl Jung, CW 3, Para 174**

**The patient strikes us at first as completely normal. He may hold office or be in a lucrative position we suspect nothing. We converse normally with him, and at some point, for example, we let fall the word "Freemason" Carl Jung, CW 3, Para 499**

**Suddenly the jovial face before us changes, a piercing look full of abysmal mistrust and inhuman fanaticism meets us from his eye. He has become a hunted, dangerous animal, surrounded by invisible enemies: the other ego has risen to the surface Carl Jung, CW 3, Para 499**

**What has happened? Obviously at some time or other the idea of being a persecuted victim gained the upper hand, became autonomous, and formed a second subject which at times completely replaced the healthy ego Carl Jung, CW 3, Para 500**

**It is characteristic that neither of the two subjects can fully experience the other, although the two personalities are not separated by a belt of unconsciousness as they are in an hysterical dissociation of the personality Carl Jung, CW 3, Para 500**

**They know each other intimately, but they have no valid arguments against one an-**

**other Carl Jung, CW 3, Para 500**

**The healthy ego cannot counter the affectivity of the other, for at least half its affectivity has gone over into its opposite number. It is, so to speak, paralysed This is the beginning of that schizophrenic "apathy" which can best be observed in paranoid dementia Carl Jung, CW 3, Para 500**

**Dreams are due to an incomplete extinction of consciousness, or to a somewhat excited state of the unconscious which interferes with sleep Carl Jung, CW 3, Para 524**

**Sleep is disturbed if too many remnants of consciousness go on stirring, or if there are unconscious contents with too great an energy-charge, for then they rise above the threshold and create a relatively conscious state Carl Jung, CW 3, Para 524**

**Hence it is better to explain many dreams as the remnants of conscious impressions, while others derive directly from unconscious sources which have never been conscious Carl Jung, CW 3, Para 524**

**Dreams of the first type [remnants of conscious impressions] have a personal character and conform to the rules of a personalistic psychology Carl Jung, CW 3, Para 524**

**Dreams of the second type [from unconscious sources] have a collective character, inasmuch as they contain peculiarly mythological, legendary, or generally archaic imagery. One must turn to historical or primitive symbology in order to explain such dreams Carl Jung, CW 3, Para 524**

**The dissociation in schizophrenia is not only far more serious [than a Neurosis] but very often irreversible The dissociation is no longer fluid and changeable as it is in a neurosis. It is more like a mirror broken up into splinters Carl Jung, CW 3, Para 507**

**Each figure has a suggestive name and an admissible character, and they are just as nicely hysterical and just as sentimentally biased as the patient's own consciousness Carl Jung, CW 3, Para 507**

**They [the figures] do not, moreover, co-operate with the patient's consciousness. They are not tactful and they have no respect for sentimental values Carl Jung, CW 3, Para 508**

**On the contrary, they [the split-off personalities] break in and make a disturbance at any time, they torment the ego in a hundred ways. All are objectionable and shocking, either in their noisy and impertinent behavior or in their grotesque cruelty and obscenity Carl Jung, CW 3, Para 508**

**There is an apparent chaos of incoherent visions, voices, and characters, all of an overwhelmingly strange and incomprehensible nature Carl Jung, CW 3, Para 508**

**If there is a drama at all, it is certainly far beyond the patient's understanding. In most cases it transcends even the physician's comprehension, so much so that he is inclined to suspect the mental sanity of anybody who sees more than plain madness in the ravings of a lunatic Carl Jung, CW 3, Para 508**

**The healthy ego cannot counter the affectivity of the other, for at least half its affectivity has gone over into its opposite number. It is, so to speak, paralysed. This is the beginning of that schizophrenic "apathy" which can best be observed in paranoid dementia Carl Jung, CW 3, Para 500**

**The patient can assure you with the greatest indifference: "I am the triple owner of the world, the finest Turkey, the Lorelei, Germania and Helvetia of exclusively sweet butter and Naples and I must supply the whole world with macaroni." All this without a blush, and with no flicker of a smile Carl Jung, CW 3, Para 500**

**Anyone who observes himself, carefully and unsparingly, will know that there is something within him which would gladly hide and cover up all that is difficult and questionable in life, in order to smooth a path for itself Carl Jung, CW 3, Para 385**

**Insanity gives it a free hand. And once it has gained ascendency, reality is veiled, more quickly or less; it becomes a distant dream, but the dream becomes a reality which holds the patient enchained, wholly or in part, often for the rest of his life Carl Jung, CW 3, Para 385**

**We healthy people, who stand with both feet in reality, see only the ruin of the patient in this world, but not the richness of that side of the psyche which is turned away from us Carl Jung, CW 3, Para 385**

**Unfortunately only too often no further knowledge reaches us of the things that are being played out on the dark side of the soul [in the insane], because all the bridges have broken down which connect that side with this Carl Jung, CW 3, Para 385**

**One of them comprises all those forms of illness which are commonly designated "hysterical"; the other all those forms which the French school calls "psychasthenic" Carl Jung, CW 3, Para 418**

**Although the line of demarcation is rather uncertain, one can mark off two psychological types which in themselves are quite distinct because their psychology is diametrically opposed. I have called these the introverted and extraverted types Carl Jung, CW 3, Para 418**

**The hysteric belongs to the extraverted type, the psychasthenic to the introverted type, and so, to the best of our knowledge, does the schizophrenic. The terms introversion and extraversion are dependent on my energic conception of psychic phenomena. Carl Jung, CW 3, Para 418**

**I postulate a hypothetical, fundamental striving which I call libido Carl Jung, CW 3, Para 418**

**In accordance with the classical usage of the word, libido does not have an exclusively sexual connotation as it has in medicine Carl Jung, CW 3, Para 418**

**Libido is intended as an energic expression for psychological values. A psychological value is something that has an effect; hence it can be considered from the energic standpoint without any pretence of exact measurement Carl Jung, CW 3, Para 418**

**There seems to be a certain intellectual weakness which expresses itself in a tendency**

**to give definitions, though unlike the same tendency in imbeciles it does not strive for generalization but defines the content of the stimulus-words in terms of the complex Carl Jung, CW 3, Para 208**

**Characteristic is the extraordinary stilted and affected manner of expression, sometimes verging on the incomprehensible Carl Jung, CW 3, Para 208**

**The clumsy and peculiar-sounding definitions of imbeciles occur at unexpected places which happen to hit the complex Carl Jung, CW 3, Para 208**

**In normal people and hysterics we find striking or linguistically odd reactions always at the critical places, and especially words from foreign languages. These correspond here to the neologisms, which are nothing but peculiarly forceful and ponderous expressions of thought-complexes Carl Jung, CW 3, Para 208**

**We can also understand why a patient describes her neologisms as "power-words." Whenever they appear they hint at the whole system hidden behind them, just as technical terms do in normal speech Carl Jung, CW 3, Para 208**

**This [the complex] constellates most of the associations and expresses itself above all in the affectation, whose sole purpose is to emphasize the value of the personality. To that extent it is a normal and familiar aid to self-complacency. Here it is exaggerated in accordance with the patient's morbidly intensified self-esteem Carl Jung, CW 3, Para 211**

**Hand in hand with the exaggerated affectation go exaggerated ideas of grandeur which, because of their contrast with reality and the affected, barely intelligible way they are expressed have something grotesque about them Carl Jung, CW 3, Para 211**

**We find this phenomenon in normal people whose self-esteem is at odds with their intelligence and outward situation. In the patient it is primarily a question of exaggeration and the corresponding strong affect it indicates. What exceeds the normal mechanism is the barely intelligible and unadapted manner of expression, which suggests an impairment of the underlying concepts Carl Jung, CW 3, Para 211**

**The complex of personal grandeur expresses itself also in the patient's unsuitable demands and wishes Carl Jung, CW 3, Para 211**

**Neuroses are specific consequences of an abaissement; as a rule they arise from a habitual or chronic form of it. Where they appear to be the effect of an acute form, a more or less latent psychological disposition always existed prior to the abaissement, so that the latter is no more than a conditional cause Carl Jung, CW 3, Para 515**

**The symptoms of Janet's abaissement du niveau mental are release of automatisms (thought-deprivation, pathological ideas) and reduction of attention. The consequence of this last is an incapacity for clear ideation. The ideas are indistinct, no proper differentiation takes place, and this leads to numerous confusions, condensations, contaminations, metaphors, etc. The condensations mostly follow the law of similarity of imagery or sound, so that meaningful connections largely disappear Carl Jung, CW 3, Para 300**

**Hypnosis represses the hysterical complex and leads to the reproduction of the ego-**

**complex Carl Jung, CW 3, Para 163**

**In schizophrenia, when we are not actually dealing with marked excitement accompanied by deep confusion, we often get the impression that the patients are disturbed merely by illusions but that at bottom they are correctly oriented Carl Jung, CW 3, Para 163**

**Lucidity of consciousness is especially often impaired in the acute stage of the disease, when the patients are in a real dream, i.e., in a "complex-delirium" Carl Jung, CW 3, Para 163**

**Hallucinations are simply the outward projection of psychic elements. Clinically we know all gradations, from inspirations and pathological ideas to loud auditory hallucinations and vivid visions Carl Jung, CW 3, Para 180**

**Hallucinations are ubiquitous. Schizophrenia merely sets in motion a preformed mechanism which normally functions in dreams Carl Jung, CW 3, Para 180**

**The hallucinations of hysteria, like those of dreams, contain symbolically distorted fragments of the complex Carl Jung, CW 3, Para 180**

**If there is a very strong complex, all progress adapted to the environment ceases and the associations revolve entirely round the complex. By and large this is what happens in hysteria, where we find very strong complexes Carl Jung, CW 3, Para 184**

**The progress of the personality is retarded, and a large part of the psychic activity is expended in varying the complex in all possible ways (symptomatic actions). Not for nothing does Janet call attention to the general disturbances in "obsessed" persons, of which I mention the following: indolence, irresolution, retardation, fatigue, lack of achievement, aboulia, inhibition Carl Jung, CW 3, Para 184**

**If a complex succeeds in becoming fixed, monotony results, especially monotony of the outward symptoms Carl Jung, CW 3, Para 184**

**Why does not know the stereotyped, exhausting complaints of hysterics and the stubborn, invincible nature of their symptoms? Carl Jung, CW 3, Para 184**

**Just as a constant pain will always call forth the same monotonous cries of distress, so a fixed complaint will gradually stereotype the individual's whole mode of expression, so that in the end we know that day after day we shall receive with mathematical accuracy the same answer to the same question Carl Jung, CW 3, Para 184**

**There seems to be a certain intellectual weakness which expresses itself in a tendency to give definitions, though unlike the same tendency in imbeciles it does not strive for generalization but defines the content of the stimulus-words in terms of the complex Carl Jung, CW 3, Para 208**

**Among the characterological disturbances in schizophrenia [dementia praecox] we might mention affectation (mannerisms, eccentricity, mania for originality, etc.). We frequently meet this symptom in hysteria, especially when patients find themselves out of their social element Carl Jung, CW 3, Para 154**

**A very common form of this affectation is the pretentious and artificial behavior of women of a lower social position dressmakers, nurses, maids, etc. Who mix with those socially above them, and also of men who are dissatisfied with their social status and try to give themselves at least the appearance of a better education or of a more imposing position Carl Jung, CW 3, Para 154**

**The affectation, in itself, contains nothing specific of schizophrenia. The disease takes over the mechanism from the normal, or rather from the caricature of the normal, hysteria Carl Jung, CW 3, Para 155**

**Such patients have a special predilection for neologisms, which they used mostly as learned or otherwise distinguished-sounding technical terms Carl Jung, CW 3, Para 155**

**One of my women patients called them "power-words," and showed a special liking for the most abstruse expressions, which obviously seemed to her fraught with meaning Carl Jung, CW 3, Para 155**

**The "power-words" serve among other things to emphasize the personality and to make it as imposing as possible Carl Jung, CW 3, Para 155**

**The emphasis laid on "power-words" accentuates the value of the personality in the face of doubt and hostility, and for this reason they are frequently used as defensive and exorcistic formulae Carl Jung, CW 3, Para 155**

**The affectation also expresses itself in gesture and handwriting, the latter being adorned with all kinds of peculiar flourishes Carl Jung, CW 3, Para 156**

**Normal analogies can be found in young girls who, out of caprice, affect an especially striking or original script Carl Jung, CW 3, Para 156**

**The same thing can be seen in temperamental hysterics, and it is often easy to show that the change in writing begins at the place where the complex is touched. Even with normal people one can often see disturbances at such places Carl Jung, CW 3, Para 156**

**We do not always have this impression in hysteria, though we can see for ourselves that correct orientation does exist by hypnotizing the patient Carl Jung, CW 3, Para 163**

**As in hysteria the disorientation is due to a pathogenic complex momentarily pushing aside the ego-complex, so in schizophrenia it may easily happen that quite clear answers are followed the next moment by the most extraordinary utterances Carl Jung, CW 3, Para 163**

**A strong complex, for instance, a nagging worry hinders concentration. We are unable to tear ourselves away from it and direct our activity and interest into other channels Carl Jung, CW 3, Para 109**

**Or if we try to tear ourselves away in order to "forget our worries," we succeed perhaps for a short time but we do it only "half-heartedly". Without our knowing it, the complex prevents us from giving ourselves wholly to the task in hand Carl Jung, CW 3, Para 109**

**We succumb to all kinds of inhibitions. In the pauses of thought ("thought-deprivation") fragments of the complex appear and, as in the word association experiment, cause characteristic disturbances in the intellectual performance Carl Jung, CW 3, Para 109**

**We make slips of the pen in accordance with the rules of Meringer and Mayer, we produce condensations, perseverations, anticipations, etc., and Freudian errors which reveal by their content the determining complex Carl Jung, CW 3, Para 109**

**Our slips of the tongue occur at the critical places, that is, when we say words that have a significance for the complex Carl Jung, CW 3, Para 109**

**We make mistakes in reading because we think we see the complex-words in the text where frequently these words appear in the peripheral field of vision (Bleuler) Carl Jung, CW 3, Para 109**

**In the midst of our "distracting" occupations we catch ourselves singing or whistling a certain melody. The words, which we have great difficulty in remembering, are a complex constellation Carl Jung, CW 3, Para 109**

**We may be haunted all day by an obsession, by a melody or a word that is always on the tip of our tongue. These too are complex constellations Carl Jung, CW 3, Para 109**

**Or we make doodles on paper or on the table which are not difficult to interpret in terms of the complex Carl Jung, CW 3, Para 109**

**Wherever the disturbances caused by the complex express themselves in words we find displacements by clang similarities or by combinations of phrases Carl Jung, CW 3, Para 109**

**Melodic automatisms show us once again how repressed thoughts are disguised Carl Jung, CW 3, Para 117**

**We know that singing and whistling often accompany activities which do not require full "investment of attention" (Freud) Carl Jung, CW 3, Para 117**

**The residual attention is therefore relating to the complex, but the purposive activity prevents the complex from becoming clear, it can only show itself instinctively, as for instance in the melodic automatisms that contain the thought complex in the usual metaphorical form Carl Jung, CW 3, Para 117**

**Every affective event becomes a complex. If it [an affective event] does not encounter a related and already existing complex and is only of momentary significance, it gradually sinks with decreasing feeling-tone into the latent mass of memories, where it remains until a related impression reproduces it again Carl Jung, CW 3, Para 140**

**But if it [the affective event] encounters an already existing complex, it reinforces it and helps it to gain the upper hand for a while Carl Jung, CW 3, Para 140**

**The clearest examples of this can be seen in hysteria, where apparent trifles may lead to tremendous outbursts of affect. In such cases the impression has impinged, either**

**directly or symbolically, on the insufficiently repressed complex and thereby evoked a veritable storm, which considering the insignificance of the event often seems altogether disproportionate Carl Jung, CW 3, Para 140**

**We also find that the strongest feelings and impulses are connected with the strongest complexes Carl Jung, CW 3, Para 140**

**It is therefore not surprising that the majority of complexes are of an erotic-sexual nature, as also are most dreams and most of the hysterias Carl Jung, CW 3, Para 140**

**Every affective event becomes a complex. If it [an affective event] does not encounter a related and already existing complex and is only of momentary significance, it gradually sinks with decreasing feeling-tone into the latent mass of memories, where it remains until a related impression reproduces it again Carl Jung, CW 3, Para 140**

**But if it [the affective event] encounters an already existing complex, it reinforces it and helps it to gain the upper hand for a while Carl Jung, CW 3, Para 140**

**The clearest examples of this can be seen in hysteria, where apparent trifles may lead to tremendous outbursts of affect. In such cases the impression has impinged, either directly or symbolically, on the insufficiently repressed complex and thereby evoked a veritable storm, which considering the insignificance of the event often seems altogether disproportionate Carl Jung, CW 3, Para 140**

**The affectation, in itself, contains nothing specific of schizophrenia. The disease takes over the mechanism from the normal, or rather from the caricature of the normal, hysteria Carl Jung, CW 3, Para 155**

**Such patients have a special predilection for neologisms, which they used mostly as learned or otherwise distinguished-sounding technical terms Carl Jung, CW 3, Para 155**

**A schizophrenic patient under my care, if the doctors refused him anything, used to threaten them with the words: "I, the Grand Duke Mephisto, shall have you treated with blood vengeance for orangutan representations" Carl Jung, CW 3, Para 155**

**Schizophrenic patients frequently have a characteristic handwriting: it expresses the contradictory tendencies in their psyche, the script being now sloping and cursive, now upright, now large, now small Carl Jung, CW 3, Para 156**

**Since, for many people, the sexual complex cannot be acted out in a natural way, it makes use of by-ways Carl Jung, CW 3, Para 105**

**During puberty it takes the form of more or less abnormal sexual fantasies, frequently alternating with phases of religious enthusiasm (displacements) Carl Jung, CW 3, Para 105**

**In men, sexuality, if not acted out directly, is frequently converted into a feverish professional activity or a passion for dangerous sports, etc., or into some learned hobby, such as a collecting mania. Women take up some kind of philanthropic work, which is usually determined by the special form of the complex Carl Jung, CW 3, Para 105**

**They devote themselves to nursing in hospitals where there are young assistant physicians, or they develop strange eccentricities, a prim, affected behavior which is meant to express distinction and proud resignation Carl Jung, CW 3, Para 105**

**There is, however, one very common displacement, and that is the disguising of a complex by the superimposition of a contrasting mood. We frequently meet this phenomenon in people who have to banish some chronic worry Carl Jung, CW 3, Para 105**

**Women betray themselves by a shrill, aggressive gaiety, men by sudden alcoholic and other excesses (also fugues) Carl Jung, CW 3, Para 105**

**These displacements and disguises may, as we know, produce real double personalities, such as have always excited the interest of psychological writers (cf. the recurrent problem in Goethe of "two souls," and among the moderns Hermann Bahr, Gorky, and others) Carl Jung, CW 3, Para 105**

**"Double personality" is not just a literary phrase, it is a scientific fact of general interest to psychology and psychiatry, especially when it manifests itself in the form of double consciousness or dissociation of the personality. Carl Jung, CW 3, Para 105**

**It sometimes happens that the displacement gradually becomes stable and superficially at least replaces the original character Carl Jung, CW 3, Para 106**

**Everyone knows people who, judged externally, are enormously gay and entertaining. Inwardly, and sometimes even in private life, they are sullen grumblers nursing an old wound Carl Jung, CW 3, Para 106**

**Often their [the grumbler's] true nature suddenly bursts through the artificial covering, the assumed blithesomeness vanishes at a stroke, and we are confronted with a different person Carl Jung, CW 3, Para 106**

**A single word, a gesture, if it touches the sore spot, reveals the complex lurking in the depths of the psyche Carl Jung, CW 3, Para 106**

**We succumb to all kinds of inhibitions. In the pauses of thought ("thought-deprivation") fragments of the complex appear and, as in the word association experiment, cause characteristic disturbances in the intellectual performance Carl Jung, CW 3, Para 109**

**We may be haunted all day by an obsession, by a melody or a word that is always on the tip of our tongue. These too are complex constellations Carl Jung, CW 3, Para 109**

**Wherever the disturbances caused by the complex express themselves in words we find displacements by clang similarities or by combinations of phrases Carl Jung, CW 3, Para 109**

**Melodic automatisms show us once again how repressed thoughts are disguised Carl Jung, CW 3, Para 117**

**The residual attention is therefore relating to the complex, but the purposive activity prevents the complex from becoming clear, it can only show itself instinctively, as for**

**instance in the melodic automatisms that contain the thought complex in the usual metaphorical form Carl Jung, CW 3, Para 117**

**Besides this special form of sexual complex, which I have chosen as a paradigm for didactic reasons, since it is the commonest and best-known form of obsessional complex, there are naturally many other kinds of sexual complexes which can exert an equally strong influence Carl Jung, CW 3, Para 104**

**Among women the complexes of unrequited or otherwise hopeless love are very common. Carl Jung, CW 3, Para 104**

**Here we find an exceedingly strong complex-sensitiveness. The slightest hint from the other sex is assimilated to the complex and elaborated with complete blindness for even the weightiest arguments to the contrary Carl Jung, CW 3, Para 104**

**An insignificant remark of the adored is construed as a powerful subjective proof of his love. The chance interests of the intended become the starting-point for similar interests on the woman's part symptomatic action which rapidly disappears when the wedding finally takes place or if the object of adoration changes Carl Jung, CW 3, Para 104**

**The complex-sensitiveness also shows itself in an unusual sensitiveness to sexual stimuli, which appears particularly in the form of prudery Carl Jung, CW 3, Para 104**

**Those obsessed by the complex ostentatiously avoid in their younger years everything that could remind them of sex the well-known "innocence" of grown-up daughters Carl Jung, CW 3, Para 104**

**Although they know where everything is and what it means, their whole behavior gives the impression that they never had an inkling of things sexual Carl Jung, CW 3, Para 104**

**If one has to inquire into these matters for medical reasons, one thinks at first that one is on virgin soil, but one soon finds that all the necessary knowledge is there, except that the patient does not know where she got it from Carl Jung, CW 3, Para 104**

**In later years the prudery often becomes unbearable, or the patient displays a naïve symptomatic interest in all sorts of natural situations in which one "may now take an interest because one is past the age" and so on Carl Jung, CW 3, Para 104**

**The objects of this symptomatic interest are brides, pregnancies, births, scandals, and so on Carl Jung, CW 3, Para 104**

**The fine nose of elderly ladies for these matters is proverbial. They are passed off as "objective, purely human interest" Carl Jung, CW 3, Para 104**

**In men, sexuality, if not acted out directly, is frequently converted into a feverish professional activity or a passion for dangerous sports, etc., or into some learned hobby, such as a collecting mania Carl Jung, CW 3, Para 105**

**Women take up some kind of philanthropic work, which is usually determined by the special form of the complex Carl Jung, CW 3, Para 105**

**The first group is best illustrated by the legend of Ramón Lully, who, as a gallant adventurer, had long courted a lady. Finally the longed-for billet arrived, inviting him to a midnight assignation. Lully, full of expectation, came to the appointed place, and as he approached the lady, who was awaiting him, she suddenly threw open her robe and uncovered her cancer-eaten bosom. This episode made such an impression on Lully that from then on he devoted his life to pious asceticism Carl Jung, CW 3, Para 89**

**There are impressions which last a lifetime. The lasting effects of strong religious impressions or of shattering experiences, which are well known Carl Jung, CW 3, Para 90**

**The effects are particularly strong in youth. Indeed, the whole aim of education is to implant lasting complexes in the child Carl Jung, CW 3, Para 90**

**The durability of a complex is guaranteed by its continually active feeling-tone. If the feeling-tone is extinguished, the complex is extinguished with it Carl Jung, CW 3, Para 90**

**The persistence of a feeling-tone complex naturally has the same constellating effect on the rest of the psychic activities as an acute affect. Whatever suits the complex is assimilated, everything else is excluded or at least inhibited. The best examples of this can be seen in religious convictions Carl Jung, CW 3, Para 90**

**There is no argument, no matter how threadbare, that is not advanced if it is pro, while on the other hand the strongest and most plausible arguments contra make no impression; they simply bounce off, because emotional inhibitions are stronger than all logic Carl Jung, CW 3, Para 90**

**Even in quite intelligent people who have considerable education and experience, one can sometimes observe a real blindness, a true systematic anaesthesia, when one tries to convince them, say of the theory of determinism. And how often does a single unpleasant impression produce in some people an unshakable false judgment, which no logic, no matter how cogent, can dislodge! Carl Jung, CW 3, Para 90**

**The effects of the complex extend, however, not only to thought but to action, which is continually forced in a quite definite direction Carl Jung, CW 3, Para 91**

**For instance, many people unthinkingly perform religious rites and all kinds of groundless actions despite the fact that intellectually they have long since out grown them Carl Jung, CW 3, Para 91**

**The second group of chronic effects of the complex, where the feeling-tone is constantly maintained by active stimuli, affords the best examples of complex constellations Carl Jung, CW 3, Para 92**

**The strongest and most lasting effects are seen above all in sexual complexes, where the feeling-tone is constantly maintained, for instance by unsatisfied sexual desire Carl Jung, CW 3, Para 92**

**A glance at the legends of the saints, or at Zola's novels Lourdes or The Dream, will provide numerous examples of this. Yet the constellations are not always quite so crude**

**and obvious, often they are more subtle influences, masked by symbolisms, that sway our thoughts and actions Carl Jung, CW 3, Para 92**

**Complexes are mostly in a state of repression because they are concerned as a rule with the most intimate secrets which are anxiously guarded and which the subject either will not or cannot divulge Carl Jung, CW 3, Para 93**

**Even under normal conditions the repression may be so strong that the subject has an hysterical amnesia for the complex. That is, he has the feeling that some idea, some significant association, is coming up, but a vague hesitation keeps the reproduction back. He feels he wants to say something, but it slips away again immediately. What has slipped away is the thought-complex Carl Jung, CW 3, Para 93**

**The most trivial objects are guarded like priceless jewels, so far as they relate to the complex; his whole environment is viewed sub specie amoris Carl Jung, CW 3, Para 102**

**Anything that does not suit the complex simply glances off, all the other interests sink to nothing, there is a standstill and temporary atrophy of the personality Carl Jung, CW 3, Para 102**

**Only what suits the complex arouses affects and is assimilated by the psyche. All thoughts and actions tend in the direction of the complex; whatever cannot be constrained in the direction is repudiated, or is performed perfunctorily without emotion and without care Carl Jung, CW 3, Para 102**

**In attending to indifferent matters the most extraordinary compromise formations are produced; slips of the pen referring to the erotic complex creep into business letters, suspicious slips of the tongue occur in speaking Carl Jung, CW 3, Para 102**

**The flow of objective thought is constantly interrupted by invasions from the complex, there are long gaps in one's thought which are filled out with erotic episodes Carl Jung, CW 3, Para 102**

**The foregoing well-known paradigm [paragraph "s" above] shows clearly the effect of a strong complex on a normal psyche. We see how the psychic energy applies itself wholly to the complex at the expense of the other psychic material, which in consequence remains unused. All stimuli that do not suit the complex undergo a partial apperceptive degeneration with emotional impoverishment Carl Jung, CW 3, Para 103**

**Even the feeling-tone becomes inappropriate: trifles such as ribbons, pressed flowers, snapshots, billets doux, a lock of hair, etc., are cherished with the greatest care, while vital questions are often dismissed with a smile or with complete indifference Carl Jung, CW 3, Para 103**

**On the other hand the slightest remark even remotely touching on the complex instantly arouses a violent outburst of anger or pain which may assume pathological proportions Carl Jung, CW 3, Para 103**

**If we had no means of feeling our way into the psyche of a normal person in love, his behavior would seem to us that of an hysteric or a catatonic Carl Jung, CW 3, Para 103**

**In hysteria, where the complex-sensitiveness is far greater than normal, we have almost no means of feeling our way, and must laboriously accustom ourselves to intuiting the meaning of the hysterical affects. This is quite impossible in catatonia, perhaps because we still know too little about hysteria Carl Jung, CW 3, Para 103**

**Every molecule participated in this feeling-tone, so that, whether it appears by itself or in conjunction with others, it always carries this feeling-tone with it, and it does this with the greater distinctness the more distinctly we can see its connection with the complex-situation as a whole Carl Jung, CW 3, Para 80**

**This behavior may be compared directly to Wagnerian music. The leitmotiv, as a sort of feel-tone, denotes a complex of ideas which is essential to the dramatic structure Carl Jung, CW 3, Para 80**

**Each time one or the other complex is stimulated by something someone does or says, the relevant leitmotiv is sounded in one of its variants Carl Jung, CW 3, Para 80**

**It is exactly the same in ordinary psychic life: the leitmotivs are the feeling-tones of our complexes, our actions and moods are modulations of the leitmotivs Carl Jung, CW 3, Para 80**

**Large complexes are always strongly feeling-toned and, conversely, strong affects always leave behind very large complexes Carl Jung, CW 3, Para 87**

**This is due simply to the fact that on the one hand complexes include numerous somatic innervations, while on the other hand strong affects constellate a great many associations because of their powerful and persistent stimulation of the body Carl Jung, CW 3, Para 87**

**Normally, affects can go on working indefinitely (in the form of stomach and heart troubles, insomnia, tremors, etc.) Gradually, however, they subside, the ideas relating to the complex disappear from consciousness, and only in dreams do they occasionally manifest themselves in more or less disguised hints Carl Jung, CW 3, Para 87**

**But complexes continue to show themselves for years in the characteristic disturbances they produce in a person's associations Carl Jung, CW 3, Para 87**

**Their gradual extinction is marked by one general psychological peculiarity: their readiness to reappear in almost full strength as a result of similar though much weaker stimuli Carl Jung, CW 3, Para 87**

**It is certain that the symptoms of negativism should not be regarded as anything clear and definite Carl Jung, CW 3, Para 27**

**In our view, negativism always depends ultimately on negative associations. Whether there is also a negativism that is enacted in the spinal cord I do not know Carl Jung, CW 3, Para 27**

**The broadest view on the question of negativism is the one taken by Bleuler, who shows that "negative suggestibility," or the compulsion to produce contrary associations, is not only a constituent of the normal psyche but a frequent mechanism of pathological symptoms in**

**hysteria, obsessional states, and schizophrenia [dementia praecox] Carl Jung, CW 3, Para 27**

**The contrary mechanism is a function existing independently of the normal associative activity and is rooted entirely in "affectivity"; hence it is actuated chiefly by strongly feeling-toned ideas, decisions, etc. Carl Jung, CW 3, Para 27**

**"The mechanism is meant to guard against precipitate action and to force one to weigh the pros and cons." The contrary mechanism acts as a counterbalance to suggestibility Carl Jung, CW 3, Para 27**

**Suggestibility is the capacity to accept and put into effect strongly feeling-toned ideas. The contrary mechanism does just the opposite. Bleuler's term "negative suggestibility" is therefore fitting Carl Jung, CW 3, Para 27**

**Pelletier compares the superficial course of association in schizophrenia [dementia praecox] to flight of ideas Carl Jung, CW 3, Para 22**

**Characteristic of flight of ideas is the "absence of any directing principle" Carl Jung, CW 3, Para 22**

**The same is true of the course of association in schizophrenia [dementia praecox]: The directing idea is absent and the state of consciousness remains vague without any order in its elements Carl Jung, CW 3, Para 22**

**The only mode of psychic activity which in the normal state can be compared to mania is the daydream, although daydreaming is more the mode of thinking of the feeble-minded than of the manic (Madeleine Pelletier, pp. 116, 123, 118) Carl Jung, CW 3, Para 22**

**Pelletier is right in seeing a great resemblance between normal daydreaming and the superficial associations of manics, but that is true only when the associations are written down on paper Carl Jung, CW 3, Para 22**

**Clinically, however, the manic does not at all resemble a dreamer Carl Jung, CW 3, Para 22**

**The richness and acceleration of thought in manic flight of ideas can be sharply differentiated from the sluggish, often halting course of association in the dreamy type, and particularly from the poverty of associations in catatonics, with their numerous perseverations Carl Jung, CW 3, Para 22**

**The analogy is correct only in so far as the directing idea is absent in all these cases; in manics because all the ideas crowd into consciousness with marked acceleration and great intensity of feeling, which probably accounts for the absence of attention Carl Jung, CW 3, Para 22**

**In daydreaming there is no attention from the outset, and wherever this is absent the course of association must sink to the level of a dream-state, to a slow progression according to the laws of association and tending mainly towards similarity, contrast, coexistence, and verbal-motor combinations Carl Jung, CW 3, Para 22**

**Every affective event becomes a complex. C.G. Jung, CW 3, par. 140**

## Carl Jung: *CW 4 “Freud and Psychoanalysis”

**Error is just as important a condition of life’s progress as truth. Carl Jung, CW 4, Para 451**

**I may now add that civilization is a process in the service of Eros, whose purpose is to combine single human individuals, and after that families, then races, peoples and nations, into one great unity, the unity of mankind. Sigmund Freud, Civilization and Its Discontents, Page 118**

**That day saw the death of my connection with therapy by suggestion; the notoriety aroused by this case shamed and depressed me. Carl Jung, CW 4, Para 581**

**If only one did not have a scientific conscience and that hankering after the truth! Carl Jung, CW 4, Para 582.**

**I even hold it to be an indispensable prerequisite that the psychoanalyst should first submit himself to the analytical process, as his personality is one of the main factors in the cure. Carl Jung, CW 4, Para 586**

**To anticipate a possible objection, let me say at once that I did not give up hypnosis because I wanted to avoid dealing with the basic forces of the human psyche, but because I wanted to battle with them directly and openly. Carl Jung, CW 4, Para 601**

**I strive not to be a fanatic—though there are not a few who accuse me of fanaticism. Carl Jung, CW 4, Para 602**

**There are cases where psychoanalysis works worse than any other method. But who has ever claimed that psychoanalysis should be used always and everywhere? Carl Jung, CW 4, Para 604**

**Do not forget that Kepler once cast horoscopes for money, and that countless artists are condemned to work for a living wage. Carl Jung, CW 4, Para 607**

**The relativity of "truth" has been known for ages and does not stand in the way of anything, and if it did would merely prevent belief in dogmas and authority. Carl Jung, CW 4, Para 620**

**So-called chance is the law and order of psychoanalysis. Carl Jung, CW 4, Para 625**

**With the unintelligent and bigoted ones [patents] you begin quietly with the analysis. In the unconscious of such folk you have a confederate who never lets you down. Carl Jung, CW 4, Para 627**

**When the conscious material is exhausted you go on to dreams, which give you the subliminal material. Carl Jung, CW 4, Para 628**

**As to the question of morality and education, let me say that these things belong to a later stage of the analysis, when they find—or should find—their own solution. You cannot make recipes out of psychoanalysis! Carl Jung, CW 4, Para 631**

**Again, psychoanalysis is not a method of examination in the nature of an intelligence test, though this mistake is common in certain circles. Carl Jung, CW 4, Para 622**

**Psychoanalysis is a method which makes possible the analytical reduction of psychic contents to their simplest expression, and for discovering the line of least resistance in the development of a harmonious personality. Carl Jung, CW 4, Para 623**

**My only working rule is to conduct the analysis as a perfectly ordinary, sensible conversation, and to avoid all appearance of medical magic. Carl Jung, CW 4, Para 624**

**So-called chance is the law and order of psychoanalysis. Carl Jung, CW 4, Para 625**

**With the unintelligent and bigoted ones you begin quietly with the analysis. In the unconscious of such folk you have a confederate who never lets you down. Carl Jung, CW 4, Para 627**

**If people have no dreams, as they allege, or forget them, there is usually still some conscious material that ought to be produced and discussed but is kept back owing to resistances. Carl Jung, CW 4, Para 628**

**If the analyst demands that his patient shall get well out of love for him, the patient may easily reckon on reciprocal services, and will without doubt try to extort them. Carl Jung, CW 4, Para 639**

**Man as a herd-animal, too, has not by any manner of means to subordinate himself to laws imposed from without; he carries his social imperatives within himself, a priori, as an inborn necessity. Carl Jung, CW 4, Para 641**

**Psychoanalysis is only a means for removing the stones from the path of development, and not a method (as hypnotism often claims to be) of putting things into the patient that were not there before. Carl Jung, CW 4, Para 648**

**The art of analysis lies in following the patient on all his erring ways and so gathering his strayed sheep together. Carl Jung, CW 4, Para 643**

**Experience has convinced me that patients rapidly begin to make use of ideas picked up from psychoanalysis, as is also apparent in their dreams. Carl Jung, CW 4, Para 645**

**The analyst must exercise all possible care and self-criticism not to let himself be led astray by his patient's dreams. Carl Jung, CW 4, Para 649**

**I can only gaze with wonder and awe at the depths and heights of our psychic nature. Carl Jung, CW 4, Para 784**

**The third phase is the adult period from puberty on and may be called the period of maturity. Carl Jung, CW 4, Para 265**

**Religions are the great-healing systems for the ills of the soul. Carl Jung, CW 4, Para 751**

**There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446**

**It is a favourite neurotic misunderstanding that the right attitude to the world is found by indulgence in sex. Carl Jung, CW 4, Para 440**

**It is in very truth the eternally living, creative, germinal layer in each of us, and though it may make use of age-old symbolical images it nevertheless intends them to be understood in a new way. Carl Jung, CW 4, Para 760**

**Concrete values cannot take the place of the symbol; only new and more effective symbols can be substituted for those that are antiquated and outworn and have lost their efficacy through the progress of intellectual analysis and understanding. Carl Jung, CW 4, Para 680**

**There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446.**

**Naturally a new meaning does not come ready made out of the unconscious, like Pallas Athene springing fully armed from the head of Zeus; a living effect is achieved only when the products of the unconscious are brought into serious relationship with the conscious mind. Carl Jung, CW 4, Para 760**

**The psyche does not merely react; it gives its own specific answer to the influences at work upon it. Carl Jung, CW 4; para 667**

**My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. Carl Jung, CW 4, Page 331f.**

**In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668**

**I visualize the process of abstraction as a withdrawal of libido from the object, as a backflow of value from the object into a subjective, abstract content. For me, therefore, abstraction amounts to an energic devaluation of the object. In other words, abstraction is**

**an introverting movement of libido. Carl Jung; CW 4; par. 679.**

**The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.**

**We do not work with the "transference to the analyst," but against it and in spite of it. Carl Jung, CW 4, par. 601.**

**Man brings with him at birth the ground-plan of his nature. Carl Jung; CW 4, Page 728.**

**There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung, CW 4, Para 449.**

**Knowledge rests not upon truth alone, but on error also. Carl Jung, CW 4, Para 74**

**One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30**

**The first phase embraces the first years of life; I call this period the presexual stage. It corresponds to the caterpillar stage of butterflies and is characterized almost exclusively by the functions of nutrition and growth. Carl Jung, CW 4, Para 263**

**The second phase embraces the later years of childhood up to puberty and might be called the prepubertal stage. Germination of sexuality takes place at this period. Carl Jung, CW 4, Para 264**

**Religions are the great-healing systems for the ills of the soul. Carl Jung, CW 4, Paragraph 751**

**The neurotic is ill not because he has lost his old faith but because he has not yet found a new form for his finest aspirations. Carl Jung, CW 4, Para 669**

**The unconscious is not just a receptacle for all unclean spirits and other odious legacies from the dead past—such as, for instance, that deposit of centuries of public opinion which constitutes Freud's "superego." Carl Jung, CW 4, Para 760**

**The further development of the individual can be brought about only by means of symbols which represent something far in advance of himself and whose intellectual meanings cannot yet be grasped entirely. Carl Jung, CW 4, Para 680**

**Man "possesses" many things which he has never acquired but has inherited from his ancestors. Carl Jung, CW 4, Para 728**

**There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446.**

**I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of development… The only equivalent of the universe within is the universe without. Carl Jung, CW 4, Para 331.**

**The psychological trouble in neurosis, and the neurosis itself, can be formulated as an act of adaptation that has failed. Carl Jung; CW 4; par. 574.**

**We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civicminded and moral"; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 4, Para 442**

**I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism. My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. The most we may be able to do is misunderstand them, but we can never rob them of their power by denying them. Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, CW 4, Para 784**

**Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor. And indeed, we must rate those doctors wise worldly-wise in every sense—who know how to surround themselves with the aura of a medicine-man. They have not only the biggest practices but also get the best results. This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree. The medical exorcist betrays by his whole demeanour his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor. In this way he wins the sick man's mind, which from then on helps him to restore his body to health. The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Para 578**

**Medicine in the hand of a fool was ever poison and death. Just as we demand from a surgeon, besides his technical knowledge, a skilled hand, courage, presence of mind, and power of decision, so we must expect from an analyst a very serious and thorough psychoanalytic training of his own personality before we are willing to entrust a patient to him. I would even go so far as to say that the acquisition and practice of the psychoanalytic technique presuppose not only a specific psychological gift but in the very first place a serious concern with the moulding of one's own character. Carl Jung, CW 4, Para 450**

**There are analysts who believe that they can get along with a self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting yourself to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung, CW 4, Para 449**

**We would be doing our neurotic patients a grievous wrong if we tried to force them all into the category of the coerced. Among neurotics, there are not a few who do not require any reminders of their social duties and obligations but are born and destined rather to be bearers of new cultural ideals. They are neurotic as long as they bow down before authority and refuse the freedom to which they are destined. As long as we look at life only retrospectively, as is the case in the psychoanalytic writings of the Viennese school, we shall never do justice to these persons and never bring them the longed-for deliverance. For in this way we train them only to be obedient children and thereby strengthen the very forces that made them ill—their conservative backwardness and submission to authority. Carl Jung, CW 4, Para 658**

**The small world of the child, the family milieu, is the model for the big world. The more intensely the family sets its stamp on the child, the more he will be emotionally inclined, as an adult, to see in the great world his former small world. Of course this must not be taken as a conscious intellectual process. On the contrary, the patient feels and sees the difference between now and then and tries as well as he can to adapt himself. Perhaps he will even believe himself perfectly adapted, since he may be able to grasp the situation intellectually, but that does not prevent his emotions from lagging far behind his intellectual insight. Carl Jung, CW 4, Para 312**

**Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment, or rather ill-treatment, of unmarried mothers. All the repulsive hypocrisy, the high tide of prostitution and of venereal diseases, we owe to the barbarous, wholesale legal condemnation of certain kinds of sexual behaviour, and to our inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. Carl Jung, CW 4, Para 666**

**We deceive ourselves greatly if we think that many married women are neurotic merely because they are unsatisfied sexually or because they have not found the right man or because they have an infantile sexual fixation. The real reason in many cases is that they cannot recognize the cultural task that is waiting for them. We all have far too much the standpoint of the "nothing but" psychology, that is, we still think that the new future which**

**is pressing in at the door can be squeezed into the framework of what is already known. Carl Jung, CW 4, Para 668**

**Psychoanalysis cannot be considered a method of education, if by education we mean the topiary art of clipping a tree into a beautiful artificial shape. But those who have a higher conception of education will prize most the method of cultivating a tree so that it fulfils to perfection its own natural conditions of growth. Carl Jung, CW 4, Para 442**

**The fact that by far the greater part of humanity not only needs guidance but wishes for nothing better than to be guided and held in tutelage, justifies, in a sense, the moral value which the Church sets on confession. The priest, equipped with all the insignia of paternal authority, becomes the responsible leader and shepherd of his flock. He is the father confessor and the members of his parish are his penitent children. Thus priest and Church replace the parents, and to that extent they free the individual from the bonds of the family. In so far as the priest is a morally elevated personality with a natural nobility of soul and a mental culture to match, the institution of confession may be commended as brilliant method of social guidance and education, which did in fact perform a tremendous educative task for more than fifteen hundred years. So long as the medieval Church knew how to be the guardian of art and science—a role in which her success was due, in part, to her wide tolerance of worldly interests—confession was an admirable instrument of education. But it lost its educative value, at least for more highly developed people, as soon as the Church proved incapable of maintaining her leadership in the intellectual sphere—the inevitable consequence of spiritual rigidity. Carl Jung, CW 4, Para 433**

**The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. The young neurotic shrinks back in terror from the expansion of life's duties, the old one from the dwindling of the treasures he has attained. Carl Jung, CW 4, Para 664**

**The psyche does not merely react, it gives its own specific answer to the influences at work upon it, and at least half the resulting formation is entirely due to the psyche and the determinants inherent within it. Culture can never be understood as reaction to environment. That shallow explanation can safely be left to the past century. It is just these determinants that appear as psychological imperatives, and we have daily proof of their compelling power. What I call "biological duty" is identical with these determinants. Carl Jung, CW 4, Para 665**

**Only those who regard the happenings in this world as a concatenation of errors and accidents, and who therefore believe that the pedagogic hand of the rationalist is constantly needed to guide us, can ever imagine that this path [of psychoanalysis] was an aberration from which we should have been warned off with a signboard. Besides the deeper insight into psychological determination, we owe to this "error" a method of inquiry of incalculable importance. It is for us to rejoice and be thankful that Freud had the courage to let himself be guided along this path. Not thus is the progress of science hindered, but rather by blind adherence to insights once gained, by the typical conservatism of authority, by the childish vanity of the savant and his fear of making mistakes. This lack of courage is considerably more injurious to the name of science than an honest error. When will there be an end to the incessant squabbling about who is right? One has only to look at the history of sci-**

**ence how many have been right, and how few have remained right! Carl Jung, CW 4, Para 302**

**Dogma and science are incommensurable quantities which damage one another by mutual contamination. Dogma as a factor in religion is of inestimable value precisely because of its absolute standpoint. But when science dispenses with criticism and scepticism it degenerates into a sickly hot-house plant. One of the elements necessary to science is extreme uncertainty. Whenever science inclines towards dogma and shows a tendency to be impatient and fanatical, it is concealing a doubt which in all probability is justified and explaining away an uncertainty which is only too well founded. Carl Jung, CW 4, Para 746**

**One-sidedness appears over and over again in the history of science. I am not saying this as a reproach on the contrary, we must be glad that there are people who are courageous enough to be immoderate and one-sided. It is to them that we owe our discoveries. What is regrettable is that each should defend his one-sidedness so passionately. Scientific theories are merely suggestions as to how things might be observed. Carl Jung, CW 4, Para 241**

**In this overpoweringly humdrum existence, alas, there is little out of the ordinary that is healthy, and not much room for conspicuous heroism. Not that heroic demands are never put to us on the contrary—and this is just what is so irritating and irksome—the banal everyday makes banal demands on our patience, our devotion, perseverance, self-sacrifice; and for us to fulfil these demands (as we must) humbly and without courting applause through heroic gestures, a heroism is needed that cannot be seen from the outside. It does not glitter, is not belauded, and it always seeks concealment in everyday attire. Carl Jung, CW 4, Para 72**

**Moral law is nothing other than an outward manifestation of man's innate urge to dominate and control himself. This impulse to domestication and civilization is lost in the dim, unfathomable depths of man's evolutionary history and can never be conceived as the consequence of laws imposed from without, Man himself, obeying his instincts, created his laws. Carl Jung, CW 4, Para 486**

**We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations. This much we ought to have learnt from the history of civilization, that the forms of morality belong to the category of transitory things. Carl Jung, CW 4, Para 667**

**Widely accepted ideas are never the personal property of their so-called author; on the contrary, he is the bondservant of his ideas. Impressive ideas which are hailed as truths have something peculiar about them. Although they come into being at a definite time, they are and have always been timeless; they arise from that realm of creative psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies. Ideas spring from something greater than the personal human being. Man does not make his ideas; we could say that man's ideas make him. Carl Jung, CW 4, Para 769**

**We can understand at once the fear that the child and the primitive have of the great unknown. We have the same childish fear of our inner side, where we likewise touch upon a great unknown world. All we have is the affect, the fear, without knowing that this is a world-fear—for the world of affects is invisible. We have either purely theoretical prejudices**

**against it, or superstitious ideas. One cannot even talk about the unconscious before many educated people without being accused of mysticism. The fear is legitimate in so far as our rational Weltanschauung with its scientific and moral certitudes—so hotly believed in because so deeply questionable—is shattered by the facts of the other side. Carl Jung, CW 4, Para 324**

**Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30**

**It was of profound psychological significance when Christianity first proclaimed that the orientation to the future was the redeeming principle for mankind. In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668**

**We must never forget that the world is, in the first place, a subjective phenomenon. The impressions we receive from these accidental happenings are also our own doing. It is not true that the impressions are forced on us unconditionally, our own predisposition conditions the impression. A man whose libido is blocked will have, as a rule, quite different and very much more vivid impressions than one whose libido is organized in a wealth of activities. A person who is sensitive in one way or another will receive a deep impression from an event which would leave a less sensitive person cold. Carl Jung, CW 4, Para 400**

**Is not every experience, even in the best of circumstances, at least fifty-per-cent subjective interpretation? On the other hand, the subject is also an objective fact, a piece of the world; and what comes from him comes, ultimately, from the stuff of the world itself, just as the rarest and strangest organism is none the less supported and nourished by the earth which is common to all. It is precisely the most subjective ideas which, being closest to nature and to our own essence, deserve to be called the truest. But: "What is truth?" Carl Jung, CW 4, Para 770**

**We know that the first impressions of childhood accompany us inalienably throughout life, and that, just as indestructibly, certain educational influences can keep people all their lives within those limits. In these circumstances it is not surprising that conflicts break out between the personality moulded by educational and other influences of the infantile milieu and one's own individual style of life. It is a conflict which all those must face who are called upon to live a life that is independent and creative. Carl Jung, CW 4, Para 310**

**Theology does not help those who are looking for the key, because theology demands faith, and faith cannot be made: it is in the truest sense a gift of grace. We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves. It is the only way in which to break the spell that binds us to the cycle of biological events. Carl Jung, CW 4, Para 780**

**The more highly developed men of our time do not want to be guided by a creed or a dogma; they want to understand. So it is not surprising if they throw aside everything they do not understand; and religious symbols, being the least intelligible of all, are generally the first to go overboard. The sacrifice of the intellect demanded by a positive belief is a violation against which the conscience of the more highly developed individual rebels. Carl Jung, CW 4, Para 434**

**When someone knocks in a nail with a hammer in order to hang something up, we can understand every detail of the action; it is immediately evident. It is otherwise with the act of baptism, where every phase is problematic. We call these actions, whose meaning and purpose are not immediately evident, symbolic actions, or symbols. On the basis of this reasoning we call a dream symbolic because it is a psychological product whose origin, meaning, and purpose are obscure, and is therefore one of the purest products of unconscious constellation. As Freud aptly says, the dream is the via regia to the unconscious. Carl Jung, CW 4, Para 334**

**It will not have escaped you that the greatest difficulty lies in assigning limits to the pre-sexual stage. I am ready to confess my great uncertainty in regard to this problem. When I look back on my own psychoanalytic experiences with children-insufficiently numerous as yet unfortunately-at the same time bearing in mind the observations made by Freud, it seems to me that the limits of this phase lie between the third and fifth year, subject, of course, to individual variation. This age is an important one in many respects. The child has already outgrown the helplessness of a baby, and a number of important psychological functions have acquired a reliable hold. From this period on, the profound darkness of the early infantile amnesia, or discontinuity of consciousness, begins to be illuminated by the sporadic continuity of memory. It seems as if, at this stage, an essential step forward is taken in the emancipation and centering of the new personality. So far as we know, the first signs of interests and activities which may fairly be called sexual also fall into this period, even though these indications still have the infantile characteristics of harmlessness and naiveté." Carl Jung, CW 4, Para 266**

**Freud's approach is not always mistaken, however, for consciousness is not always firmly established. This presupposes a good deal of experience of life and a certain amount of maturity. Young people, who are very far from knowing who they really are, would run a great risk if they obscured their knowledge of themselves still further by letting the "dark night of the soul" pour into their immature, labile consciousness. Here a certain depreciation of the unconscious is justified. Experience has convinced me that there are not only different temperaments ("types"), but different stages of psychological development, so that one can well say that there is an essential difference between the psychology of the first and the second half of life. Here again I differ from the others in maintaining that the same psychological criteria are not applicable to the different stages of life. Carl Jung, CW 4, Para 762**

**For thousands of years, rites of initiation have been teaching rebirth from the spirit; yet, strangely enough, man forgets again and again the meaning of divine procreation. Though this may be poor testimony to the strength of the spirit, the penalty for misunderstanding is neurotic decay, embitterment, atrophy, and sterility. It is easy enough to drive the spirit out of the door, but when we have done so the meal has lost its savour—the salt of the earth. Fortunately, we have proof that the spirit always renews its strength in the fact that the essential teaching of the initiations is handed on from generation to generation.**

**Ever and again there are human beings who understand what it means that God is their father. The equal balance of the flesh and the spirit is not lost to the world. Carl Jung, CW 4, Para 783**

**Among neurotics, there are not a few who do not require any reminders of their social duties and obligations but are born and destined rather to be bearers of new cultural ideals. Carl Jung, CW 4, Para 658**

**(As you know, by libido I mean very much what the ancients meant by the cosmogonic principle of Eros, or in modern language, "psychic energy.") Carl Jung, CW 4, Para 661**

**If the analyst himself is neurotic and insufficiently adapted to the demands of life or of his own personality, the patient will copy this defect and reflect it in his own attitudes: with what results you can imagine. Carl Jung, CW 4, Para 661**

**I ought not to conceal from you at this point that the stubborn assertion of sexual values would not be maintained so tenaciously if they did not have a profound significance for that period of life in which propagation is of primary importance. Carl Jung, CW 4, Para 664**

**The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Carl Jung, CW 4, Para 664**

**Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. Carl Jung, CW 4, Para 664**

**The young neurotic shrinks back in terror from the expansion of life's duties, the old one from the dwindling of the treasures he has attained. Carl Jung, CW 4, Para 664**

**External causes can account for at most half the reaction, the other half is due to the peculiar attributes of living matter itself, without which the specific reaction formation could never come about at all. Carl Jung, CW 4, Para 665**

**The psyche does not merely react, it gives its own specific answer to the influences at work upon it, and at least half the resulting formation is entirely due to the psyche and the determinants inherent within it. Carl Jung, CW 4, Para 665**

**Culture can never be understood as reaction to environment. That shallow explanation can safely be left to the past century. Carl Jung, CW 4, Para 665**

**But in certain cases it is a recognized fact that "immoral" tendencies are not got rid of by analysis but appear more and more clearly until it becomes evident that they belong to the biological duties of the individual. Carl Jung, CW 4, Para 665**

**Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. Carl Jung, CW 4, Para 666**

**We are not yet far enough advanced to distinguish between moral and immoral behaviour**

**in the realm of free sexual activity. This is clearly expressed in the customary treatment, or rather ill-treatment, of unmarried mothers. Carl Jung, CW 4, Para 666**

**All the repulsive hypocrisy, the high tide of prostitution and of venereal diseases, we owe to the barbarous, wholesale legal condemnation of certain kinds of sexual behaviour, and to our inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. Carl Jung, CW 4, Para 666**

**The existence of this exceedingly complicated and significant contemporary problem may serve to make clear to you why we so often find among our patients people who, because of their spiritual and social gifts, are quite specifically called to take an active part in the work of civilization—that is their biological destiny. Carl Jung, CW 4, Para 667**

**We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations. Carl Jung, CW 4, Para 667**

**Five percent on money lent is fair interest, twenty per cent is despicable usury. We have to apply this view to the sexual situation as well. Carl Jung, CW 4, Para 667**

**We deceive ourselves greatly if we think that many married women are neurotic merely because they are unsatisfied sexually or because they have not found the right man or because they have an infantile sexual fixation. The real reason in many cases is that they cannot recognize the cultural task that is waiting for them. Carl Jung, CW 4, Para 668**

**It was of profound psychological significance when Christianity first proclaimed that the orientation to the future was the redeeming principle for mankind. Carl Jung, CW 4, Para 668**

**In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668**

**The dream presents itself to us as a more or less unintelligible jumble of elements not at first conscious and only recognized afterwards through their associations. It should be added that not all parts of the dream have a recognizable quality from which their conscious character can be deduced; they are often, and indeed mostly, unrecognizable at first. Only afterwards does it occur to us that we have consciously experienced this or that part of the dream. From this standpoint alone we may regard the dream as a product of unconscious origin Carl Jung, CW 4, Para 324**

**Freud attaches great significance to verbal expression one of the most important components of our thinking because the double meaning of words is a favourite channel for the displacement and improper expression of affects Carl Jung, CW 4, Para 46**

**An object in which, on the contrary, I feel much interest will evoke numerous associations and preoccupy me for a long while. Every emotion produces a more or less extensive complex of associations which I have called the "feeling-toned complex of ideas" Carl Jung, CW 4, Para 67**

**In studying an individual case history we always discover that the complex exerts the strongest "constellating" force, from which we conclude that in any analysis we shall meet with it from the start Carl Jung, CW 4, Para 67**

**The complexes appear as the chief components of the psychological disposition in every psychic structure. In the dream, for example, we encounter the emotional components, for it is easy to understand that all the products of psychic activity depend above all upon the strongest "constellating" influences Carl Jung, CW 4, Para 67**

**In Freud's definition the term libido connotes an exclusively sexual need, hence everything that Freud means by libido must be understood as sexual need or sexual desire Carl Jung, CW 4, Para 252**

**In medicine the term libido is certainly used for sexual desire, and specifically for sexual lust Carl Jung, CW 4, Para 252**

**But the classical use of the word [libido] as found in Cicero, Sallust, and others was not so exclusive; there it is used in the more general sense of passionate desire Carl Jung, CW 4, Para 252**

**I mention this fact now, because further on it will play an important part in our argument, and because it is important to know that the term libido really has a much wider range of meaning than it has in medicine Carl Jung, CW 4, Para 252**

**The symptoms of a neurosis must be regarded as exaggerated functions over-invested with libido Carl Jung, CW 4, Para 254**

**The energy used for this purpose has been taken from somewhere else, and it is the task of the psychoanalyst to discover the place it was taken from or where it was never applied Carl Jung, CW 4, Para 254**

**The question has to be reversed in the case of those syndromes characterized mainly by lack of libido, for instance apathetic states Carl Jung, CW 4, Para 255**

**Here we have to ask, where did the libido go? The patient gives us the impression of having no libido, and there are many doctors who take him at face value Carl Jung, CW 4, Para 255**

**Such doctors have a primitive way of thinking, like a savage who, seeing an eclipse of the sun, believes that the sun has been swallowed and killed. But the sun is only hidden, and so it is with these patients. The libido is there, but it is not visible and is inaccessible to the patient himself. Superficially, we have here a lack of libido Carl Jung, CW 4, Para 255**

**It is the task of psychoanalysis to search out that hidden place where the libido dwells and where the patient himself cannot get at it Carl Jung, CW 4, Para 255**

**The hidden place is the "non-conscious," which we may also call the "unconscious" without attributing to it any mystical significance Carl Jung, CW 4, Para 255**

**We shall now try to fit the new conception of libido into the theory of infantile sexuality, which is so very important for the theory of neurosis Carl Jung, CW 4, Para 290**

**In infants we find that libido as energy, as a vital activity, first manifests itself in the nutritional zone, where, in the act of sucking, food is taken in with a rhythmic movement and with every sign of satisfaction Carl Jung, CW 4, Para 290**

**With the growth of the individual and development of his organs the libido creates for itself new avenues of activity Carl Jung, CW 4, Para 290**

**The primary model of rhythmic movement [in infants], producing pleasure and satisfaction, is now transferred to the zone of the other functions, with sexuality as its ultimate goal Carl Jung, CW 4, Para 290**

**A considerable portion of the "alimentary libido" has to convert itself into "sexual libido" Carl Jung, CW 4, Para 290**

**This transition does not take place quite suddenly at puberty, but only very gradually during the course of childhood. The libido can free itself only with difficulty and quite slowly from the modality of the nutritive function in order to pass over into the sexual function Carl Jung, CW 4, Para 290**

**In this transitional stage there are, so far as I am able to judge, two distinct phases: the phase of sucking, and the phase of displaced rhythmic activity Carl Jung, CW 4, Para 291**

**Sucking belongs by its very nature to the sphere of the nutritive function, but outgrows it by ceasing to be a function of nutrition and becoming a rhythmic activity aiming at pleasure and satisfaction without intake of nourishment Carl Jung, CW 4, Para 291**

**As a rule, it is the other body-openings that become the first objects of libidinal interests; then the skin, or special parts of it Carl Jung, CW 4, Para 291**

**The activities carried out in these places, taking the form of rubbing, boring, picking, pulling, and so forth, follow a certain rhythm and serve to produce pleasure Carl Jung, CW 4, Para 291**

**After lingering for a while at these stations, the libido continues its wanderings until it reaches the sexual zone, where it may provide occasion for the first attempts at masturbation Carl Jung, CW 4, Para 291**

**This migration of libido takes place during the presexual stage, whose special distinguishing-mark is that the libido gradually sloughs off the character of the nutritive instinct and assumes that of the sexual instinct. At the stage of nutrition, therefore, we cannot yet speak of a true sexual libido Carl Jung, CW 4, Para 291**

**It is characteristic that the babyish word for mother, "mamma," is the name for the maternal breast Carl Jung, CW 4, Para 346**

**Dr. Beatrice Hinkle has informed me, interrogation of small children elicited the fact**

**that they defined “mother” as the person who gives food, chocolate, etc. Carl Jung, CW 4, Para 346**

**One could hardly assert that for children of this age food is only a symbol for sex, though this is sometimes true for adults Carl Jung, CW 4, Para 346**

**A superficial glance at the history of civilization will show just how enormous the nutritive source of pleasure is. The colossal feasts of Rome in its decadence were an expression of anything you like, only not of repressed sexuality, for that is the last thing one could accuse the Romans of in those days Carl Jung, CW 4, Para 346**

**There is no doubt that these excesses were some kind of substitute, but not for sexuality; they were far more a substitute for neglected moral functions, which we are too prone to regard as laws forced on man from outside. Men have the laws which they make for themselves Carl Jung, CW 4, Para 346**

**I [Jung] do not identify the feeling of pleasure eo ipso with sexuality. Sexuality has an increasingly small share in pleasure-sensations the further back we go in childhood Carl Jung, CW 4, Para 347**

**Nevertheless, jealousy can play a large role, for it too is something that does not belong entirely to the sexual sphere, since the desire for food has itself much to do with the first stirrings of jealousy one has only to think of animals! Carl Jung, CW 4, Para 347**

**Certainly jealousy is reinforced by a budding eroticism relatively early Carl Jung, CW 4, Para 347**

**It is characteristic that the babyish word for mother, “mamma,” is the name for the maternal breast Carl Jung, CW 4, Para 346**

**Dr. Beatrice Hinkle has informed me, interrogation of small children elicited the fact that they defined “mother” as the person who gives food, chocolate, etc. Carl Jung, CW 4, Para 346**

**One could hardly assert that for children of this age food is only a symbol for sex, though this is sometimes true for adults Carl Jung, CW 4, Para 346**

**A superficial glance at the history of civilization will show just how enormous the nutritive source of pleasure is. The colossal feasts of Rome in its decadence were an expression of anything you like, only not of repressed sexuality, for that is the last thing one could accuse the Romans of in those days Carl Jung, CW 4, Para 346**

**There is no doubt that these excesses were some kind of substitute, but not for sexuality; they were far more a substitute for neglected moral functions, which we are too prone to regard as laws forced on man from outside. Men have the laws which they make for themselves Carl Jung, CW 4, Para 346**

**I [Jung] do not identify the feeling of pleasure eo ipso with sexuality. Sexuality has an increasingly small share in pleasure-sensations the further back we go in childhood Carl Jung, CW 4, Para 347**

**Nevertheless, jealousy can play a large role, for it too is something that does not belong entirely to the sexual sphere, since the desire for food has itself much to do with the first stirrings of jealousy one has only to think of animals! Carl Jung, CW 4, Para 347**

**Certainly jealousy is reinforced by a budding eroticism relatively early Carl Jung, CW 4, Para 347**

**A very gradual transition occurs during the course of childhood. The libido can free itself only with difficulty and quite slowly from the modality of the nutritive function in order to pass over into the sexual function Carl Jung, CW 4, Para 290**

**I [Jung] do not identify the feeling of pleasure eo ipso with sexuality. Sexuality has an increasingly small share in pleasure-sensations the further back we go in childhood Carl Jung, CW 4, Para 347**

**Nevertheless, jealousy can play a large role, for it too is something that does not belong entirely to the sexual sphere, since the desire for food has itself much to do with the first stirrings of jealousy one has only to think of animals! Carl Jung, CW 4, Para 347**

**Certainly jealousy is reinforced by a budding eroticism relatively early Carl Jung, CW 4, Para 347**

**This element gains in strength as the years go on, so that the Oedipus complex soon assumes its classical form Carl Jung, CW 4, Para 347**

**We have seen that psychoanalytic theory started from a traumatic experience in childhood, which later on was found to be partly or wholly unreal. In consequence, the theory made a change of front and sought the aetiologically significant factor in the development of abnormal fantasies Carl Jung, CW 4, Para 353**

**The investigation of the unconscious, continued over a period of ten years with the help of an increasing number of workers, gradually brought to light a mass of empirical material which showed that the incest complex was a highly important and never-failing element in pathological fantasy Carl Jung, CW 4, Para 353**

**But it was found that the incest complex was not a special complex of neurotic people; it proved to be a component of the normal infantile psyche. We cannot tell from its mere existence whether this complex will give rise to a neurosis or not. To become pathogenic, it must precipitate a conflict; the complex, which in itself is inactive, must be activated and intensified to the point where a conflict breaks out Carl Jung, CW 4, Para 353**

**This brings us to a new and important question. If the infantile "nuclear complex" is only a general form, not in itself pathogenic but requiring special activation, then the whole aetiological problem is altered Carl Jung, CW 4, Para 354**

**In that case we would dig in vain among the reminiscences of earliest childhood, since they give us only the general forms of later conflicts but not the actual conflict. It makes no difference that there were already conflicts in childhood, for the conflicts of childhood are different from the conflicts of adults Carl Jung, CW 4, Para 354**

**Those who have suffered ever since childhood from a chronic neurosis do not suffer now from the same conflict they suffered from then. Maybe the neurosis broke out when they first had to go to school as children. Then it was the conflict between indulgence and duty, between love for their parents and the necessity of going to school. But now it is the conflict between, say, the joys of a comfortable bourgeois existence and the strenuous demands of professional life. It only seems to be the same conflict Carl Jung, CW 4, Para 354**

**Each of these tendencies has its psychological prehistory, and in our case it can clearly be shown that the peculiar resistance at the bottom of the patient's critical sensitiveness was in fact bound up historically with certain infantile sexual activities, and also with that so-called traumatic experience things which may very well cast a shadow on sexuality Carl Jung, CW 4, Para 396**

**From this standpoint we cannot assert that our patient's peculiar prehistory was to blame for her sensitiveness at the critical moment; it would be more correct to say that this sensitiveness was inborn and naturally manifested itself most strongly in any unusual situation Carl Jung, CW 4, Para 397**

**This excessive sensitiveness very often brings an enrichment of the personality and contributes more to its charm than to the undoing of a person's character. Only, when difficult and unusual situations arise, the advantage frequently turns into a very great disadvantage, since calm consideration is then disturbed by untimely affects Carl Jung, CW 4, Para 398**

**Nothing could be more mistaken, though, than to regard this excessive sensitiveness as in itself a pathological character component. If that were really so, we should have to rate about one quarter of humanity as pathological. Yet if this sensitiveness has such destructive consequences for the individual, we must admit that it can no longer be considered quite normal Carl Jung, CW 4, Para 398**

**Primitive people and animals have nothing like that capacity for reviving memories of unique impressions which we find among civilized people Carl Jung, CW 4, Para 403**

**Very young children are not nearly as impressionable as older children. The higher development of the mental faculties is an indispensable prerequisite for impressionability. We can therefore safely assume that the earlier a patient places some impressive experience in his childhood, the more likely it is to be a fantastic and regressive one Carl Jung, CW 4, Para 403**

**Deeper impressions are to be expected only from experiences in late childhood. At any rate, we generally have to attribute only regressive significance to the events of early infancy, that is, from the fifth year back Carl Jung, CW 4, Para 403**

**In later years, too, regression can sometimes play an overwhelming role, but even so one must not attribute too little importance to accidental events. In the later course of a neurosis, accidental events and regression together form a vicious circle: retreat from life leads to regression, and regression heightens resistance to life Carl Jung, CW 4, Para 403**

**The non-fulfillment of the demands of adaptation, or the shrinking of the neurotic from difficulties, is, at bottom, the hesitation of every organism in the face of a new effort to adapt Carl Jung, CW 4, Para 410**

**The training of animals provides instructive examples in this respect, and in many cases such an explanation is, in principle, sufficient. From this standpoint the earlier mode of explanation, which maintained that the resistance of the neurotic was due to his bondage to fantasies, appears incorrect Carl Jung, CW 4, Para 410**

**But it would be very one-sided to take our stand solely on a point of principle. There is also a bondage to fantasies, even though the fantasies are, as a rule, secondary. The neurotic's bondage to fantasies (illusions, prejudices, etc.) develops gradually, as a habit, out of innumerable regressions from obstacles since earliest childhood Carl Jung, CW 4, Para 410**

**All this grows into a regular habit familiar to every student of neurosis; we all know those patients who use their neurosis as an excuse for running away from difficulties and shirking their duty Carl Jung, CW 4, Para 410**

**Their habitual evasion produces a habit of mind which makes them take it for granted that they should live out their fantasies instead of fulfilling disagreeable obligations. And this bondage to fantasy makes reality seem less real to the neurotic, less valuable and less interesting, than it does to the normal person Carl Jung, CW 4, Para 410**

**The libido, which is not used for this purpose stagnates, and will then make the inevitable regression to former objects or modes of adaptation Carl Jung, CW 4, Para 470**

**The result is a striking activation of the incest complex. The libido withdraws from the object which is so difficult to attain and which demands such great efforts, and turns instead to the easier ones, and finally to the easiest of all, the infantile fantasies, which are then elaborated into real incest fantasies Carl Jung, CW 4, Para 470**

**The fact that, whenever there is a disturbance of psychological adaptation, we always find an excessive development of these fantasies must likewise be conceived as a regressive phenomenon. That is to say, the incest fantasy is of secondary and not of causal significance, while the primary cause is the resistance of human nature to any kind of exertion Carl Jung, CW 4, Para 470**

**Accordingly, drawing back from certain tasks cannot be explained by saying that man prefers the incestuous relationship, rather he falls back into it because he shuns exertion Carl Jung, CW 4, Para 470**

**Otherwise we would have to say that resistance to conscious effort is identical with preference for the incestuous relationship Carl Jung, CW 4, Para 470**

**This would-be obvious nonsense, since not only primitive man but animals too have a mighty dislike of all intentional effort, and are addicted to absolute laziness until circumstances prod them into action Carl Jung, CW 4, Para 470**

**Neither of primitive people nor of animals can it be asserted that preference for incestuous relationships is the cause of their aversion to efforts at adaptation, for, especially in**

**the case of animals, there can be absolutely no question of an incestuous relationship Carl Jung, CW 4, Para 470**

**Before we start analysing this dream, I must mention its parallels with certain mythological ideas. Since ancient times the thunderstorm has had the meaning of an earth-fecundating act, it is the cohabitation of Father Heaven and Mother Earth, where the lightning takes over the role of the winged phallus Carl Jung, CW 4, Para 507**

**The stork in flight is just the same thing, a winged phallus, and its psychosexual meaning is known to every child Carl Jung, CW 4, Para 507**

**But the psychosexual meaning of the thunderstorm is not known to everyone, and certainly not to our little patient. In view of the whole psychological constellation previously described, the stork must unquestionably be given a psychosexual interpretation Carl Jung, CW 4, Para 507**

**The fact that the thunderstorm is connected with the stork and, like it, has a psychosexual meaning seems difficult to accept at first Carl Jung, CW 4, Para 507**

**To return to the analysis of the dream: the associations that led to the heart of this image began with the idea of rain during a thunderstorm. Her actual words were: I think of watery uncle was drowned in the water it must be awful to be stuck in the water like that, in the dark but wouldn't the baby drown in the water, too? Does it drink the water that is in the stomach? Queer, when I was ill Mama sent my water to the doctor. I thought he was going to mix something with it like syrup, which babies grow from, and Mama would have to drink it Carl Jung, CW 4, Para 508**

**We see with unquestionable clearness from this string of associations that the child connected psychosexual ideas specifically relating to fertilization with the rain during the thunderstorm Carl Jung, CW 4, Para 509**

**Here again we see that remarkable parallelism between mythology and the individual fantasies of our own day. This series of associations is so rich in symbolical connections that a whole dissertation could be written about them. The symbolism of drowning was brilliantly interpreted by the child herself as a pregnancy fantasy, an explanation given in the psychoanalytic literature long ago Carl Jung, CW 4, Para 510**

**The psychoanalyst naturally makes his anamnesis as carefully as any other specialist. But this is merely the patient's history and must not be confused with analysis Carl Jung, CW 4, Para 525**

**Analysis is the reduction of actual contents of consciousness, ostensibly of a fortuitous nature, to their psychological determinants. This process has nothing to do with the anamnestic reconstruction of the history of the illness Carl Jung, CW 4, Para 525**

**In contradistinction to all previous methods, psychoanalysis endeavours to overcome the disorders of the neurotic psyche through the unconscious, and not from the conscious side. In this work we naturally have need of the patient's conscious contents, for only in this**

**way can we reach the unconscious. The conscious content from which our work starts is the material supplied by the anamnesis Carl Jung, CW 4, Para 528**

**In many cases the anamnesis provides useful clues which make the psychic origin of his symptoms clear to the patient. This, of course, is necessary only when he is convinced that his neurosis is organic in origin Carl Jung, CW 4, Para 528**

**But even in those cases where the patient is convinced from the start of the psychic nature of his illness, a critical survey of the anamnesis can be of advantage, for it discloses a psychological context of which he was unaware before Carl Jung, CW 4, Para 528**

**In this way problems that need special discussion are frequently brought to the surface. This work may occupy many sittings Carl Jung, CW 4, Para 528**

**Finally, the elucidation of the conscious material comes to an end when neither the analyst nor the patient can contribute anything further of decisive importance. In the most favourable cases the end comes with the formulation of the problem which, very often, proves insoluble Carl Jung, CW 4, Para 528**

**The best examples of such regressions are found in hysterical cases where a disappointment in love or marriage has precipitated a neurosis Carl Jung, CW 4, Para 569**

**There we find those well-known digestive disorders, loss of appetite, dyspeptic symptoms of all sorts, etc. In these cases the regressive libido, turning back from the task of adaptation, gains power over the nutritive function and produces marked disturbances Carl Jung, CW 4, Para 569**

**Similar effects can be observed in cases where there is no disturbance of the nutritive function but, instead, a regressive revival of reminiscences from the distant past Carl Jung, CW 4, Para 569**

**We then find a reactivation of the parental imagos, of the Oedipus complex. Here the events of early infancy never before important suddenly become so. They have become regressively reactivated Carl Jung, CW 4, Para 569**

**Remove the obstacle from the path of life and this whole system of infantile fantasies at once breaks down and becomes as inactive and ineffective as before Carl Jung, CW 4, Para 569**

**But let us not forget that, to a certain extent, it is at work all the time, influencing us in unseen ways Carl Jung, CW 4, Para 569**

**A sensitive and somewhat unbalanced person, as a neurotic always is, will meet with special difficulties and perhaps with more unusual tasks in life than a normal individual, who as a rule has only to follow the well-worn path of an ordinary existence Carl Jung, CW 4, Para 572**

**For the neurotic there is no established way of life, because his aims and tasks are apt**

**to be of a highly individual character Carl Jung, CW 4, Para 572**

**He tries to go the more or less uncontrolled and half-conscious way of normal people, not realizing that his own critical and very different nature demands of him more effort than the normal person is required to exert Carl Jung, CW 4, Para 572**

**There are neurotics who have shown their heightened sensitiveness and their resistance to adaptation in the very first weeks of life, in the difficulty they have in taking the mother's breast [breast feeding] and in their exaggerated nervous reactions, etc. Carl Jung, CW 4, Para 572**

**For this peculiarity in the neurotic predisposition it will always be impossible to find a psychological aetiology, because it is anterior to all psychology Carl Jung, CW 4, Para 572**

**This predisposition you can call it "congenital sensitiveness" or what you likes the cause of the first resistances to adaptation Carl Jung, CW 4, Para 572**

**As the way to adaptation is blocked, the biological energy we call libido does not find its appropriate outlet or activity, with the result that a suitable form of adaptation is replaced by an abnormal or primitive one Carl Jung, CW 4, Para 572**

**Interpretations of earlier symbols will themselves be used again as fresh symbols in later dreams Carl Jung, CW 4, Para 649**

**It often happens, for instance, that sexual situations which appeared in earlier dreams in symbolic form will appear "undisguised" in later ones once more, be it noted, in symbolic form as analysable expressions for ideas of a different nature hidden behind them Carl Jung, CW 4, Para 649**

**Thus the not infrequent dream of incestuous cohabitation is by no means an "undisguised" content, but a dream as freshly symbolic and capable of analysis as all others Carl Jung, CW 4, Para 649**

**For one type of person (called the infantile-rebel) a positive transference is, to begin with, an important achievement with a healing significance; for the other (the infantile-obedient) it is dangerous backsliding, a convenient way of evading life's duties Carl Jung, CW 4, Para 659**

**For the first a negative transference denotes increased insubordination, hence a backsliding and an evasion of life's duties, for the second it is a step forward with a healing significance Carl Jung, CW 4, Para 659**

**The terrifying spectres of a black man and a black snake threaten the dreamer as well as his mother. "Black" indicates something dark, the unconscious Carl Jung, CW 4, Para 737**

**The snake's attack on the boy's face, the part that "sees," represents the danger to consciousness (blinding) Carl Jung, CW 4, Para 737**

**This little example shows what goes on in the psyche of an eight-year-old child who is over dependent on his parents, the blame for this lying partly on the too strict father and the too tender mother Carl Jung, CW 4, Para 738**

**The boy's identification with his mother and fear of his father are in this individual instance an infantile neurosis, but they represent at the same time the original human situation, the clinging of primitive consciousness to the unconscious, and the compensating impulse which strives to tear consciousness away from the embrace of the darkness Carl Jung, CW 4, Para 738**

**Because man has a dim premonition of this original situation behind his individual experience, he has always tried to give it generally valid expression through the universal motif of the divine hero's fight with the mother dragon, whose purpose is to deliver man from the power of darkness Carl Jung, CW 4, Para 738**

**This [hero] myth has a "saving," i.e., therapeutic significance, since it gives adequate expression to the dynamism underlying the individual entanglement. The myth is not to be casually explained as the consequence of a personal father-complex, but should be understood teleologically, as an attempt of the unconscious itself to rescue consciousness from the danger of regression Carl Jung, CW 4, Para 738**

**It is a means of unlocking the unconscious directly, although mostly it is simply a technique for obtaining a wide selection of faulty reactions which can then be used for exploring the unconscious by psychoanalysis Carl Jung, CW 4, Para 339**

**The process of regression is beautifully illustrated in an image used by Freud. The libido can be compared with a river which, when it meets with an obstruction, gets dammed up and causes an inundation Carl Jung, CW 4, Para 367**

**If later an obstruction occurs, so that the damming up of libido reactivates the old channels, this state is properly speaking a new and at the same time an abnormal one Carl Jung, CW 4, Para 368**

**The earlier, infantile state represents a normal application of libido, whereas the reversion of libido to infantile ways is something abnormal Carl Jung, CW 4, Para 368**

**I am therefore of the opinion that Freud is not justified in calling the infantile sexual manifestations "perverse," since a normal manifestation should not be designated by a pathological term. This incorrect usage has had pernicious consequences in confusing the scientific public. Such a terminology is a misapplication to normal people of insights gained from neurotic psychology, on the assumption that the abnormal by-path taken by the libido in neurotics is still the same phenomenon as in children Carl Jung, CW 4, Para 368**

**The moment of the outbreak of neurosis is not just a matter of chance; as a rule it is most critical. It is usually the moment when a new psychological adjustment, that is, a new**

**adaptation, is demanded. Such moments facilitate the outbreak of a neurosis, as every experienced neurologist knows Carl Jung, CW 4, Para 563**

**When the parents have long been dead and have lost, or should have lost, all significance, the situation of the patient having perhaps completely changed since then, they are still somehow present and as important as if they were still alive Carl Jung, CW 4, Para 305**

**The patient's love, admiration, resistance, hatred, and rebelliousness still cling to their effigies, transfigured by affection or distorted by envy, and often bearing little resemblance to the erstwhile reality Carl Jung, CW 4, Para 305**

**It was this fact that compelled me to speak no longer of "father" and "mother" but to employ instead the term "imago," because these fantasies are not concerned any more with the real father and mother but with subjective and often very much distorted images of them which lead a shadowy but nonetheless potent existence in the mind of the patient Carl Jung, CW 4, Para 305**

## Carl Jung: CW 5 "Symbols of Transformations"

**The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to signify anything more than unconscious imitation. Carl Jung, CW 5, Para 106**

**"The spirit of evil is fear, negation, the adversary who opposes life in its struggles for eternal duration and thwarts every great deed, who infuses into the body the poison of weakness and age through the treacherous bite of the serpent; he is the spirit of regression, who threatens us with bondage to the mother and with dissolution and extinction in the unconscious. For the hero, fear is a challenge and a task because only boldness can deliver from fear. And if the risk is not taken, the meaning of life is somewhat violated, and the whole future is condemned to hopeless staleness, to a dab grey lit by will-o'-the-wisps Carl Jung, CW 5, Para 551.**

**The anima is the archetype of the feminine and plays a very important role in a man's unconscious. Carl Jung, CW 5, Para 406, fn 142**

**The "mother" corresponds to the "virgin anima," who is not turned towards the outer world and is therefore not corrupted by it. She is turned rather towards the "inner sun" … Carl Jung, CW 5, Para 464**

**Dogma must be a physical impossibility, for it has nothing whatever to say about the physical world but is a symbol of "transcendental" or unconscious processes which, so far as psychology can understand them at all, seem to be bound up with the unavoidable development of consciousness. Carl Jung, CW 5, Para 674**

**The neurotic who tries to wriggle out of the necessity of living wins nothing and only**

**burdens himself with a constant foretaste of aging and dying. Carl Jung, CW 5, Para 617**

**In the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battles to his destined heights. Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers. His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away. Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest . . . If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter. The sun, too, sacrifices its greatest strength in order to hasten onwards to the fruits of autumn, which are the seeds of rebirth . . . Carl Jung, CW 5, Para 553**

**Belief in dogma is an equally unavoidable stop-gap which must sooner or later be replaced by adequate understanding and knowledge if our civilization is to continue. Carl Jung, CW 5, Para 674**

**That which compels us to create a substitute for ourselves is not the external lack of objects, but our incapacity to lovingly include a thing outside of ourselves. Carl Jung. CW 5, Page 173**

**A state** of introversion**. What this means we already know: the libido sinks "into its own depths" (a favourite image of Nietzsche's), and discovers in the darkness a substitute for the upper world it has abandoned the world of memories ("Amidst a hundred memories"), the strongest and most influential of which are the earliest ones Carl Jung, CW 5, Para 448**

**Yet "the danger is great" as Mephistopheles says, for these depths fascinate. Carl Jung, CW 5, Para 449**

**It is a fact not less remarkable than well attested, that the Druids in their groves were accustomed to select the most stately and beautiful tree as an emblem of the deity they adored; and, having cut off the side branches, they affixed two of the largest of them to the highest part of the trunk, in such manner that those branches, extended on each side like the arms of a man, together with the body, presented to the spectator the appearance of a huge cross [cf. fig. 26]; and on the bark, in various places, was actually inscribed the letter "tau." Carl Jung, CW 5, Para 402**

**The Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.**

**Christ wrestles with himself in Gethsemane in order to complete his work. Mithras has to fight the bull, Carl Jung, CW 5, Para 526**

**Christ carries the Cross (the "transitus") and in so doing carries himself to the grave. Mithras carries the bull (the "transitus") into the cave (grave) where he kills it. Carl Jung, CW 5, Para 526**

**From Christ's death comes a divinity who is eaten in the Lord's Supper, i.e., the mystical food. From the death of Mithras' bull comes fruitfulness, especially things to eat. Carl Jung, CW 5, Para 526**

**The Christian images express the same fundamental thought: that Christ is a divinity who is eaten in the Last Supper. His death transforms him into bread and wine, which we relish as mystical food. The relation of Agni to the soma-drink and of Dionysus to the wine should not pass without mention here. Carl Jung, CW 5, Para 526**

**Another parallel is Samson's strangling of the lion, and the subsequent inhabitation of the dead lion by a swarm of bees, which gave rise to the riddle: "Out of the eater came forth meat, and out of the strong came forth sweetness." Carl Jung, CW 5, Para 526**

**The parallel to the motif of dying and rising again is that of being lost and found again. It appears ritually at exactly same place, in connection with the hierosgamos-like spring festivities, where the image of the god was hidden and then found again. Carl Jung, CW 5, Para 531**

**There is an uncanonical tradition that Moses left his father's house at the age of twelve in order to instruct mankind. Carl Jung, CW 5, Para 531**

**It is well known that Brünhilde, the Valkyrie, looked with favour on the brother-sister incest [of Sigmund and Sieglinde] that gave birth to Siegfried. But whereas Sieglinde is the human mother, Brünhilde acts the part of the symbolic mother, the "spirit-mother" (mother-imago), not as a persecutor, like Hera with the infant Heracles, but as a helper. Carl Jung, CW 5, Para 555**

**The sin of incest, of which she makes herself guilty by her complicity, is the reason for her banishment by Wotan. Siegfried's birth from the sister-wife characterizes him as a Horus, the reborn sun, a reincarnation of the aging sun-god. Carl Jung, CW 5, Para 555**

**The birth of the young sun, the god-man, stems from human partners, but they are really only vehicles for cosmic symbols. The spirit-mother therefore lends it her protection; she sends Sieglinde forth, with the child in her womb, on the night sea journey to the East. Carl Jung, CW 5, Para 555**

**The persecution motif is not connected here with the mother, but with Wotan, as in the Linus legend, where the father is the vengeful pursuer. Brünhilde stands in a peculiar relation to her father Wotan. Carl Jung, CW 5, Para 559**

**Brünhilde is a sort of "split-off" from Wotan, part of his personality, just as Pallas Athene was an emanation of Zeus. She is, as it were, Wotan's emissary or agent, and therefore corresponds to the angel of Yahweh, to the "eye of Ahura" or Vohu Manah, God's good thought in Persian legend, or to the Babylonian Nabu, the word of fate, or to Hermes, the messenger of the gods, whom the philosophers equated with Reason and Logos. Carl Jung, CW 5, Para 560**

**In Assyria the role of Logos falls to the fire god, Gibil. That Wagner should have put the designs of so martial a god as Wotan into the hands of a feminine agent is somewhat remarkable, despite the Greek precedent of Pallas Athene Carl Jung, CW 5, Para 560**

**Wagner's Brünhilde is one of the numerous anima-figures who are attributed to masculine deities, and who without exception represent a dissociation in the masculine psychea "split-off" with a tendency to lead an obsessive existence of its own. Carl Jung, CW 5, Para 563**

**This tendency to autonomy causes the anima to anticipate the thoughts and decisions of the masculine consciousness, with the result that the masculine consciousness is constantly confronted with unlooked-for situations which it has apparently done nothing to provoke. Carl Jung, CW 5, Para 563**

**Brünhilde's sin was her support of Siegmund, but behind that lies the incest which was projected into the brother-sister pair Siegmund and Sieglinde. The symbolical meaning, however, is that Wotan, the father, has entered into his own daughter in order to rejuvenate himself. Carl Jung, CW 5, Para 565**

**Wotan is justly indignant with Brünhilde, for she has taken over the role of Isis and through the birth of a son has deprived the old man of his power. Carl Jung, CW 5, Para 565**

**Wotan beats off the first herald of doom, Siegmund, and smashes his sword, but Siegmund rises again in the grandson, Siegfried. And the instrument of fate is always the woman, who knows and reveals his secret thoughts; hence the impotent rage of Wotan, who cannot bring himself to recognize his own contradictory nature. Carl Jung, CW 5, Para 565**

**At Siegfried's birth Sieglinde dies, as is proper. The foster-parent who brings him up is not a woman, but a chthonic god, Mime, a crippled dwarf who belongs to a race that has abjured love. Similarly, the god of the Egyptian underworld, the crippled shadow of Osiris (who underwent a sorry resurrection in Harpocrates), brings up the infant Horus to avenge the death of his father. Carl Jung, CW 5, Para 566**

**Meanwhile Brünhilde lies in enchanted slumber on the mountain where Wotan has put her to sleep with the magic thorn (Edda), surrounded by a curtain of fire that keeps off all who approach and at the same time symbolizes the fiery longing of the hero for the forbidden goal. Carl Jung, CW 5, Para 567**

**But Siegfried's conversation with the bird lures Fafner out of the cave. Siegfried's longing for the mother-imago has unwittingly exposed him to danger of looking back to his childhood and to the human mother, who immediately changes into the death-dealing dragon. He has conjured up the evil aspect of the unconscious, its devouring nature personified by the cave-dwelling terror of the woods. Carl Jung, CW 5, Para 569**

**Fafner is the guardian of the treasure; in his cave lies the hoard, the source of life and power. The mother apparently possesses the libido of the son (the treasure she guards so jealously), and this is in fact true so long as the son remains unconscious of himself. Carl Jung, CW 5, Para 569**

**In psychological ters this means that the "treasure hard to attain" lies hidden in the mother-imago, i.e., in the unconscious. This symbol points to one of life's secrets which is expressed in countless symbolical ways in mythology. When such symbols occur in individual dreams, they will be found on examination to be pointing to something like a centre of the total personality, of the psychic totality which consists of both conscious and unconscious.**

**Here I must refer the reader to my later works, where I deal at some length with the symbol of the Self. Carl Jung, CW 5, Para 569**

**The rewards of this battle with Fafner are glowingly described in the Siegfried legend. According to the Edda, Siegfried eats Fafner's heart, the seat of life Carl Jung, CW 5, Para 569**

**He [Siegfried] wins the magic cap through whose power Alberich had changed himself into a serpentan allusion to the motif of rejuvenation by casting the skin. Another lucky cap is the caul that is occasionally found over the heads of new-born children. Carl Jung, CW 5, Para 569**

**In addition, by drinking the dragon's blood Siegfried learns to understand the language of birds, and thus enjoys a peculiar relationship to nature, which he now dominates by knowledge. Carl Jung, CW 5, Para 569**

**Cecrops was half snake, half man. In primitive times he was probably the snake of the Athenian citadel itself. As a buried god he was, like Erechtheus, a chthonic snake-deity. Above his subterranean dwelling rose the Parthenon, the temple of the virgin goddess. Carl Jung, CW 5, Para 594**

**For psychology it makes a vast difference whether the Self is to be considered "of the same nature" as the Father, or merely "of a similar nature." The decision in favour of homoousia was of great psychological importance, for it asserted that Christ is of the same nature as God. Carl Jung, CW 5, Para 612**

**Christ, from the point of view of psychology and comparative religion, is a typical manifestation of the Self. For psychology the Self is an imago Dei and cannot be distinguished from it empirically. The two ideas are therefore of the same nature. Carl Jung, CW 5, Para 612**

**Although the religion and philosophy of India are largely dominated by the idea of homoousia, there is less danger in this direction because the Indian has an equally homoousian idea of God (Brahman), which is very definitely not the case with the Christian. The Christian has far too little introspection to be able to realize what modifications in his present conception of God the homoousia of the Self (Atman) would involve. Carl Jung, CW 5, Para 612**

**As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung, CW 5, Para 4.**

**We must begin by overcoming our virtuousness, with the justifiable fear of falling into vice on the other side. This danger certainly exists, for the greatest virtuousness is always compensated inwardly by a strong tendency to vice, and how many vicious characters treasure inside themselves sugary virtues and a moral megalomania. Carl Jung, CW 5, Para 221**

**The psychic health of the adult individual, who in childhood was a mere particle revolving in a rotary system, demands that he should himself become the centre of a new system. Carl Jung, CW 5, Para 644**

**That the highest summit of life can be expressed through the symbolism of death is a well-known fact, for any growing beyond oneself means death. Carl Jung, CW 5, Para 432**

**I do not take kindly to the argument that because certain working hypotheses may not possess eternal validity or may possibly be erroneous, they must be withheld from the public. Carl Jung, CW 5, Para 685**

**I do not regard the pursuit of science as a bickering about who is right, but as an endeavour to augment and deepen human knowledge. Carl Jung, CW 5, Para 685**

**The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Para 652**

**Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101**

**Symbols are not allegories and not signs; they are images of contents which for the most part transcend consciousness. Carl Jung, CW 5, Para 114**

**The dream, we would say, originates in an unknown part of the psyche and prepares the dreamer for the events of the following day. Carl Jung, CW 5, Para 5**

**One such successful interpretation has been, for instance, Mother Church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable. Carl Jung, CW 5, Para 351**

**The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.**

**One might expect, perhaps, that a man of genius would luxuriate in the greatness of his own thoughts and renounce the cheap approbation of the rabble he despises; yet he succumbs to the more powerful impulse of the herd instinct. His seeking and his finding, his heart's cry, are meant for the herd and must be heeded by them. Carl Jung, CW 5, Para 14**

**We quite forget that we can be as deplorably overcome by a virtue as by a vice. There is a sort of frenzied, orgiastic virtuousness which is just as infamous as a vice and leads to just as much injustice and violence. Carl Jung, CW 5, Para 222**

**The wounding and painful shafts do not come from outside, through gossip which only pricks us only on the surface, but from the ambush of our own unconscious. It is our own repressed desires that stick like arrows in our flesh. Carl Jung, CW 5, Para 438**

**Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed and re-echo the dim bygone in dreams and fantasies. Carl Jung, CW 5, Para 36**

**Therefore the sun is perfectly suited to represent the visible God of this world, i.e.,**

**the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5, Para 176.**

**Purusha is evidently a sort of Platonic world-soul who surrounds the earth from outside: "Being born he overtopped the world before, behind, and in all places" (Rig-Veda) Carl Jung, CW 5, Para 649**

**As the all-encompassing world-soul Purusha has a maternal character, for he represents the original "dawn state" of the psyche: he is the encompasser and the encompassed, mother and unborn child, an undifferentiated, unconscious state of primal being Carl Jung, CW 5, Para 650**

**As such a condition must be terminated, and as it is at the same time an object of regressive longing, it must be sacrificed in order that discriminated entities i.e., conscious contents may come into being. Carl Jung, CW 5, Para 650**

**The foregoing passage is very remarkable. If one attempted to put this mythologem on the Procrustean bed of logic sore violence would be done to it. How on earth ordinary "sages" come to be sacrificing the primal being side by side with the gods is an utterly fantastic conception, quite apart from the fact that in the beginning (i.e., before the sacrifice) nothing existed except the primal being! Carl Jung, CW 5, Para 651**

**But if this primal being [Purusha] means the great mystery of the original psychic state, then everything becomes clear: Carl Jung, CW 5, Para 651**

**It is evident that by this is meant not a physical, but a psychological cosmogony. The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness Carl Jung, CW 5, Para 652**

**The intellect is its progenitor and father, and what the intellect conceives the world-soul brings to birth in reality. "What lies enclosed in the intellect comes to birth in the world-soul as Logos, fills it with meaning and makes it drunken as if with nectar" (Plotinus, Enneads, III, 5, 9.) Carl Jung, CW 5, Para 198**

**Nectar, like soma, is the drink of fertility and immortality. The soul is fructified by the intellect; as the "oversoul" it is called the heavenly Aphrodite, as the "under-soul" the earthly Aphrodite. It knows "the pangs of birth." It is not without reason that the dove of Aphrodite is the symbol of the Holy Ghost Carl Jung, CW 5, Para 198**

**Certain early Christian sects gave a maternal significance to the Holy Ghost (world-soul or moon) Carl Jung, CW 5, Para 198**

**But, on the other hand, "love" is an extreme example of anthropomorphism and, together with hunger, the immemorial psychic driving-force of humanity Carl Jung, CW 5, Para 97**

**Love is, psychologically considered, a function of relationship on the one hand and a feeling-toned psychic condition on the other, which, as we have seen, practically coincides**

**with the God-image  Carl Jung, CW 5, Para 97**

**There can be no doubt that love has an instinctual determinant; it is an activity peculiar to mankind, and, if the language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God  Carl Jung, CW 5, Para 97**

**This is an obvious instance of the above-mentioned fact that the archetype is inextricably interwoven with the individual psyche, so that the greatest care is needed to differentiate the collective type, at least conceptually, from the personal psyche  Carl Jung, CW 5, Para 97**

**In practice, however, this differentiation is not without danger if human “love” is thought of as the prerequisite for the divine presence (I John 4:12)  Carl Jung, CW 5, Para 97**

**“Love,” in the experience of psychology, proves to be the power of fate par excellence, whether it manifests itself as base concupiscentia or as the most spiritual affection. It is one of the mightiest movers of humanity  Carl Jung, CW 5, Para 98**

**If it is conceived as “divine,” this designation falls to it with absolute right, since the mightiest force in the psyche has always been described as “God.”  Whether we believe in God or not, whether we marvel or curse, the word “God” is always on our lips  Carl Jung, CW 5, Para 98**

**Anything psychically powerful is invariably called “God.”  At the same time “God” is set over against man and expressly set apart from him  Carl Jung, CW 5, Para 98**

**This means, psychologically, that the libido, regarded as the force of desire and aspiration, as psychic energy in the widest sense, stands in part at the disposal of the ego, and in part confronts the ego autonomously, sometimes influencing it so powerfully that it is either put in a position of unwilling constraint, or else discovers in the libido itself a new and unexpected source of strength  Carl Jung, CW 5, Para 98**

**Just as Christ left behind his redeeming blood, a true pharmakon athanasias in the wine, so Agni is the soma, the holy drink of inspiration, the mead of immortality CW 5 Para 246**

**Soma and fire are identical in Vedic literature.  The ancient Hindus saw fire both as a symbol of Agni and as an emanation of the inner libido-fire, and for them the same psychic dynamism was at work in the intoxicating drink (“fire-water,” Soma-Agni as rain and fire). The Vedic definition of soma as “seminal fluid” confirms this view  Carl Jung, CW 5, Para 246**

**‘The “somatic” significance of Agni has its parallel in the Christian interpretation of the Eucharistic Blood as the body of Christ  Carl Jung, CW 5, Para 246**

**Soma is also the “nourishing drink.”  Its mythological characteristics coincide with those of fire, and so both are united in Agni.  The drink of immortality, Amrita, was stirred by the Hindu gods like the fire.  Carl Jung, CW 5, Para 247**

**The Sanskrit word for fire is agnis (Lat.  ignis), personified as Agni, the god of fire, a divine mediator whose symbolism has certain affinities with Christian ideas CW 5 Para 239**

**Agni, fire, was worshipped as a golden-winged bird Carl Jung, CW 5, Para 271**

**After the birth of Buddha, the four genies of the East, West, North, and South come to offer their services as palanquin-bearers. To complete the symbolism, there is in the Buddha myth, besides the fertilization by star and wind, fertilization by a theriomorphic symbol, the elephant, who, as Bodhisattva, begets the Buddha. In Christian picture-language the unicorn, as well as the dove, is a symbol of the spermatic Word or Spirit Carl Jung, CW 5, Ser: 1**

**As Otto Rank has shown with a wealth of examples, the hero is frequently exposed and then reared by foster-parents. In this way he gets two mothers Carl Jung, CW 5, Para 494**

**An excellent example of this is the relation of Heracles to Hera. In the Hiawatha epic, Wenonah dies after giving birth, and her place is taken by Nokomis. Buddha, too, was brought up by a foster-mother Carl Jung, CW 5, Para 494**

**The foster-mother is sometimes an animal, e.g., the she-wolf mother of Romulus and Remus, etc. Carl Jung, CW 5, Para 494**

**The light and fire attributes depict the intensity of the feeling-tone and are therefore expressions for the psychic energy which manifests itself as libido Carl Jung, CW 5, Para 128**

**If one worships God, sun, or fire, one is worshipping intensity and power, in other words the phenomenon of psychic energy as such, the libido. Every force and every phenomenon is a special form of energy Carl Jung, CW 5, Para 128**

**Form is both an image and a mode of manifestation. It expresses two things: the energy which takes shape in it, and the medium in which that energy appears. On the one hand one can say that energy creates its own image, and on the other hand that the character of the medium forces it into a definite form Carl Jung, CW 5, Para 128**

**One man will derive the idea of God from the sun, another will maintain that it is the but feelings it arouses which give the sun its godlike significance. The former, by attitude and temperament, believes more in the causal nexus of the environment, the latter more in the spontaneity of psychic experience Carl Jung, CW 5, Para 128**

**Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection Carl Jung, CW 5, Para 89**

**In most of the existing religions it seems that the formative factor which creates the attributes of divinity is the father-imago, while in older religions it was the mother-imago. These attributes are omnipotence, a sternly persecuting paternalism ruling through fear (Old Testament), and loving paternalism (New Testament) Carl Jung, CW 5, Para 89**

**In certain pagan conceptions of divinity the maternal element is strongly emphasized, and there is also a wide development of the animal or theriomorphic element. Carl Jung, CW 5, Para 89**

**The God-concept is not only an image, but an elemental force. The primitive power which Job's Hymn of Creation vindicates, absolute and inexorable, unjust and superhuman, is a genuine and authentic attribute of the natural power of instinct and fate which "leads us into life," which makes "all the world become guilty before God" (Romans 3:19), and against which all struggle is in vain. Carl Jung, CW 5, Para 89**

**The archetype of the wise old man first appears in the father, being a personification of meaning and spirit in its procreative sense Carl Jung, CW 5, Para 515**

**The hero's father is often a master carpenter or some kind of artisan. According to an Arabian legend, Terah, the father of Abraham, was a master craftsman who could cut a shaft from any bit of wood, which means in Arabic usage that he was a begetter of excellent sons. In addition, he was a maker of images Carl Jung, CW 5, Para 515**

**Tvashtri, the father of Agni, was the cosmic architect, a smith and carpenter, and the inventor of fire-boring Carl Jung, CW 5, Para 515**

**Joseph, the father of Jesus, was a carpenter, and so was Cinyras, the father of Adonis, who was supposed to have invented the hammer, the lever, roof-building and mining Carl Jung, CW 5, Para 515**

**The father of the many-faced Hermes, Hephaestus, was a cunning technician and sculptor 'Carl Jung, CW 5, Para 515**

**In fairytales, the hero's father is, more modestly, the traditional woodcutter Carl Jung, CW 5 Para 515**

**In the Rig-Veda the world is hewn from a tree by the cosmic architect, Tvashtri CW 5, Para 515**

**To say that Hiawatha's father-in-law was an arrowsmith means, therefore, that the mythological attribute otherwise characteristic of the hero's father has been transferred to the father-in-law. This corresponds to the psychological fact that the anima always stands in the relationship of a daughter to the wise old man. Nor is it uncommon to find the father-in-law so much emphasized that he replaces the real father Carl Jung, CW 5, Para 515**

**Finally, father-attributes may occasionally fall to the son himself, i.e., when it has become apparent that he is of one nature with the father. The hero symbolizes a man's unconscious Self, and this manifest itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter Carl Jung, CW 5, Para 516**

**This combination of motifs can be found in the legend of Mani. He performs his great deeds as a religious teacher, then goes into hiding for years in a cave, dies, and is skinned, stuffed, and hung up. Besides that, he is an artist and has a crippled foot. There is a similar combination of motifs in Wieland the Smith Carl Jung, CW 5. Para 516**

**The hero himself appears as a being of more than human stature. He is distinguished from the very beginning by his godlike characteristics Carl Jung, CW 5, Para 612**

**Since he is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW 5, Para 612**

**The hero is the protagonist of God's transformation in man; he corresponds to what I call the "mana personality." The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason the repugnance felt by certain ecclesiastical circles for the "inner Christ" is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian European Carl Jung, CW 5, Para 612**

**Heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth Carl Jung, CW 5, Para 299**

**It seems to us, rather, that he is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o' the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms Carl Jung, CW 5, Para 299**

**It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388**

**The hero is a hero just because he sees resistance to the forbidden goal in all life's difficulties and yet fights that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainable a yearning that paralyses and kills the ordinary man Carl Jung, CW 5, Para 510**

**The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal Carl Jung, CW 5, Para 536**

**Taken purely as a psychologem the hero represents the positive, favourable action of the unconscious, while the dragon is its negative and unfavourable action not birth, but a devouring, not a beneficial and constructive deed, but greedy retention and destruction. (cf. fig. 035) and (fig. 030) Carl Jung, CW 5, Para 580**

**He is the one who has the great longing for an understanding soul-mate Carl Jung, CW 5, Para 465**

**He is the seeker who survives the adventures which the conscious personality studiously avoids Carl Jung, CW 5, Para 465**

**He it is who, with a magnificent gesture, offers his breast to the slings and arrows of a hostile world, and displays the courage which is so sadly lacking to the conscious mind Carl Jung, CW 5, Para 465**

**He is the measure against which the man who comes in contact with such a woman is compared with, being relentlessly set up as the ideal who receives direct punishment from her should he ever be otherwise 'Carl Jung, CW 5, Para 465**

**The animus, a typical "son"-hero, true to his ancient prototype, is seeking the mother. This youthful hero is always the son-lover of the mother-goddess and is doomed to an early death (fig. 020) Carl Jung, CW 5, Para 466**

**The libido that will not flow into life at the right time regresses to the mythical world of the archetypes, where it activates images which, since the remotest times, have expressed the non-human life of the gods, whether of the upper world or the lower Carl Jung, CW 5, Para 466**

**He is therefore sure of his success and cuts out all possible rivals. He wins the soul of the dreamer, not in order to lead her back to normal life, but to her spiritual destiny Carl Jung, CW 5, Para 468**

**For he is a bridegroom of death, one of the son-lovers who die young because they have no life of their own but are only fast-fading flowers on the maternal tree. Their meaning and their vitality begin and end in the mother-goddess Carl Jung, CW 5, Para 468**

**The answer to this question is that the hero is not born like an ordinary mortal because his birth is a rebirth from the mother-wife. That is why the hero so often has two mothers Carl Jung, CW 5, Para 494**

**One would think it possible for a hero to be born in the normal manner, and then gradually to grow out of his humble and homely surroundings, perhaps with a great effort and in face of many dangers. (This motif is by no means uncommon in the hero-myths) Carl Jung, CW 5, Para 493**

**As a general rule, however, the story of his origins is miraculous. The singular circumstances of his procreation and birth are part and parcel of the hero-myth. What is the reason for these beliefs? Carl Jung, CW 5, Para 493**

**As Rank (The Myth of the Birth of the Hero), has shown with a wealth of examples, the hero is frequently exposed and then reared by foster-parents. In this way he gets two mothers Carl Jung, CW 5, Para 494**

**An excellent example of this is the relation of Heracles to Hera. In the Hiawatha epic, Wenonah dies after giving birth, and her place is taken by Nokomis. Buddha, too, was brought up by a foster-mother Carl Jung, CW 5, Para 494**

**The world is not a garden of God the Father, it is also a place of horror. Not only is heaven no father and earth no mother and men are not brothers, but they represent as many hostile destructive forces to which we are the more surely delivered over the more confidently and thoughtlessly we entrust ourselves to the so-called fatherly hand of God.**

**Carl Jung, CW 5, Para 224**

**Nothing remains for mankind but to work in harmony with this will. To work in harmony with the libido does not mean letting oneself drift with it, for the psychic forces have no uniform direction, but are often directly opposed to one another. Carl Jung, CW 5, Para 89**

**A mere letting go of oneself leads in the shortest space of time to the most hopeless confusion. It is often difficult, if not impossible, to feel the ground current and to know the true direction; at any rate collisions, conflicts, and mistakes are scarcely avoidable. Carl Jung, CW 5, Para 89**

**We thus arrive at the objectionable conclusion that, from the psychological point of view, the God-image is a real but subjective phenomenon. Carl Jung, CW 5, Para 129**

**This "game with oneself" is anything but ridiculous; on the contrary, it is extremely important. To carry a god around in yourself means a great deal; it is guarantee of happiness, or power, and even of omnipotence, in so far as these are attributes of divinity. Carl Jung, CW 5, Para 130**

**To carry a god within oneself is practically the same as being God oneself. In Christianity, despite the weeding out of the most grossly sensual ideas and symbols, we can still find traces of this psychology. Carl Jung, CW 5, Para 130**

**The idea of "becoming a god" is even more obvious in the pagan mystery cults, where the neophyte, after initiation, is himself lifted up to divine status: at the conclusion of the consecration rites in the syncretistic Isis mysteries he was crowned with a crown of palm leaves, set up on a pedestal, and worshipped as Helios. Carl Jung, CW 5, Para 130**

**When man becomes God, his importance and power are enormously increased. That seems to have been its main purpose: to strengthen the individual against his all-too-human weakness and insecurity in personal life. Carl Jung, CW 5, Para 134**

**But the strengthening of his power-consciousness is only the outward effect of his becoming God; far more important are the deeper lying processes in the realm of feeling. Carl Jung, CW 5, Para 134**

**For whoever introverts libido, i.e., withdraws it from the external object, suffers the necessary consequences of introversion: the libido, which is turned inwards, into the subject, reverts to the individual past and digs up from the treasure-house of memory those images glimpsed long ago, which bring back the time when the world was a full and rounded whole. Carl Jung, CW 5, Para 134**

**First and foremost are the memories of childhood, among them the imagos of father and mother. These are unique and imperishable, and in adult life not many difficulties are needed to reawaken those memories and make them active. Carl Jung, CW 5, Para 134**

**The regressive reactivation of the father and mother imagos plays an important role in religion. Carl Jung, CW 5, Para 134**

**The benefits of religion are equivalent, in their effects, to the parental care lavished**

**upon the child, and religious feelings are rooted in unconscious memories of certain tender emotions in early infancy memories of archetypal intuitions. Carl Jung, CW 5, Para 134**

**The sun is the only truly "rational" image of God, whether we adopt the standpoint of the primitive savage or of modern science Carl Jung, CW 5, Para 176**

**In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. Carl Jung, CW 5. Para 176**

**The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung, CW 5, Para 176**

**The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Carl Jung, CW 5, Para 176**

**Yet it is the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust and allows useful creatures to flourish as well as the harmful. Carl Jung, CW 5, Para 176**

**The chthonic god was in all probability a snake that was housed in a cave and was fed with (fig. 258.57b). In the Asclepieia of the later period the sacred snakes were hardly ever visible, so they may have existed only figuratively Carl Jung, CW 5, Para 577**

**Here the serpent lies on the treasury as protector of the hoard. Fear of the deadly maternal womb has become the guardian of the treasure of life. That the snake really is a death-symbol is evident from the fact that the souls of the dead, like the chthonic gods, appear as serpents, as dwellers in the kingdom of the deadly mother Carl Jung, CW 5, Para 578**

**Thus the crevice at Delphi with the Castalian spring was the habitation of the chthonic Python who was vanquished by the sun-hero Apollo. The Python, incited by Hera, had pursued Apollo's mother, Leto, when he was still in her womb; but she fled to the floating island of Delos on a "night sea journey" and was there safely delivered of her child, who later slew the Python Carl Jung, CW 5, Para 577**

**In Hierapolis (Edessa) a temple was built over the earth where the flood subsided, and in Jerusalem the foundation-stone of the temple was laid over the great abyss, in the same way that Christian churches are often built over caves, grottoes, wells, etc. Carl Jung, CW 5. Para 577**

**We find the same motif in the Grotto of Mithras and the various other cave-cults, including the Christian catacombs, which owe their importance not to legendary persecutions but to the cult of the dead Carl Jung, CW 5, Para 577**

**Even the burial of the dead in consecrated ground ("garden of the dead," cloisters, crypts, etc.) is a rendering back to the mother with the hope of resurrection which such burials presuppose Carl Jung, CW 5, Para 577**

**Hence the Attic custom of giving the dead man the (same as, honey-cakes), with which**

**to pacify the hound of hell, the three-headed monster guarding the door of the underworld Carl Jung, CW 5, Para 577**

**I have had occasion to observe, in the course of my daily professional work [that] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78**

**A substitute for the gifts seems to have been the obolus given to Charon, which is why Rohde calls him the second Cerberus, akin to the jackal-headed Anubis of the Egyptians. Carl Jung, CW 5, Para 577**

**The dog and the underworld serpent are identical. In the Greek tragedies the Erinyes are serpents as well as dogs; the monsters Typhon and Echidna are parents of the Hydra, of the dragon of the Hesperides, and of the Gorgon; they also spawned the dogs Cerberus, Orthros, and Scylla. Snakes and dogs are guardians of the treasure Carl Jung, CW 5, Para 577**

**It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, 253.**

**We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and as regards adaptation, is unproductive Carl Jung, CW 5, para. 20.**

**What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5, Para. 182.**

**The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Yet it is in the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust and allows useful creatures to flourish as well as the harmful. Carl Jung; CW 5, para 176.**

**Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.'**

**In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung, CW 5, para. 198.**

**Our civilization enormously underestimates the importance of sexuality, but just because of the repressions imposed upon it, sexuality breaks through into every conceivable field where it does not belong and uses such an indirect mode of expression that we may expect to meet it all of a sudden practically everywhere. Thus the very idea of an intimate understanding of the human psyche, which is actually a very pure and beautiful thing, becomes besmirched and perversely distorted by the intrusion of an indirect sexual meaning. A direct and spontaneous expression of sexuality is a natural occurrence and, as such, never ugly or repulsive. It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. This secondary significance, or rather the misuse which the repressed and suborned sexuality makes of the highest psychic functions, gives certain of our opponents an opportunity to sniff out the prurient eroticism of the confessional in psychoanalysis. Carl Jung, CW 5, Para 295**

**An individual is infantile because he has freed himself insufficiently, or not at all, from his childish environment and his adaptation to his parents, with the result that he has a false reaction to the world on the one hand he reacts as a child towards his parents, always demanding love and immediate emotional rewards, while on the other hand he is so identified with his parents through his close ties with them that he behaves like his father or his mother. He is incapable of living his own life and finding the character that belongs to him. Carl Jung, CW 5, Para 431**

**It is not possible to live too long amid infantile surroundings, or in the bosom of the family, without endangering one's psychic health. Life calls us forth to independence, and anyone who does not heed this call because of childish laziness or timidity is threatened with neurosis. And once this has broken out, it becomes an increasingly valid reason for running away from life and remaining forever in the morally poisonous atmosphere of infancy. Carl Jung, CW 5, Para 461**

**If we wish to stay on the heights we have reached, we must struggle all the time to consolidate our consciousness and its attitude. But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul. Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures. The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful. If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there—a repulsive and sinister sight. The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us tends to become an immovable pillar of the past. Carl Jung, CW 5, Para 553**

**For all these things have taken on shape, and all shapes are worn thin by the working of time; they age, sicken, crumble to dust—unless they change. But change they can, for the invisible spark that generated them is potent enough for infinite generation. No one should deny the danger of the descent, but it can be risked. No one need risk it, but it is certain that some will. And let those who go down the sunset way do so with open eyes, for it is a sacrifice which daunts even the gods. Yet every descent is followed by an ascent; the**

**vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change and bears witness in new images, in new tongues, like a new wine that is put into new bottles. Carl Jung, CW 5, Para 553**

**Nature has the primary claim on mankind, and only long after that comes the luxury of reason. The medieval ideal of a life lived for death should gradually be replaced by a more natural attitude to life, in which the natural claims of man are fully acknowledged, so that the desires of the animal sphere need no longer drag down the higher values of the spiritual sphere in order to be able to function at all. Carl Jung, CW 5, Para 295**

**What aroused a feeling of horror in the Greeks still remains true, but it is true for us only if we give up the vain illusion that we are different, i.e., morally better, than the ancients. We have merely succeeded in forgetting that an indissoluble link binds us to the men of antiquity. This truth opens the way to an understanding of the classical spirit such as has never existed before—the way of inner sympathy on the one hand and of intellectual comprehension on the other. By penetrating into the blocked subterranean passages of our own psyches we grasp the living meaning of classical civilization, and at the same time we establish a firm foothold outside our own culture from which alone it is possible to gain an objective understanding of its foundations. That at least is the hope we draw from the rediscovery of the immortality of the Oedipus problem. Carl Jung, CW 5, Para 1**

**People who strive to be excessively ethical, who always think, feel, and act altruistically and idealistically, avenge themselves for their intolerable ideals by a subtly planned maliciousness, of which they are naturally not conscious as such, but which leads to misunderstandings and unhappy situations. All these difficulties appear to them as "especially unfortunate circumstances," or the fault and the malice of other people, or as tragic complications. Consciously they imagine they are rid of the conflict, but it is still there, unseen, to be stumbled over at every step. Carl Jung, CW 5, Para 62**

**The essential thing is that we should be able to stand up to our judgment of ourselves. From outside this attitude looks like self-righteousness, but it is so only if we are incapable of criticizing ourselves. If we can exercise self-criticism, criticism from outside will affect us only on the outside and not pierce to the heart, for we feel that we have a sterner critic within us than any who could judge us from without. And anyway, there are as many opinions as there are heads to think them. We come to realize that our own judgment has as much value as the judgment of others. One cannot please everybody; therefore it is better to be at peace with oneself. Carl Jung, CW 5, Para 911**

**All through our lives we possess, side by side with our newly acquired directed and adapted thinking, a fantasy thinking which corresponds to the antique state of mind. Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed and re-echo the dim bygone in dreams and fantasies. Carl Jung, CW 5, Para 36**

**It would be a ridiculous and unwarranted assumption on our part if we imagined that we were more energetic or more intelligent than the men of the past. Our material knowledge has increased, but not our intelligence. This means that we are just as bigoted in regard to new ideas, and just as impervious to them, as people were in the darkest days of antiquity. We have become rich in knowledge, but poor in wisdom. Carl Jung, CW 5, Para 23**

**The world changes its face —tempora mutantur et nos mutamur in illis—for we can grasp the world only as a psychic image in ourselves, and it is not always easy to decide, when the image changes, whether the world or ourselves have changed, or both. The picture of the world can change at any time, just as our conception of ourselves changes. Every new discovery, every new thought, can put a new face on the world. We must be prepared for this, else we suddenly find ourselves in an antiquated world, itself a relic of lower levels of consciousness. We shall all be as good as dead one day, but in the interests of life we should postpone this moment as long as possible, and this we can only do by never allowing our picture of the world to become rigid. Carl Jung, CW 5, Para 700**

**If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round. Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 5, Para 737**

**In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 5, Para 30**

**The conscious mind must have reason, firstly to discover some order in the chaos of disorderly individual events occurring in the world, and secondly to create order, at least in human affairs. We are moved by the laudable and useful ambition to extirpate the chaos of the irrational both within and without to the best of our ability. Apparently the process has gone pretty far. As a mental patient once told me: "Doctor, last night I disinfected the whole heavens with bichloride of mercury, but I found no God." Something of the sort has happened to us as well. Carl Jung, CW 5, Para 104A**

**The myth of the hero is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o'the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms. Carl Jung, CW 5, Para 299**

**People often behave as if they did not rightly understand what constitutes the destructive character of the creative force. A woman who gives herself up to passion, particularly under present-day civilized conditions, experiences this all too soon. We must think a little beyond the framework of purely bourgeois moral conditions to understand the feeling of boundless uncertainty which befalls the man who gives himself over unconditionally to fate. Even to be fruitful is to destroy oneself, for with the creation of a new generation the previous generation has passed beyond its climax. Our offspring thus become our most dangerous enemies, with whom we cannot get even, for they will survive us and so inevitably will take the power out of our weakening hands. Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101**

**Fear of fate is a very understandable phenomenon, for it is incalculable, immeasurable,**

**full of unknown dangers. The perpetual hesitation of the neurotic to launch out into life is readily explained by his desire to stand aside so as not to get involved in the dangerous struggle for existence. But anyone who refuses to experience life must stifle his desire to live—in other words, he must commit partial suicide. Carl Jung, CW 5, Para 165**

**Flight from life does not exempt us from the laws of old age and death. The neurotic who tries to wriggle out of the necessity of living wins nothing and only burdens himself with a constant foretaste of aging and dying, which must appear especially cruel on account of the total emptiness and meaninglessness of his life. If it is not possible for the libido to strive forwards, to lead a life that willingly accepts all dangers and ultimate decay, then it strikes back along the other road and sinks into its own depths, working down to the old intimation of the immortality of all that lives, to the old longing for rebirth. Carl Jung, CW 5, Para 617**

**The sun, rising triumphant, tears himself from the enveloping womb of the sea, and leaving behind him the noonday zenith and all its glorious works, sinks down again into the maternal depths, into all-enfolding and all regenerating night. This image is undoubtedly a primordial one, and there was profound justification for its becoming a symbolical expression of human fate: in the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights. Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers. His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away. Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest. If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time. If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter. The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth. Carl Jung, CW 5, Para 553**

**When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. This point of cleavage is called the mother, because from her the current of life reached us. Whenever some great work is to be accomplished, before which a man recoils, doubtful of his strength, his libido streams back to the fountainhead—and that is the dangerous moment when the issue hangs between annihilation and new life. For if the libido gets stuck in the wonderland of this inner world, then for the upper world man is nothing but a shadow, he is already moribund or at least seriously ill. But if the libido manages to tear itself loose and force its way up again, something like a miracle happens: the journey to the underworld was a plunge into the fountain of youth, and the libido, apparently dead, wakes to renewed fruitfulness. Carl Jung, CW 5, Para 449**

**To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse**

**psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106**

**At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place. It was accepted as a means of escape from the brutality and unconsciousness of the ancient world. As soon as we discard it, the old brutality returns in force, as has been made overwhelmingly clear by contemporary events. We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up. The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world. Carl Jung, CW 5, Para 341**

**The conflict between horse and snake or bull and snake represents a conflict within the libido itself, a striving forward and backwards at one and the same time. It is as if the libido were not only a ceaseless forward movement, an unending will for life, evolution, creation, such as Schopenhauer envisaged in his cosmic Will, where death is a mishap or fatality coming from outside; like the sun, the libido also wills its own descent, its own involution. During the first half of life it strives for growth; during the second half, softly at first and then ever more perceptibly, it points towards an altered goal. And just as in youth the urge for limitless expansion often lies hidden under veiling layers of resistance to life, so that "other urge" often hides behind an obstinate and purposeless cleaving to life in its old form. This apparent contradiction in the nature of the libido is illustrated by a statue of Priapus in the archaeological museum at Verona: Priapus, with a sidelong smile, points with his finger to a snake biting his phallus. Carl Jung, CW 5, Para 680**

**"The demands of the unconscious act at first like a paralysing poison on a man's energy and resourcefulness, so that it may well be compared to the bite of a poisonous snake. Apparently it is a hostile demon who robs him of energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind. The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments, failures, reduced efficiency due to age, depressing family problems, and so on and so forth. According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again. It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent. She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her. Delilah acts in the same way with Samson: by cutting off his hair, the sun's rays, she robs him of his strength. This demon-woman of mythology is in truth the "sister-wife-mother," the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality. I have dealt with certain aspects of this change in my essay on "The Stages of Life." It consists in a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him. The same thing happens with the Eros of the woman. The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which**

**are meant to justify his rigid attitude. A perfect example of this type of psychology is Schreber's account of his own psychosis, Memoirs of My Nervous Illness. Carl Jung, CW 5, Para 458**

**But what we have here is a masculine figure which, in view of the role it plays in the Miller fantasies, must be regarded as a personification of the masculine component of the woman's personality. (Cf. pi. xvii.) In my later writings I have called this personification the "animus." Carl Jung, CW 5, Para 267**

**The mother's influence is mainly on the Eros of her son; therefore it was only logical that Oedipus should end up by marrying his mother. But the father exerts his influence on the mind or spirit of his daughter—on her "Logos." This he does by increasing her intellectuality, often to a pathological degree which in my later writings I have described as "animus possession. Carl Jung, CW 5, Para 272**

**The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. Carl Jung, CW 5, Para 458**

**Chiwantopel is a typical animus-figure, that is to say, a personification of the masculine side of the woman's psyche. Carl Jung, CW 5, Para 462**

**It is all up with the man whom the whims of fortune bring into contact with this infantile woman: he will at once be made identical with her animus-hero and relentlessly set up as the ideal figure, threatened with the direst punishments should he ever make a face that shows the least departure from the ideal! Carl Jung, CW 5, Para 465**

**The animus, a typical "son"-hero, is not after her at all; true to his ancient prototype, he is seeking the mother. This youthful hero is always the son-lover of the mother-goddess and is doomed to an early death. Carl Jung, CW 5, Para 466**

**The hero as an animus-figure acts vicariously for the conscious individual; that is to say, he does what the subject ought, could, or would like to do, but does not do. Carl Jung, CW 5, Para 469**

**Hiawatha to his task is represented by Nokomis, the mother, who is a feminine principle in the breast of the hero. The latter is Hiawatha's anima, and the former would correspond to the animus of the Terrible Mother. Carl Jung, CW 5, Para 543**

**These are archetypes like the anima, animus, wise old man, witch, shadow, earth-mother, etc., and the organizing dominants, the self, the circle, and the quaternity, i.e., the four functions or aspects of the self (cf. pis. lvi, lx) or of consciousness. Carl Jung, CW 5, Para 611**

**The morally significant act is delegated to the hero, while Miss Miller only looks on admiringly and applaudingly, without, it seems, realizing that her animus-figure is constrained to do what she herself so signally fails to do. Carl Jung, CW 5, Para 675**

**When Chiwantopel calls the snake his "little sister," this is not without significance for Miss Miller, because the hero is in fact her brother-beloved, her "ghostly lover," the animus. She herself is his life-snake which brings death to him. Carl Jung, CW 5, Para 679**

**Any very intensive train of thought works itself out more or less in verbal form if, that is to say, one wants to express it, or teach it, or convince someone of it. It is evidently directed outwards, to the outside world Carl Jung, CW 5, Para 11**

**To that extent, directed or logical thinking is reality-thinking, a thinking that is adapted to reality, by means of which we imitate the successiveness of objectively real things, so that the images inside our mind follow one another in the same strictly causal sequence as the events taking place outside it Carl Jung, CW 5, Para 11**

**We also call this "thinking with directed attention." It has in addition the particularity of causing fatigue, and is for that reason brought into play for short periods only Carl Jung, CW 5, Para 11**

**The whole laborious achievement of our lives is adaptation to reality, part of which consists in directed thinking. In biological terms it is simply a process of psychic assimilation that leaves behind a corresponding state of exhaustion, like any other vital achievement Carl Jung, CW 5, Para 11**

**The material with which we think is language and verbal concepts something which from time immemorial has been directed outwards and used as a bridge, and which has but a single purpose, namely that of communication. So long as we think directedly, we think for others and speak to others Carl Jung, CW 5, Para 12**

**Directed thinking or, as we might also call it, thinking in words, is manifestly an instrument of culture, and we shall not be wrong in saying that the tremendous work of education which past centuries have devoted to directed thinking, thereby forcing it to develop from the subjective, individual sphere to the objective, social sphere, has produced a readjustment of the human mind to which we owe our modern empiricism and technics Carl Jung, CW 5, Para 17**

**These are absolutely new developments in the history of the world and were unknown to earlier ages. Inquiring minds have often wrestled with the question of why the first-rate knowledge which the ancients undoubtedly had of mathematics, mechanics, and physics, coupled with their matchless craftsmanship, was never applied to developing the rudimentary techniques already known to them (e.g., the principles of simple machines) into real technology in the modern sense of the word, and why they never got beyond the stage of inventing amusing curiosities Carl Jung, CW 5, Para 17**

**There is only one answer to this: the ancients, with a few illustrious exceptions, entirely lacked the capacity to concentrate their interest on the transformations of inanimate matter and to reproduce the natural artificially, by which means alone they could have gained control of the forces of nature. What they lacked was training in directed thinking Carl Jung, CW 5, Para 17**

**The secret of cultural development is the mobility and disposability of psychic energy. Directed thinking, as we know it today, is a more or less modern acquisition which earlier ages lacked Carl Jung, CW 5, Para 17**

**Directed thinking operates with speech elements for the purpose of communication and is difficult and exhausting. It produces innovations and adaptation, copies reality, and**

**tries to act upon it. Carl Jung, CW 5, Para 20**

**History shows that directed thinking was not always as developed as it is today. The clearest expression of modern directed thinking is science and the techniques fostered by it. Both owe their existence simply and solely to energetic training in directed thinking. Carl Jung, CW 5, Para 21**

**Our thinking then lacks all leading ideas and the sense of direction emanating from them. We no longer compel our thoughts along a definite track, but let them float, sink or rise according to their specific gravity. In Kuelpe's view, thinking is a sort of "inner act of will," and its absence necessarily leads to an "automatic play of ideas" (Outlines, p. 448). William James regards non-directed thinking, or "merely associative" thinking as the ordinary kind (Principles, II, p. 325) Carl Jung, CW 5, Para 18**

**We can supplement James's definitions by saying that this sort of thinking does not tire us, that it leads away from reality into fantasies of the past or future. At this point thinking in verbal forms ceases, image piles on image, feeling on feeling, and there is an ever-increasing tendency to shuffle things about and arrange then not as they are in reality but as one would like them to be. Naturally enough, the stuff of this thinking which shies away from reality can only be the past with its thousand-and-one memory images. Common speech calls this kind of thinking "dreaming" Carl Jung, CW 5, Para 19**

**Dreaming or fantasy thinking is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. It turns away from reality, sets free subjective tendencies, and as regards adaptation, is unproductive Carl Jung, CW 5, Para 20**

**At the time when the forerunners of our present-day culture, such as the poet Petrarch, were just beginning to approach nature in a spirit of understanding, an equivalent of our science already existed in scholasticism Carl Jung, CW 5, Para 21**

**Scholasticism took its subjects from fantasies of the past, but it gave the mind a dialectical training in directed thinking. The one goal of success that shone before the thinker was rhetorical victory in disputation, and not the visible transformation of reality Carl Jung, CW 5, Para 21**

**The subjects he thought about were often unbelievably fantastic; for instance, it was debated how many angels could stand on the point of a needle, whether Christ could have performed his work of redemption had he come into the world in the shape of a pea etc., etc. The fact that these problems could be posed at all and the stock metaphysical problem of how to know the unknowable comes into this category proves how peculiar the medieval mind must have been, that it could contrive questions which for us are the height of absurdity Carl Jung, CW 5, Para 21**

**Nietzsche glimpsed something of the background of this phenomenon when he spoke of the "glorious tension of mind" which the Middle Ages produced Carl Jung, CW 5, Para 21**

**Scholasticism consisted essentially in a dialectical gymnastics which gave the symbol of speech, the word, an absolute meaning, so that words came in the end to have a substantiality with which the ancients could invest their Logos only by attributing to it a mystical**

**value Carl Jung, CW 5, Para 22**

**The great achievement of scholasticism was that it laid the foundations of a solidly built intellectual function, the sine qua non of modern science and technology Carl Jung, CW 5, Para 22**

**All the creative power that modern man pours into science and technics the man of antiquity devoted to his myths. This creative urge explains the bewildering confusion, the kaleidoscopic changes and syncretistic regroupings, the continual rejuvenation, of myths in Greek culture Carl Jung, CW 5, Para 24**

**We move in a world of fantasies which, untroubled by the outward course of things, well up from an inner source to produce an ever-changing succession of plastic or phantasmal forms Carl Jung, CW 5, Para 24**

**This activity of the early classical mind was in the highest degree artistic: the goal of its interest does not seem to have been how to understand the real world as objectively and accurately as possible, but how to adapt it aesthetically to subjective fantasies and expectations Carl Jung, CW 5, Para 24**

**The naïve man of antiquity saw the sun as the great Father of heaven and earth, and the moon as the fruitful Mother. Everything had its demon, was animated like a human being, or like his brothers the animals. Everything was conceived anthropomorphically or theriomorphically, in the likeness of man or beast. Even the sun's disc was given wings or little feet to illustrate its motion. Carl Jung, CW 5, Para 24**

**Thus there arose a picture of the universe, which was completely removed from reality, but which corresponded exactly to man's subjective fantasies. It needs no very elaborate proof to show that children think in much the same way. They too animate their dolls and toys, and with imaginative children it is easy to see that they inhabit a world of marvels Carl Jung, CW 5, Para 24**

**This idea is not at all strange; we know it quite well from comparative anatomy and from evolution, which show that the structure and function of the human body are the result of a series of embryonic mutations corresponding to similar mutations in our racial history Carl Jung, CW 5, Para 26**

**The supposition that there may also be in psychology a correspondence between ontogenesis and phylogenesis therefore seems justified. If this is so, it would mean that infantile thinking and dream-thinking are simply a recapitulation of earlier evolutionary stages. Carl Jung, CW 5, Para 26**

**Faced by the vast uncertainty of the future, the adolescent puts the blame for it on the past, saying to himself: "If only I were not the child of my very ordinary parents, but the child of a rich and elegant count and had merely been brought up by foster-parents, then one day a golden coach would come and the count would take his long-lost child back with him to his wonderful castle," and so on, just as in a Grimms' fairy-story Carl Jung, CW 5, Para 34**

**There was a time, however, in the ancient world, when the fantasy was a legitimate truth that enjoyed universal recognition. Hence the fantasy of our adolescent is simply a**

**re-echo of an ancient folk-belief which was once very widespread Carl Jung, CW 5, Para 34**

**The fantasy of ambition therefore chooses, among other things, a classical form which at one time had real validity Carl Jung, CW 5, Para 34**

**The Judas legend is itself a typical motif, namely that of the mischievous betrayal of the hero. One is reminded of Siegfried and Hagen, Baldur and Loki: Siegfried and Baldur were both murdered by a perfidious traitor from among their closest associates Carl Jung, CW 5, Para 42**

**This myth is moving and tragic, because the noble hero is not felled in a fair fight but through treachery Carl Jung, CW 5, Para 42**

**At the same time it is an event that was repeated many times in history, for instance in the case of Caesar and Brutus. Through the myth is extremely old it is still a subject for repetition, as it expresses the simple fact that envy does not let mankind sleep in peace Carl Jung, CW 5, Para 42**

**This rule can be applied to the mythological tradition in general: it does not perpetuate accounts of ordinary everyday events in the past, but only of those which express the universal and ever-renewed thoughts of mankind Carl Jung, CW 5, Para 42**

**Thus the lives and deeds of the culture-heroes and founders of religions are the purest condensations of typical mythological motifs, behind which the individual figures entirely disappear Carl Jung, CW 5, Para 42**

**Why should the pious Abbé Oegger worry about the old Judas legend? We are told that he went out into the world to preach the gospel of God's unending mercy. Not long afterwards he left the Catholic Church and became a Swedenborgian Carl Jung, CW 5, Para 43**

**Now we understand his fantasy: he was the Judas who betrayed his Lord. Therefore he had first of all to assure himself of God's mercy in order to play the role of Judas undisturbed Carl Jung, CW 5, Para 43**

**Oegger's case throws light on the mechanism of fantasies in general. The conscious fantasy may be woven of mythological or any other material; it should not be taken literally, but must be interpreted according to its meaning Carl Jung, CW 5, Para 44**

**If it is taken too literally it remains unintelligible, and makes one despair of the meaning and purpose of the psychic function Carl Jung, CW 5, Para 44**

**But the case of the Abbé Oegger shows that his doubts and his hopes are only apparently concerned with the historical person of Judas, but in reality revolve round his own personality, which was seeking a way to freedom through the solution of the Judas problem Carl Jung, CW 5, Para 44**

**Conscious fantasies therefore illustrate, through the use of mythological material, certain tendencies in the personality which are either not yet recognized or are recognized no**

**longer Carl Jung, CW 5, Para 45**

**It will be readily understood that a tendency which we fail to recognize and which we treat as non-existent can hardly contain anything that would fit in with our conscious character. Hence it is mostly a question of things which we regard as immoral or impossible, and whose conscious realization meets with the strongest resistances Carl Jung, CW 5, Para 45**

**What would Oegger have said had one told him in confidence that he was preparing himself for the role of Judas Carl Jung, CW 5, Para 45**

**Because he found the damnation of Judas incompatible with God's goodness, he proceeded to think about this conflict. That is the conscious causal sequence Carl Jung, CW 5, Para 45**

**Hand in hand with this goes the unconscious sequence: because he wanted to be Judas, or had to be Judas, he first made sure of God's goodness Carl Jung, CW 5, Para 45**

**For him Judas was the symbol of his own unconscious tendency, and he made use of this symbol in order to reflect on his own situation its direct realization would have been too painful for him Carl Jung, CW 5, Para 45**

**There must, then, be typical myths which serve to work out our racial and national complexes. Jacob Burckhardt seems to have glimpsed this truth when he said that every Greek of the classical period carries in himself a little bit of Oedipus, and every German a little bit of Faust. Carl Jung, CW 5, Para 45**

**One might describe the theater, somewhat unaesthetically, as an institution for working out private complexes in public Carl Jung, CW 5, Para 48**

**The enjoyment of comedy, or of the blissful dénouement of the plot, is the direct reslt of identifying one's own complexes with those personified by the actors, while enjoyment of tragedy lies in the thrilling yet satisfying feeling that what is happening to somebody else may very well happen to you Carl Jung, CW 5, Para 48**

**The fantasies reveal the symbolic transition from sun to man in the third and last of her creations which she calls "Chiwantopel, A hypnagogic drama" Carl Jung, CW 5, Para 251**

**It is hardly to be supposed that Miss Miller, who evidently had not the faintest clue as to the real meaning of her visions would be able to meet the next phase of the process, namely the assimilation of the hero to her conscious personality, with the right attitude Carl Jung, CW 5, Para 683**

**Miss Miller's fantasies show Chiwantopel as the hero, or brother-beloved of the author, Miss Miller, i.e., as her animus. Carl Jung, CW 5, Para 679**

**In order to do so she would have had to recognize what fate demanded of her, and what was the meaning of the bizarre images that had broken in upon her consciousness Carl Jung, CW 5, Para 683**

**That there was already some degree of dissociation is obvious, since the unconscious went ahead independently and kept on churning out images which she had not consciously produced herself and which she felt as strange and portentous Carl Jung, CW 5, Para 683**

**Their melancholy outcome is due largely to the fact that they break off at the critical moment when the threat of invasion by the unconscious is plainly apparent Carl Jung, CW 5, Para 683**

**To the objective observer it is perfectly clear that the fantasies were products of a psychic energy not under the control of the conscious mind. They were longings, impulses, and symbolic happenings which it was quite unable to cope with either positively or negatively Carl Jung, CW 5, Para 683**

**The instinctual impulse that was trying to rouse the dreamer from the sleep of childhood was opposed by a personal pride that was distinctly out of place, and also, one must suppose, by a correspondingly narrow moral horizon, so that there was nothing to help her understand the spiritual content of the symbols Carl Jung, CW 5, Para 683**

**Our civilization has long since forgotten how to think symbolically, and even the theologian has no further use for the hermeneutics of the Church Fathers. The cure of souls in Protestantism is in an even more parlous condition. Whoever would go to the trouble, nowadays, of patching together the basic ideas of Christianity from a "welter of pathological fantasies"? Carl Jung, CW 5, Para 683**

**For patients in this situation it is a positive life-saver when the doctor takes such products seriously and gives the patient access to the meanings they suggest. In this way he makes it possible for the patient to assimilate at least part of the unconscious and to repair the menacing dissociation by just that amount Carl Jung, CW 5, Para 683**

**At the same time the assimilation guards against the dangerous isolation which everyone feels when confronted by an incomprehensible and irrational aspect of his personality. Isolation leads to panic, and that is only too often the beginning of a psychosis Carl Jung, CW 5, Para 683**

**The wider the gap between conscious and unconscious, the nearer creeps the fatal splitting of the personality, which in neurotically disposed individuals leads to neurosis, and, in those with a psychotic constitution, to schizophrenia and fragmentation of personality Carl Jung, CW 5, Para 683**

**The aim of psychotherapy is therefore to narrow down and eventually abolish the dissociation by integrating the tendencies of the unconscious into the conscious mind Carl Jung, CW 5, Para 683**

**We know from analytical experience that the initial dreams of patients at the beginning of an analysis are of especial interest, not least because they often bring out a critical evaluation of the personality of the doctor or psychoanalyst which previously he would have asked for in vain Carl Jung, CW 5, Para 62**

**They enrich the patient's conscious impression of the doctor, often on very important points, and they frequently contain erotic comments which the unconscious had to make**

**in order to counterbalance the patient's underestimation and uncertain appraisal of the impression Carl Jung, CW 5, Para 62**

**Expressed in the drastic and hyperbolic manner peculiar to dreams, the impression often appears in almost unintelligible form owing to the incongruity of the symbolism Carl Jung, CW 5, Para 62**

**A further peculiarity, which seems due to the historical stratification of the unconscious, is that when an impression is denied conscious recognition it reverts to an earlier form of relationship Carl Jung, CW 5, Para 62**

**That explains why young girls, at the time of their first love, have great difficulty in expressing themselves owing to disturbances brought about by regressive reactivation of the father-imago Carl Jung, CW 5, Para 62**

**I purposely give preference to the term "imago" rather than to "complex," in order to make clear, by this choice of a technical term, that the psychological factor which I sum up under "imago" has a living independence in the psychic hierarchy, i.e., possesses that autonomy which wide experience has shown to be the essential feature of feeling-toned complexes. This is brought out by the term "imago" Carl Jung, CW 5, Para 62**

**My critics have seen in this view a return to medieval psychology and have therefore repudiated it. This "return" was made consciously and deliberately on my part, because the psychology of ancient and modern superstition furnishes abundant evidence for my point of view Carl Jung, CW 5, Para 62**

**Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection Carl Jung, CW 5, Para 89**

**In most of the existing religions it seems that the formative factor which creates the attributes of divinity is the father-imago, while in older religions it was the mother-imago. These attributes are omnipotence, a sternly persecuting paternalism ruling through fear (Old Testament), and loving paternalism (New Testament) Carl Jung, CW 5, Para 89**

**I am of the opinion that, in general, psychic energy or libido creates the God-image by making use of archetypal patterns, and that man in consequence worships the psychic force active within him as something divine (fig. 258.05a) Carl Jung, CW 5, Para 129**

**We thus arrive at the objectionable conclusion that, from the psychological point of view, the God-image is a real but subjective phenomenon Carl Jung, CW 5, Para 129**

**As Seneca says: "God is near you, he is with you, he is within you," or, as in the First Epistle of John, "He who does not love does not know God; for God is love," and "If we love one another, God abides in us" Carl Jung, CW 5, Para 129**

**To anyone who understands libido merely as the psychic energy over which he has conscious control, the religious relationship, as we have defined it, is bound to appear as a ridiculous game of hide-and-seek with oneself. But it is rather a question of the energy which belongs to the archetype, to the unconscious, and which is therefore not his to dispose of**

**Carl Jung, CW 5, Para 130**

**This idea of becoming a god is age-old. The old belief relegates it to the time after death, but the mystery cults bring it about in this world. Carl Jung, CW 5, Para 133**

**The naïve intellect cannot help taking its autonomy into account and putting the dialectical relationship to practical use. It does this by calling upon the divine presence in all difficult or dangerous situations, for the purpose of unloading all its unbearable difficulties upon the Almighty and expecting help from that quarter Carl Jung, CW 5, Para 95**

**In the psychological sense this means that complexes weighing on the soul are consciously transferred to the God-image. This, it should be noted, is the direct opposite of an act of repression, where the complexes are handed over to an unconscious authority, inasmuch as one prefers to forget them Carl Jung, CW 5, Para 95**

**But in any religious discipline it is of the highest importance that one should remain conscious of one's difficulties in other words, of one's sins. An excellent means to this end is the mutual confession of sin (James 5: 16), which effectively prevents one from becoming unconscious Carl Jung, CW 5, Para 95**

**These measures aim at keeping the conflicts conscious, and that is also a sine qua non of the psychotherapeutic procedure. Just as medical treatment appoints the person of the doctor to take over the conflicts of his patients, so Christian practice appoints the Saviour, "in whom we have redemption through his blood, the forgiveness of sins" (Ephesians I:7 and Colossians I:14) Carl Jung, CW 5, Para 95**

**He is the deliverer and redeemer of our guilt, a God who stands above sin, who "committed no sin, no guile was found on his lips" (I Peter 2:22), who "himself bore our sins in his body on the tree" (I Peter 2: 24) Carl Jung, CW 5, Para 95**

**The conscious projection at which Christian education aims therefore brings a double psychic benefit: firstly, one keeps oneself conscious of the conflict ("sin") of two mutually opposing tendencies, thus preventing a known suffering from turning into an unknown one, which is far more tormenting, by being repressed and forgotten; and secondly, one lightens one's burden by surrendering it to God, to whom all solutions are known Carl Jung, CW 5, Para 95**

**Religious experience in antiquity was frequently conceived as bodily union with the deity, and certain cults were saturated with sexuality of every kind. Sexuality was all too close to the relations of people with one another Carl Jung, CW 5, Para 102**

**The Stoics called this condition Heimarmene, compulsion by the stars, to which every "unredeemed" soul is subject Carl Jung, CW 5, Para 644**

**The moral degeneracy of the first centuries of the Christian era produced a moral reaction which then, in the second and third centuries, after germinating in the darkness of the lowest strata of society, expressed itself at its purest in the two mutually antagonistic religions, Christianity and Mithraism Carl Jung, CW 5, Para 102**

**These religions strove after precisely that higher form of social intercourse symbolized**

**by a projected ("incarnate") idea (the Logos), whereby all the strongest impulses of man which formerly had flung him from one passion to another and seemed to the ancients like the compulsion of evil stars, Heimarmene, or like what we psychologists would call the compulsion of libido could be made available for the maintenance of society Carl Jung, CW 5, Para 102**

**There is no doubt this is one of the main causes of the singular melancholy that reigned all through the time of the Caesars Carl Jung, CW 5, Para 104**

**It was not in the long run possible for those who wallowed in pleasure not to be infected, through the mysterious working of the unconscious, by the deep sadness and still deeper wretchedness of their brothers Carl Jung, CW 5, Para 104**

**The old idea of a mediator in whose name new ways of love would be opened, became a fact, and with that human society took an immense stride forward. This was not the result of any speculative, sophisticated philosophy, but of an elementary need in the great masses of humanity vegetating in spiritual darkness Carl Jung, CW 5, Para 104**

**They were evidently driven to it by the profoundest inner necessities, for humanity does not thrive in a state of licentiousness. The meaning of these cults Christianity and Mithraism is clear: moral subjugation of the animal instincts Carl Jung, CW 5, Para 104**

**The spread of both these religions betrays something of that feeling of redemption which animated their first adherents, and which we can scarcely appreciate today. We can hardly realize the whirlwinds of brutality and unchained libido that roared through the streets of Imperial Rome Carl Jung, CW 5, Para 104**

**The world and its beauty had to be shunned, not only because of their vanity and transitoriness, but because love of created nature soon makes man its slave. As St. Augustine says (X, 6): "they love these things too much and become subject to them, and subjects cannot judge" Carl Jung, CW 5, Para 112**

**One would certainly think it possible to love something, to have a positive attitude towards it, without supinely succumbing to it and losing one's power of rational judgment Carl Jung, CW 5, Para 112**

**But St. Augustine knew his contemporaries, and knew furthermore how much godliness and godlike power dwelt in the beauty of the world Carl Jung, CW 5, Para 112**

**Thus Lucretius extols "alma Venus" as the ruling principle of nature. To such a daimonion man falls an abject victim unless he can categorically reject its seductive influence at the outset. It is not merely a question of sensuality and of aesthetic corruption, butane this is the point of paganism and nature worship (fig. 001) Carl Jung, CW 5, Para 113**

**Because gods dwell in created things, man falls to worshipping them, and for that reason he must turn away from them utterly lest he be overwhelmed. In this respect the fate of Alypius is extremely instructive Carl Jung, CW 5, Para 113**

**If the flight from the world is successful, man can then build up an inner, spiritual world which stands firm against the onslaught of sense-impressions Carl Jung, CW 5, Para 113**

**The struggle with the world of the senses brought to birth a type of thinking independent of external factors. Man won for himself that sovereignty of the idea, which was able to withstand the aesthetic impact, so that thought was no longer fettered by the emotional effect of sense-impressions, but could assert itself and even rise, later, to reflection and observation Carl Jung, CW 5, Para 113**

**In the flight from the world during the first few centuries after Christ (cities of the anchorites in the desert), the Desert Fathers mortified themselves through spirituality in order to escape the extreme brutality of the decadent Roman civilization Carl Jung, CW 5, Para 119**

**Asceticism occurs whenever the animal instincts are so strong that they need to be violently exterminated. Carl Jung, CW 5, Para 119**

**I believe that miscegenation makes rather for a coarsened joie de vivre. To all appearances the ascetics were ethical people who, disgusted with the melancholy of the age which was merely an expression of the disruption of the individual, put an end to their lives in order to mortify an attitude that was itself obsolete Carl Jung, CW 5, Para 119**

**His [Faust] equally importunate longing for the beauties of this world plunged him into renewed ruin, doubt and wretchedness, which culminated in the tragedy of Gretchen's death Carl Jung, CW 5, Para 119**

**Faust's mistake was that he made the worst of both worlds by blindly following the urge of his libido, like a man overcome by strong and violent passions. Faust's conflict is a reflection of the collective conflict at the beginning of the Christian era, but in him, curiously enough, it takes the opposite course Carl Jung, CW 5, Para 119**

**Faust takes the opposite road; for him the ascetic ideal is sheer death. He struggles for liberation and wins life by binding himself over to evil, thereby bringing about the death of what he loves most: Gretchen Carl Jung, CW 5, Para 120**

**He tears himself away from his grief, and sacrifices his life in unceasing work, thus saving many lives. His double mission as saviour and destroyer had been hinted at from the beginning Carl Jung, CW 5, Para 120**

**Faust's desire, like that of every hero, is a yearning for the mystery of rebirth, for immortality; therefore his way leads out to sea and down into the maw of death, that frighteningly narrow "passage" which signals the new day Carl Jung, CW 5, Para 417**

**Nature is beautiful because I love it, and good is everything that my feeling regards as good. Values are chiefly created by the quality of one's subjective reactions Carl Jung, CW 5, Para 126**

**In the erotic sphere, it is abundantly evident how little the object counts, and how much the subjective reaction counts Carl Jung, CW 5, Para 126**

**The well-known fact that in worshipping the sun's strength we pay homage to the great**

**generative force of Nature is the plainest possible evidence if evidence were still needed that in God we honour the energy of the archetype Carl Jung, CW 5, Para 135**

**Religious regression makes use of the parental imago, but only as a symbol that is to say, it clothes the archetype in the image of the parents, just as it bodies forth the archetype's energy by making use of sensuous ideas like fire, light, heat, fecundity, generative power, and so on Carl Jung, CW 5, Para 138**

**The phallus is the source of life and libido the creator and worker of miracles, and as such it was worshipped everywhere Carl Jung, CW 5, Para 146**

**Ikhnaton (Amenophis IV) achieved, by his reforms, a psychologically valuable work of interpretation. He united all the bull, ram, crocodile, and pile-dwelling gods into the sun-disc, and made it clear that their various attributes were compatible with those of the sun Carl Jung, CW 5, Para 148**

**But the striving for unity is opposed by a possibly even stronger tendency to create multiplicity, so that even in strictly monotheistic religions like Christianity the polytheistic tendency cannot be suppressed Carl Jung, CW 5, Para 149**

**The deity is divided into three parts, and on top of that come all the heavenly hierarchies. These two tendencies are in constant warfare: sometimes there is only one God with countless attributes, sometimes there are many gods, who are simply called by different names in different places, and who personify one or the other attribute of their respective archetype, as we have seen in the case of the Egyptian gods Carl Jung, CW 5, Para 149**

**We saw, however, that the snake is to be taken not only in the phallic sense, but as an attribute of the sun's image (the Egyptian uraeus) and as a libido-symbol. It is therefore possible for the sun-disc to be equipped not only with hands and feet (cf.fig. 007) and (fig. 258.01), but also with a phallus. We find proof of this in a strange vision in the Mithraic liturgy: "And likewise the so-called tube, the origin of the ministering wind. For you will see hanging down from the disc of the sun something that looks like a tube" (Dieterich, Mithras liturgie, pp. 6-7) Carl Jung, CW 5, Para 149**

**The Holy Ghost of the New Testament appeared to the apostles in the form of flames, because the pneuma was believed to be fiery Carl Jung, CW 5, Para 149**

**The Iranian conception of Hvareno was similar: it signified the "Grace of Heaven" through which the monarch ruled Carl Jung, CW 5, Para 149**

**This "Grace" was understood as a sort of fire or shining glory, something very substantial. We come across ideas of the same type in Kerner's Seeress of Prevorst Carl Jung, CW 5, Para 149**

**The various attributes of the sun appear one after another in the Mithraic liturgy. After the vision of Helios, seven maidens appear with faces like snakes, and seven gods with the faces of black bulls. The maiden can easily be understood as a causative libido analogy Carl Jung, CW 5, Para 155**

**The bull is a notorious fertility-symbol. In the Mithraic liturgy, the bull-gods are called**

guardians of the world's axis,' who turn the

axle of the wheel of heaven’ Carl Jung, CW 5, Para 155 **The serpent in Paradise is usually thought of as feminine, as the seductive principle in woman, and is represented as feminine by the old painters. Through a similar change of meaning the snake in antiquity became a symbol of the earth, which has always been considered feminine Carl Jung, CW 5, Para 155 The same attribute falls also to Mithras: sometimes he is the Sol invictus itself, sometimes the companion and ruler Helios; in his right hand he holds “the constellation of the Bear, which moves and turns the heavens round” Carl Jung, CW 5, Para 155 The bull-head deities,**

sacred and valorous youths' like Mithras himself, who is also given the attribute,

the younger one,’ are merely aspects of the same divinity Carl Jung, CW 5, Para 155 **The chief god of the Mithraic liturgy is himself divided into Mithras and Helios both of whom have closely related attributes Carl Jung, CW 5, Para 155 Numerous fire- and light-symbols are attributed to the saints in Christian legend. The twelve apostles, for example, were likened to the twelve signs of the zodiac and were therefore represented each with a star over his head Carl Jung, CW 5, Para 163 The pictures in the catacombs likewise contain a good deal of sun symbolism. For instance there is a swastika (sun-wheel) on the robe of Fossor Diogenes in the cemetery of Peter and Marcellinus Carl Jung, CW 5, Para 163 The symbols of the rising sun bull and ramare found in the Orpheus frescoes in the cemetery of Domitilla; also the ram and peacock (a sun-symbol like the phoenix) on an epitaph in the Callistus catacomb Carl Jung, CW 5, Para 163 The power of God is menaced by the seductions of passion; heaven is threatened with a second fall of angels Carl Jung, CW 5, Para 170 If we translate this projection back into the psychological sphere whence it came, it would mean that the good and rational Power which rules the world with wise laws is threatened by the chaotic, primitive force of passion Carl Jung, CW 5, Para 170 Therefore passion must be exterminated, which means, in mythological projection, that the race of Cain and the whole sinful world must be wiped out, root and branch, by the Flood Carl Jung, CW 5, Para 170 That is the inevitable result of a passion that sweeps away all barriers. It is like the sea breaking through its dikes, like the waters of the deep and the torrential rains, the creative, fructifying, “motherly” waters, as Indian mythology calls them Carl Jung, CW 5, Para 170 Now [the waters] depart from their natural courses and surge over the mountain-tops and engulf all living things Carl Jung, CW 5, Para 170 If evil were to be utterly destroyed, everything daemonic, including God himself, would suffer a grievous loss; it would be like performing an amputation on the body of the Deity Carl Jung, CW 5, Para 170 Passion raises a man not only above himself, but also above the bounds of his mortality and earthliness, and by the very act of raising him, it destroys him Carl Jung, CW 5, Para 171 This “rising above himself” is expressed mythologically in the building of the heaven-high tower of Babel that brought confusion to mankind, and in the revolt of Lucifer Carl Jung, CW 5, Para 171 (In Byron’s poem [ “Heaven and Earth,” CW 5: par. 169], it is the overweening ambition of the race of Cain, whose strivings make the stars subservient and corrupt the sons of God themselves. Even if a longing for the highest is legitimate in itself, the sinful presumption and inevitable corruption lie in the very fact that it goes beyond the fixed human boundaries Carl Jung, CW 5, Para 171 Through excess of longing man can draw the gods down into the murk of his passions. He seems to be raising himself up to the Divine, but in so doing he abandons his humanity Carl Jung, CW 5, Para 171 There, where the deep fountains of the ocean are, dwells Leviathan; from there the all-destroying flood ascends, the tidal wave of animal passion Carl Jung, CW 5, Para 174 The choking, heart-constricting surge of instinct is projected outwards as a mounting flood to destroy everything that exists, so that a new and better world may arise from the ruins of the old Carl Jung, CW 5, Para 174 The sun’s the only truly “rational” image of God, whether we adopt the standpoint of the**

**primitive savage or of modern science. (In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world Carl Jung, CW 5, Para 176 Samson as a sun-god. The killing of the lion, like the Mithraic bull-sacrifice, is an anticipation of the god's self-sacrifice Carl Jung, CW 5, Para 176 The same is true of many other sexual images which are found not only in dreams and fantasies but in everyday speech. In neither case should they be taken literally, for they are not to be understood semiotically, as signs for definite things, but as symbols Carl Jung, CW 5, Para 180 A symbol is an indefinite expression with many meanings, pointing to something not easily defined and therefore not fully known. But the sign always has a fixed meaning, because it is a conventional abbreviation for, or a commonly accepted indication of, something known Carl Jung, CW 5, Para 180 The symbol therefore has a large number of analogous variants, and the more of these variants it has at its disposal, the more complete and clear-cut will be the image it projects of its object Carl Jung, CW 5, Para 180 The same creative force, which is symbolized by Tom Thumb, etc., can also be represented by the phallus or by numerous other symbols which delineate further aspects of the process underlying them all. Thus the creative dwarfs toil away in secret; the phallus, also working in darkness, begets a living being and the key unlocks the mysterious forbidden door behind which some wonderful thing awaits discovery. One thinks, in this connection, of "The Mothers" in Faust: Carl Jung, CW 5, Para 180 Here the devil again puts into Faust's hand the marvelous tool [the key], as once before when, in the form of the black dog, he introduced himself to Faust as part of that power which would ever work evil but engenders good. Carl Jung, CW 5, Para 181 What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison Carl Jung, CW 5, Para 182 The "realm of the Mothers" has not a few connections with the womb with the matrix, which frequently symbolizes the creative aspect of the unconscious Carl Jung, CW 5, Para 182 This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in accomplishing his real life's work, at first with evil results and then for the benefit of mankind Carl Jung, CW 5, Para 182 In the realm of the Mothers he finds the tripod, the Hermetic vessel in which the "royal marriage" is consummated. But he needs the phallic wand in order to bring off the greatest wonder of all the creation of Paris and Helen. Carl Jung, CW 5, Para 182 The insignificant-looking tool in Faust's hand is the dark creative power of the unconscious, which reveals itself to those who follow its dictates and is indeed capable of working miracles Carl Jung, CW 5, Para 182 This paradox appears to be very ancient, for the Shvetashvatara Upanishad (9, 20) goes on to say of the dwarf-god, the cosmic purusha: Carl Jung, CW 5, Para 182 The phallus often stands for the creative divinity, Hermes being an excellent example. It is sometimes thought of as an independent being, an idea that is found not only in antiquity but in the drawings of children and artists of our own day Carl Jung, CW 5, Para 183 So we ought not to be surprised if certain phallic characteristics are also found in the seers, artists, and wonder-workers of mythology. Hephaestus, Wieland the Smith, and Mani (the founder of Manichaeism, famous also for his artistic gifts), had crippled feet Carl Jung, CW 5, Para 183 The foot, as I shall explain in due course, is supposed to possess a magical generative power. The ancient seer Melampus, who is said to have introduced the cult of the phallus, had a very peculiar name Blackfoot, and it also seems characteristic of seers to be blind Carl Jung, CW 5, Para 183 Ugliness and deformity are especially characteristic of those mysterious chthonic gods, the sons of Hephaestus, the Cabiri, to whom mighty wonder-working powers were ascribed Carl Jung, CW 5, Para 183 Their cult was closely bound up with that of the ithyphallic Hermes, who according to Herodotus was brought to Attica by the Pelasgians. They were called, 'great gods' Carl Jung, CW 5, Para 183 Their near relatives**

**were the Idaean dactyls (fingers or else Tom Thumbs), to whom the mother of the gods had taught the blacksmith's art ("Follow it down, it leads you to the Mothers!") Carl Jung, CW 5, Para 183 They [Idaean dactyls] were the first Wise Men, the teachers of Orpheus, and it was they who invented the Ephesian magic formulae and the musical rhythms Carl Jung, CW 5, Para 183 The characteristic disparity which we noted in the Upanishads and Faust crops up again here, since the giant Hercules was said to be an Idaean dactyl. Also the colossal Phrygians, Rhea's technicians, were dactyls Carl Jung, CW 5, Para 183 The two Dioscuri are related to the Cabiri; they too wear the queer little pointed hat, the pileus, which is peculiar to these mysterious gods and was thenceforward perpetuated as a secret mark of identification. Attis and Mithras both wore the pileus (fig. 020). It had become the traditional headgear of our infantile chthonic gods today, the pixies and goblins Carl Jung, CW 5, Para 183 Cicero gives it a very wide meaning: will is a rational desire, but when it is divorced from reason and is too violently aroused, that is "libido," or unbridled desire, which is found in all fools (Cicero, Tusculan Disputations, Gook IV, vi, 12) Carl Jung, CW 5, Para 185 Here libido means a**

want' or a

wish,' and also, in contradiction to the

will' of the Stoics,

unbridled desire.' Cicero uses it in this sense when he says: ("to do something from willful desire and not from reason") Carl Jung, CW 5, Para 186 **The use of libido is so general that the phrase "libido est scire" merely means:**

I like,'

it pleases me.' In the phrase libido has the meaning of 'urge' Carl Jung, CW 5, Para 186 **It can also have the nuance of 'lasciviousness.' St. Augustine aptly defines libido as a "general term for all desire" and says: There is a lust for revenge, which is called rage; a lust for having money, which is called avarice; a lust for victory at all costs, which is called stubbornness; a lust for self-glorification, which is called boastfulness. There are many and varied kinds of lust (De Civitate Dei, XIV, xv.) Carl Jung, CW 5, Para 186 For St. Augustine libido denotes an appetite like hunger and thirst, and so far as sexuality is concerned he says: Pleasure is preceded by an appetite that is felt in the flesh, a kind of desire like hunger and thirst (De Civitate Dei, XIV, xv.) Carl Jung, CW 5, Para 187 Libido is connected etymologically with: it pleases, gladly, willingly, to experience violent longing, excites longing, eager, love, hope, praise, and glory Carl Jung, CW 5, Para 188 We can say, then, that the concept of libido in psychology has functionally the same significance as the concept of energy in physics since the time of Robert Mayer Carl Jung, CW 5, Para 189 The term describes the Indian concept of tejas which denotes a subjective intensity, i.e., anything potent and highly charged with energy Carl Jung, CW 5, Para 238 Libido is symbolized by the human figure as demon or hero one that passes from joy to sorrow, from sorrow to joy, and like the sun, now stands high at the zenith and now plunged into darkest night, only to rise again in new splendor Carl Jung, CW 5, Para 251 Libido denotes a desire or impulse which is unchecked by any kind of authority, moral or otherwise. It appetite in its natural state Carl Jung, CW 5, Para 194 From the genetic point of view it is bodily needs like hunger, thirst, sleep, sex, and emotional states or affects which constitute the essence of libido Carl Jung, CW 5, Para 194 Like energy, the libido never manifests itself as such, but only in the form of a "force," that is to say, in the form of something in a definite energic state, be it moving bodies, chemical or electrical tension, etc. Carl Jung, CW 5, Para 505 The libido expresses itself in images of sun, light, fire, sex, fertility, and growth Carl Jung, CW 5, Para 324 This leads to a conception**

**of libido which expands into a conception of intentionality in general. We would be better advised, therefore, when speaking of libido, to understand it as an energy-value which is able to communicate itself to any field of activity whatsoever, be it power, hunger, hatred, sexuality, or religion, without ever being itself a specific instinct Carl Jung, CW 5, Para 197 Intricate overlapping's of meaning can only be disentangled if we reduce them to a common denominator. This denominator is the libido Carl Jung, CW 5, Para 659 As a power which transcends consciousness the libido is by nature daemonic: it is both God and devil Carl Jung, CW 5, Para 170 As we know, an important change occurred in the principles of propagation during the ascent through the animal kingdom: the vast numbers of gametes which chance fertilization made necessary were progressively reduced in favor of assured fertilization and effective protection of the young Carl Jung, CW 5, Para 194 The decreased production of ova and spermatozoa set free considerable quantities of energy which soon sought and found new outlets Carl Jung, CW 5, Para 194 Thus we find the first stirrings of the artistic impulse in animals, but subservient to the reproductive instinct and limited to the breeding season Carl Jung, CW 5, Para 194 The original sexual character of these biological phenomena gradually disappears as they become organically fixed and achieve functional independence Carl Jung, CW 5, Para 194 Although there can be no doubt that music originally belonged to the reproductive sphere, it would be an unjustified and fantastic generalization to put music in the same category as sex Carl Jung, CW 5, Para 194 Such a view would be tantamount to treating of Cologne Cathedral in a text-book of mineralogy, on the ground that it consisted very largely of stones Carl Jung, CW 5, Para 194 According to Plotinus, the world-soul has a tendency towards separation and divisibility, the sine qua non of all change, creation, and reproduction. It is an "unending All of life" and wholly energy; a living organism of ideas which only become effective and real in it Carl Jung, CW 5, Para 198 It seems as if the process of analogy-making has gradually altered and added to the common stock of ideas and names, with the result that man's picture of the world was considerably broadened Carl Jung, CW 5, Para 203 Specially colourful or intense contents (the "feeling-toned" complexes) were reflected in countless analogies, and gave rise to synonyms whose objects were thus drawn into the magic circle of the psyche Carl Jung, CW 5, Para 203 In this way there came into being those intimate relationships by analogy which Lévy-Bruhl fittingly describes as participation mystique Carl Jung, CW 5, Para 203 It is evident that this tendency to invent analogies deriving from feeling-toned contents has been of enormous significance for the development of the human mind Carl Jung, CW 5, Para 203 We are in thorough agreement with Steinthal when he says that a positive overwhelming importance attaches to the little word "like" in the history of human thought Carl Jung, CW 5, Para 203 One can easily imagine that the canalization of libido into analogy-making was responsible for some of the most important discoveries ever made by primitive man Carl Jung, CW 5, Para 203 At the same time there develops in the motor sphere in general a pleasurable rhythmic movement of the arms and legs (kicking, etc.) Carl Jung, CW 5, Para 206 With the growth of the individual and development of his organs the libido creates for itself new avenues of activity. The primary model of rhythmic movement, producing pleasure and satisfaction, is transferred to the zone of other functions, with sexuality as its ultimate goal Carl Jung, CW 5, Para 206 This is not to say that the rhythmic activity derives from the act of nutrition. A considerable part of the energy supplied by nutrition for growth has to convert itself into sexual libido and other forms of activity Carl Jung, CW 5, Para 206 The transition of libido does not take place suddenly at the time of puberty, as is commonly supposed, but only very gradually during the course of childhood Carl Jung, CW 5, Para 206 Sucking still belongs to the sphere of the nutritive function, but outgrows it by ceasing to be a function of nutrition and becoming an analogous rhythmic activity without intake of nourishment Carl Jung, CW 5, Para 206 At this point the hand comes in as an auxiliary organ. It appears even more clearly as an auxiliary organ in**

**the phase of rhythmic activity, which then leaves the oral zone and turns to other regions. Numerous possibilities now present themselves Carl Jung, CW 5, Para 206 As a rule, it is the other body openings that become the main object of interest; then the skin, or special parts of it; and finally rhythmic movements of all kinds Carl Jung, CW 5, Para 206 In the course of its migrations the libido carries traces of the nutritional phase into its new field of operations, which accounts for the many intimate connections between the nutritive and the sexual function. Should this more developed activity meet with an obstacle that forces it to regress, the regression will be to an earlier stage of development Carl Jung, CW 5, Para 206 The phase of rhythmic activity generally coincides with the development of mind and speech. I therefore propose to call the period from birth up to the time of the first clear manifestations of sexuality the "presexual stage." As a rule it falls between the first and the fourth year and is comparable to the chrysalis stage in butterflies. It is characterized by a varying mixture of elements from the nutritional and sexual phases Carl Jung, CW 5, Para 206 They dig a hole in the ground, so shaping it and setting it about with bushes that it looks like a woman's genitals Carl Jung, CW 5, Para 213 Then they dance round this hole all night, holding their spears in front of them in imitation of an erect penis. As they dance round, they thrust their spears into the hole, shouting:. Obscene dances of this kind are found among other tribes as well Carl Jung, CW 5, Para 213 In this rite of spring there is enacted a sacramental mating, with the hole in the earth representing the woman, and the spear the man. The hierosgamos was an essential component of many cults and played an important part in various sects Carl Jung, CW 5, Para 213 The tensions inside a primitive group are never greater than those involved in the struggle for existence of the group as a whole. Were it otherwise, the group would speedily perish Carl Jung, CW 5, Para 213 What does constitute a serious threat to the primitive group is the endogamous tendency, which has to be checked in order to exorcize the danger Carl Jung, CW 5, Para 217 The best means to this end seems to be the widespread custom of cross-cousin marriage because it keeps the endogamous (incestuous) and exogamous tendencies balanced Carl Jung, CW 5, Para 217 The danger that then threatens the group comes from the very advantages it has gained through checking the endogamous tendency [incest] to which the incest-taboo applies Carl Jung, CW 5, Para 217 The group acquires an inner stability, opportunities for expansion, and hence greater security. That is to say, the source of fear does not lie inside the group, but in the very real risks which the struggle for existence entails Carl Jung, CW 5, Para 217 Fear of enemies and of hunger predominates even over sexuality, which is, as we know, no problem at all for the primitive, as it is far simpler to get a woman than it is to get food Carl Jung, CW 5, Para 217 Fear of the consequences of being unadapted is a compelling reason for checking the instincts Carl Jung, CW 5, Para 217 Confronted with disaster, one is obliged to ask oneself how it is to be remedied. The libido that is forced into regression by the obstacle always reverts to the possibilities lying dormant in the individual. A dog, finding the door shut, scratches at it until it is opened, and a man unable to find the answer to a problem rubs his nose, pulls his lower lip, scratches his ear, and so on Carl Jung, CW 5, Para 217 If he gets impatient, all sorts of other rhythms appear; he starts drumming with his fingers, shuffles his feet about, and it will not be long before certain distinctly sexual analogies manifest themselves, such as masturbation gestures Carl Jung, CW 5, Para 217 Koch-Grünberg, writing on South American rock-paintings, tells us how the Indians sit on the rocks and scratch lines on them with sharp stones while waiting for their canoes to be transported round the rapids Carl Jung, CW 5, Para 217 Now when the libido is forced back by an obstacle, it does not necessarily regress to earlier sexual modes of application, but rather to the rhythmic activities of infancy which serve as a model both for the act of nutrition and for the sexual act itself. The material before us does not seem to preclude the possibility that the invention of fire-making came about in the manner suggested, that is, through the regressive reawakening of rhythm Carl**

**Jung, CW 5, Para 218 If certain tribes can dance all night long to a monotonous tune of three notes, then, to our way of thinking, the play-element is entirely lacking: it is more like an exercise with a set purpose Carl Jung, CW 5, Para 219 This is in the fact the case, for rhythm is a classic device for impressing certain ideas or activities on the mind, and what has to be impressed and firmly organized is the canalization of libido into a new form of activity Carl Jung, CW 5, Para 219 Since the rhythmic activity can no longer find an outlet in the act of feeding after the nutritional phase of development is over, it transfers itself not only to the sphere of sexuality in the strict sense, but also to the "decoy mechanisms," such as music and dancing, and finally to the sphere of work Carl Jung, CW 5, Para 219 The close connection which work always has with music, singing, dancing, drumming, and all manner of rhythms in primitive societies, indeed its absolute dependence on these things, is very striking Carl Jung, CW 5, Para 219 This [Music] connection forms the bridge to sexuality, thus giving the primitive an opportunity to sidetrack and evade the task in hand Carl Jung, CW 5, Para 219 Because diversions of this kind are a frequent occurrence and are to be found in all spheres of culture, people have been led to believe that there is no differentiated achievement that is not a substitute for some form of sexuality. I regard this as an error, albeit a very understandable one considering the enormous psychological importance of the sexual instinct Carl Jung, CW 5, Para 219 The rhythmic tendency does not come from the nutritional phase at all, as if it had migrated from there to the sexual, but that it is a peculiarity of emotional processes in general Carl Jung, CW 5, Para 219 Any kind of excitement, no matter in what phase of life, displays a tendency to rhythmic expression, perseveration, and repetition, as can easily be seen from the repetition, assonance, and alliteration of complex-toned reaction words in the association experiment Carl Jung, CW 5, Para 219 Rhythmic patterns therefore offer no ground for assuming that the function they affect originated in sexuality Carl Jung, CW 5, Para 219 The psychological importance of sexuality and the existence of plausible sexual analogies make a deviation into sex extremely easy in cases of regression, so that it naturally seems as if all one's troubles were due to a sexual wish that is unjustly denied fulfilment. This reasoning is typical of the neurotic Carl Jung, CW 5, Para 220 Primitives seem to know instinctively the dangers of this deviation: when celebrating the heiros gamos, the Wachandi, of Australia, may not look at a woman during the entire ceremony. Among a certain tribe of American Indians, it was the custom for the warriors, before setting out on the warpath, to move in a circle round a beautiful young girl standing naked in the center. Whoever got an erection was disqualified as unfit for military operation Carl Jung, CW 5, Para 220 The deviation into sex is used not always, but very frequently as a means of escaping the real problem Carl Jung, CW 5, Para 220 One makes oneself and others believe that the problem is purely sexual, that the trouble started long ago and that its causes lie in the remote past Carl Jung, CW 5, Para 220 This provides a heaven-sent way out of the problem of the present by shifting the whole question on to another and less dangerous plane. But the illicit gain is purchased at the expense of adaptation, and one gets a neurosis into the bargain Carl Jung, CW 5, Para 220 The checking of the instincts can be traced back to fear of the very real dangers of existence in this world Carl Jung, CW 5, Para 221 But external reality is not the only source of this instinct-inhibiting fear, for primitive man is often very much more afraid of "inner" reality the world of dreams, ancestral spirits, demons, gods, magicians, and witches Carl Jung, CW 5, Para 221 Although we, with our rationalism, think we can block this source of fear by pointing to its unreality, it nevertheless remains one of those psychic realities whose irrational nature cannot be exorcized by rational argument Carl Jung, CW 5, Para 221 There is a psychic reality which is just as pitiless and just as inexorable as the outer world, and just as useful and helpful, provided one knows how to circumvent its dangers and discover its hidden treasures Carl Jung, CW 5, Para 221 "Magic is the science of the jungle," a famous explorer once said. Civilized man contemptuously looks down on**

**primitive superstitions, which is about as sensible as turning up one's nose at the pikes and halberds, the fortresses and tall-spired cathedrals of the Middle Ages Carl Jung, CW 5, Para 221 Primitive methods are just as effective under primitive conditions as machine-guns or the radio are under modern conditions Carl Jung, CW 5, Para 221 If there is an inhibition of sexuality, a regression will eventually occur in which the sexual energy flowing back from this sphere activates a function in some other sphere. In this way the energy changes its form Carl Jung, CW 5, Para 226 Let us take as an example the Wachandi ceremony: in all probability the hole in the earth is an analogy of the mother's genitals, for when a man is forbidden to look at a woman, his Eros reverts to the mother. But as incest has to be avoided at all costs, the hole in the earth acts as a kind of mother-substitute Carl Jung, CW 5, Para 226 Thus, by means of ceremonial exercise, the incestuous energy-component becomes, as it were, desexualized, is led back to an infantile level where, if the operation is successful, it attains another form, which is equivalent to another function Carl Jung, CW 5, Para 226 It is to be assumed, however, that the operation is accomplished only with difficulty, for the primary instinct is composed of an endogamous ("incestuous") tendency and an exogamous one and must therefore be split into two. This splitting is connected with consciousness and the process of becoming conscious Carl Jung, CW 5, Para 226 The regression is always attended by certain difficulties because the energy clings with specific force to its object, and on being changed from one form carries something of its pervious character into the next form. So although the resultant phenomena have the character of a sexual act, it is not a sexual act any longer Carl Jung, CW 5, Para 226 In the same way, fire-boring is only an analogy of the sexual act, just as the latter often has to serve as a linguistic analogy for all sorts of other activities. The presexual, early infantile state to which the libido reverts is characterized by numerous possibilities of application, because, once the libido has arrived there, it is restored to its original undifferentiated polyvalency Carl Jung, CW 5, Para 226 It is therefore understandable that the libido which regressively "invests" this stage sees itself confronted with a variety of possible applications Carl Jung, CW 5, Para 226 Since, in the Wachandi ceremony, the libido is bound to its object sexuality it will carry at least part of this function into the new form as an essential characteristic Carl Jung, CW 5, Para 226 But the aim of the action is to bring forth the fruits of the field, and it is magical rather than sexual. Here the regression leads to a reactivation of the mother as the goal of desire, this time as a symbol not of sex but of the giver of nourishment Carl Jung, CW 5, Para 226 The libido, forced into regression by the checking of instinct, reactivates the infantile boring and provides it with objective material to work unfittingly called "material" because the object at this stage is the mother (mater) Carl Jung, CW 5, Para 227 As I have pointed out above, the act of boring requires only the strength and perseverance of an adult man and suitable "material" in order to generate fire Carl Jung, CW 5, Para 227 Consequently, the production of fire may have originally occurred as the objective expression of a quasi-masturbatory activity analogous to the aforementioned case of masturbatory boring. Though we can never hope to advance any real proof of our contention, it is at least thinkable that some traces of these first exercises in fire-making may have been preserved. I have succeeded in finding a passage in a monument of Indian literature [the Brihadaranyaka Upanishad] which describes this conversion of libido into fire-making Carl Jung, CW 5, Para 227 The pleasure and satisfaction the baby finds in feeding is localized in the mouth, but to interpret this pleasure as sexual is quite unjustified. Feeding is a genuine activity, satisfying in itself, and because it is a vital necessity nature has here put a premium on pleasure Carl Jung, CW 5, Para 229 The mouth soon begins to develop another significance as the organ of speech. The extreme importance of speech doubles the significance of the mouth in small children Carl Jung, CW 5, Para 229 The rhythmic activities it carries out express a concentration of emotional forces, i.e., of libido, at this point. Thus the mouth (and to a lesser degree the anus) becomes the**

**prime place of origin Carl Jung, CW 5, Para 229 According to the Brihadaranyaka Upanishad, the most important discovery ever made by primitive man, the discovery of fire, came out of the mouth. As we might expect, there are texts which draw a parallel between fire and speech. The Aitareya Upanishad says: From the mouth came speech, and from speech fire Carl Jung, CW 5, Para 229 Tejas, therefore, describes the psychological situation covered by the word "libido." It really denotes subjective intensity. Anything potent, any content highly charged with energy, therefore has a wide range of symbolic meanings Carl Jung, CW 5, Para 238 Agni is the sacrificial flame, the sacrificer and the sacrificed Carl Jung, CW 5, Para 246 The wise Diotima in Plato's Symposium has a conception of the divine messenger and mediator. She teaches Socrates that Eros is "the intermediary between mortals and immortals a mighty daemon, dear Socrates; for everything daemonic is the intermediary between God and man" Carl Jung, CW 5, Para 242 His function is to "interpret and convey messages to the gods from men and to men from the gods, prayers and sacrifices from the one, and commands and rewards from the other, thus bridging the gap between them, so that by his mediation the universe is at one with itself" Carl Jung, CW 5, Para 242 He is neither mortal nor immortal; but on one and the same day he will live and flourish (when things go well with him), and also meet his death; and then come to life again through the force of his father's nature Carl Jung, CW 5, Para 242 We read in the third chapter of the book of the prophet Daniel that Nabuchodonosor, the King of Babylon, caused three men to be placed in a glowing furnace, and that the king came to the furnace and looked in, and saw with the three a fourth, who was like the Son of God. The three signify for us the Holy Trinity of the person, and the fourth the unity of being. Thus Christ in his transfiguration signified the Trinity of the person and the unity of being Carl Jung, CW 5, Para 244 The fiery furnace, like the fiery tripod in Faust, is a mother symbol. From the tripod come Paris and Helen, the royal pair of alchemy, and in popular tradition children are baked in the oven Carl Jung, CW 5, Para 245 The alchemical athanor, or melting pot, signifies the body, while the alembic or cucurbita, the Hermetic vessel, represents the uterus Carl Jung, CW 5, Para 245 The "fourth" in the fiery furnace appears like a son of God made visible in the fire. Jehovah himself is a fire. Isaiah 10:17 (RSV) says of the saviour of Israel: "And the light of Israel will become a fire, and his Holy One a flame" Carl Jung, CW 5, Para 245 A hymn of Ephraem the Syrian says of Christ: "Thou who art all fire, have pity on me." This view is based on the apocryphal saying of our Lord: "He who is near unto me is near unto the fire" Carl Jung, CW 5, Para 245 So far our exposition has been based on the pramantha component of the Agni sacrifice, and we have concerned ourselves with only one meaning of the word manthami or mathnami, namely with that which expresses the idea of rubbing Carl Jung, CW 5, Para 248 It is the custom in the Catholic Church to light a new fire at Easter. So, even in the Occident, fire-making is an element in a religious mystery, which testifies to its symbolical and ambiguous character. The rules of the ritual must be scrupulously observed if it is to have its intended magical effect Carl Jung, CW 5, Para 248 Speech and fire-making represent primitive man's victory over his brutish unconsciousness and subsequently became powerful magical devices for overcoming the ever present "daemonic" forces lurking in the unconscious Carl Jung, CW 5, Para 248 The blocking of libido leads to an accumulation of instinctuality and, in consequence, to excesses and aberrations of all kinds. Among them, sexual disturbances are fairly frequent, as we might expect Carl Jung, CW 5, Para 249 A particularly instructive example is the psychology of incendiarism: incendiarism is really a regressive act of fire-making, and in certain cases it is combined with masturbation Carl Jung, CW 5, Para 249 Schmid tells of an imbecile peasant youth who started numerous fires. On one occasion he aroused suspicion by standing in the door of a house with his hands in his trouser pockets, gazing with delight at the conflagration. Later, under examination, he admitted that he always masturbated while enjoying the spectacle of the fires he had started ("Zu Psychologie der Brandstifter," p. 80) Carl Jung,**

**CW 5, Para 249 But there was always a tendency to prepare fire in a mysterious ceremonial manner on special occasions just as with ritual eating and drinking and to do it according to prescribed rules from which no one dared to differ Carl Jung, CW 5, Para 250 This ritual serves to remind us of the original numinosity of fire-making, but apart from that it has no practical significance. The anamnesis of fire-making is on a level with the recollection of the ancestors among primitives and of the gods at a more civilized stage Carl Jung, CW 5, Para 250 From the psychological point of view the ceremony has the significance of a meaningful institution, inasmuch as it represents a clearly defined procedure for canalizing the libido Carl Jung, CW 5, Para 250 It has, in fact, the functional value of a paradigm, and its purpose is to show us how we should act when the libido gets blocked. What we call the "blocking of libido" is, for the primitive, a hard and concrete fact: his life ceases to flow, things lose their glamour, plants, animals, and men no longer prosper Carl Jung, CW 5, Para 250 The ancient Chinese philosophy of the I Ching devised some brilliant images for this state of affairs. Modern man, in the same situation, experiences a standstill ("I am stuck"), a loss of energy and enjoyment ("the zestlibidohas gone out of life"), or a depression Carl Jung, CW 5, Para 250 One frequently has to tell the patient what is happening to him, for modern man's powers of introspection leave much to be desired Carl Jung, CW 5, Para 250 If, even today, the new fire is kindled at Eastertide, it is in commemoration of the redemptive and saving significance of the first fire-boring. In this way man wrested a secret from nature the Promethean theft of fire. He made himself guilty of an unlawful intervention, incorporating a fragment of the age-old unconscious into the darkness of his mind. With this theft he appropriated something precious and offended against the gods Carl Jung, CW 5, Para 250 Anyone who knows the primitive's fear of innovations and their unforeseen consequences can imagine the uncertainty and uneasy conscience which such a discovery would arouse Carl Jung, CW 5, Para 250 This primordial experience finds an echo in the widespread motif of robbery (sun-cattle of Geryon, apples of the Hesperides, herb of immortality). And it is worth remembering that in the cult of Diana at Aricia [Lake Nemi], only he could become her priest who plucked the golden bough from the sacred grove of the goddess Carl Jung, CW 5, Para 250 The pramantha, or instrument of the manthana (fire-sacrifice), is conceived under a purely sexual aspect in India Carl Jung, CW 5, Para 210 The fire-stick being the phallus or man, and the bored wood underneath the vulva or woman Carl Jung, CW 5, Para 210 The fire that results from the boring is the child, the divine son Agni. The two pieces of wood are ritually known as pururavas and urvasi, and, when personified, are thought of as man and woman Carl Jung, CW 5, Para 210 The fire is born from the genitals of the woman. Weber gives the following account of the fire-producing ceremony: Carl Jung, CW 5, Para 210 A sacrificial fire is kindled by rubbing two fire-sticks together Carl Jung, CW 5, Para 210 One of the fire-sticks is taken up with the words: "Thou art the birthplace of fire," and two blades of grass are placed upon it: "Ye are the two testicles" Carl Jung, CW 5, Para 210 The priest then places on them the adhararani (the underlying piece of wood), saying: "Thou art Urvasi," and anoints the uttararani (uppermost piece) with butter: "Thou art the power" (semen) Carl Jung, CW 5, Para 210 This is then placed on the adhararani, with the words: "Thou art Pururavas." Rubbing them together three times the priest says: "I rub thee with the Gayatrimetrum: I rub thee with the Trishtubhmetrum: I rub thee with the Jagatimetrum" (Weber, Indische Studien, I, p. 197, cited in Kuhn, p. 71) Carl Jung, CW 5, Para 210 The sexual symbolism is unmistakable. We find the same idea and symbolism in a hymn of the Rig-Veda Carl Jung, CW 5, Para 211 These examples, coming from different periods of history and from different peoples, prove the existence of a widespread tendency to equate fire-making with sexuality Carl Jung, CW 5, Para 213 The ceremonial or magical repetition of this age-old discovery shows how persistently the human mind clings to the old forms, and how-deep rooted is the memory of fire-boring Carl Jung, CW 5, Para 213 The finest of all symbols of the libido is the human figure, conceived as a demon or hero.**

**Here the symbolism leaves the objective, material realm of astral and meteorological images and takes on human form, changing into a figure who passes from joy to sorrow, from sorrow to joy, and, like the sun, now stands high at the zenith and now is plunged into darkest night only to rise again in new splendour Carl Jung, CW 5, Para 251 Hence the beautiful name of the sun-hero Gilgamesh, "The Man of Joy and Sorrow," Carl Jung, CW 5, Para 251 Just as the sun, by its own motion and in accordance with its own inner law, climbs from morn till noon, crosses the meridian and goes its downward way towards evening, leaving its radiance behind it, and finally plunges into all-enveloping night, so man sets his course by immutable laws and, his journey over, sinks into darkness to rise again in his children and begin the cycle anew Carl Jung, CW 5, Para 251 The symbolic transition from sun to man is easily made, and the third and last creation of the Miller Fantasies follows this pattern. She calls it "Chiwantopel, A hypnogogic drama" Carl Jung, CW 5, Para 251 These, so far as psychological experience is concerned, are the archetypal contents of the (collective) unconscious, the archaic heritage of humanity, the legacy left behind by all differentiation and development and bestowed upon all men like sunlight and air Carl Jung, CW 5, Para 259 But in loving this inheritance men love that which is common to all; they turn back to the mother of humanity, to the psyche, which was before consciousness existed, and in this way they make contact with the source and regain something of that mysterious and irresistible power which comes from the feeling of being part of the whole Carl Jung, CW 5, Para 259 It is the problem of Antaeus, who could only keep his giant strength through contact with mother earth. This temporary withdrawal into oneself seems, within certain limits, to have a favourable effect upon the psychic well-being of the individual Carl Jung, CW 5, Para 259 The concrete reality of religious figures assists the canalization of libido into the equivalent symbols, provided that the worship of them does not get stuck at the outward object Carl Jung, CW 5, Para 259 But even if it does, it at least remains bound to the representative human figure and loses its original primitive form, even though it does not attain the desired symbolic form Carl Jung, CW 5, Para 259 These, so far as psychological experience is concerned, are the archetypal contents of the (collective) unconscious, the archaic heritage of humanity, the legacy left behind by all differentiation and development and bestowed upon all men like sunlight and air Carl Jung, CW 5, Para 259 But in loving this inheritance men love that which is common to all; they turn back to the mother of humanity, to the psyche, which was before consciousness existed, and in this way they make contact with the source and regain something of that mysterious and irresistible power which comes from the feeling of being part of the whole Carl Jung, CW 5, Para 259 Dreams are full of these theriomorphic representations of libido. Hybrids and monsters, like the one found here, are not at all infrequent. Bertschinger has given us a series of illustrations in which the lower (animal) half in particular is represented theriomorphically. The libido so represented is the "animal" instinct which has got repressed Carl Jung, CW 5, Para 261 It is therefore conceivable that my patient was damaging his instinct precisely through his manifest lack of sexual repression. His fear of my imposing some medical prohibition on him is reflected a little too faithfully in the dream for the latter to be altogether above suspicion Carl Jung, CW 5, Para 261 Dreams which repeat the real situation too emphatically, or insist too plainly in some anticipated reality, are making use of conscious contents as a means of expression Carl Jung, CW 5, Para 261 His dream is really expressing a projection: he projects the killing of the animal on to the doctor. That is the way it appears to him, because he does not know that he himself is injuring his instinct Carl Jung, CW 5, Para 261 The pointed instrument generally means the needle of the intellect, with which insects are pinned down and classified Carl Jung, CW 5, Para 261 He has "modern" ideas about sex and does not know that he has an unconscious fear of my taking his pet theories away from him. This possibility is rightly feared, for if it were not in him he would hardly have had this dream Carl Jung, CW 5, Para 261 Thus the theriomorphic symbols always refer**

**to unconscious manifestations of libido Carl Jung, CW 5, Para 261 Repression, as we have seen, is not directed solely against sexuality, but against the instincts in general which are the vital foundations, the laws governing all life Carl Jung, CW 5, Para 263 The regression caused by repressing the instincts always leads back to the psychic past, and consequently to the phase of childhood where the decisive factors appear to be, and sometimes actually are, the parents Carl Jung, CW 5, Para 263 But the inborn instincts of the child play a distinct role aside from the parents, as can be seen from the fact that the parents do not exercise a uniform influence on their children, who each react to them in a different way. They [inborn instincts] must, therefore, possess individual determinants Carl Jung, CW 5, Para 263 Yet, to the empty consciousness of the child, it must seem as if all the determining influences came from outside, because children cannot distinguish their own instincts from the influence and will of their parents Carl Jung, CW 5, Para 263 This lack of discrimination in the child makes it possible for the animals which represent the instincts to appear at the same time as attributes of the parents, and for the parents to appear in animal form, the father as a bull, the mother as a cow, and so on Carl Jung, CW 5, Para 263 If the regression goes still further back, beyond the phase of childhood to the preconscious, prenatal stage, then archetypal images appear, no longer connected with the individual's memories, but belonging to the stock of inherited possibilities of representation that are born anew in every individual Carl Jung, CW 5, Para 264 It is from them [archetypal images] that there arise those images of "divine" beings which are part animal, part human. The guise in which these figures appear depend on the attitude of the conscious mind: if it is negative towards the unconscious, the animals will be frightening: if positive, they appear as the "helpful animals" of fairytale and legend Carl Jung, CW 5, Para 264 It frequently happens that if the attitude towards the parents is too affectionate and too dependent, it is compensated in dreams by frightening animals, who represent the parents just as much as the helpful animals did. The Sphinx is a fear-animal of this kind and still shows clear traces of a mother derivative Carl Jung, CW 5, Para 264 Oedipus, thinking he had overcome the Sphinx sent by the mother-goddess merely because he had solved her childishly simple riddle, fell victim to matriarchal incest and had to marry Jocasta, his mother, for the throne and the hand of the widowed queen belonged to him who freed the land from the plague of the Sphinx. This had all those tragic consequences which could easily have been avoided if only Oedipus had been sufficiently intimidated by the frightening appearance of the**

terrible' or

devouring' Mother whom the Sphinx personified Carl Jung, CW 5, Para 264 **It is evident that a factor of such magnitude cannot be disposed of by solving a childish riddle. The riddle was, in fact, the trap which the Sphinx laid for the unwary wanderer. Overestimating his intellect in a typically masculine way, Oedipus walked right into it, and all unknowingly committed the crime of incest. The riddle of the Sphinx was herself the terrible mother-imago, which Oedipus would not take as a warning Carl Jung, CW 5, Para 265 Echidna was a monster with the top half of a beautiful maiden, and a hideous serpent below Carl Jung, CW 5, Para 265 This double-being corresponds to the mother-imago: above, the lovely and attractive human half; below, the horrible animal half, changed into a fear-animal by the incest prohibition Carl Jung, CW 5, Para 265 Echidna was born of the All-Mother, Mother Earth, Gaia, who conceived her with Tartarus, the personification of the underworld Carl Jung, CW 5, Para 265 Echidna herself was the mother of all terrors, of the Chimera, Scylla, the Gorgon, of frightful Cerberus, of the Nemean lion, and of the eagle that devoured the liver of Prometheus Carl Jung, CW 5, Para 265 She also gave birth to a number of dragons. One of her sons was Orthrus, the dog of the monster Geryon, who was slain by Heracles. With this dog, her own son, Echidna incestuously begat the Sphinx Carl Jung, CW 5, Para 265 The act of naming is, like baptism,**

**extremely important as regards the creation of personality, for a magical power has been attributed to the name since time immemorial Carl Jung, CW 5, Para 274 To know the secret name of a person is to have power over him. A well-known example of this is the tale of Rumpelstiltskin. In an Egyptian myth, Isis permanently robs the sun-god Ra of his power by compelling him to tell her his real name Carl Jung, CW 5, Para 274 Therefore, to give a name means to give power, to invest with a definite personality or soul. Hence the old custom of giving children the names of saints Carl Jung, CW 5, Para 274 The anal region is very closely connected with veneration. An Oriental fairy-tale relates that the Crusaders used to anoint themselves with the excrement of the Pope in order to make themselves more formidable Carl Jung, CW 5, Para 276 One of my patients, who had a special veneration for her father, had a fantasy in which she saw her father sitting on a commode in a dignified manner, while people filed past greeting him effusively Carl Jung, CW 5, Para 276 We might also mention the intimate connection between excrement and gold: the lowest value allies itself to the highest Carl Jung, CW 5, Para 276 The alchemists sought their prima materia in excrement, one of the arcane substances from which it was hoped that the mystic figure of the filius philosophorum would emerge ("in stercore invenitur"). A very religiously brought-up young patient once dreamt that she saw the Crucifix formed of excrement on the bottom of a blue-flowered chamber-pot Carl Jung, CW 5, Para 276 The contrast is so enormous that one can only assume that the valuations of childhood are totally different from ours. And so, indeed, they are Carl Jung, CW 5, Para 276 Children bring to the act of defecation and its products an interest such as is later evinced only by the hypochondriac Carl Jung, CW 5, Para 276 We can only begin to understand this interest when we realize that the young child connects defecation with a theory of propagation. This puts a somewhat different complexion on the matter. The child thinks: that is how things are produced, how they "come out" Carl Jung, CW 5, Para 276 In popular humour excrement is often regarded as a monument or souveniran idea related to anal birth or creation by throwing something behind oneself Carl Jung, CW 5, Para 279 The two-horned derives from an Arabic term referring to the strength of the sun-bull. Alexander is often found on coins with the horns of Jupiter Ammon.This is one of the identifications of the legendary ruler with the spring sun in the sign of the Ram. There can be no doubt that mankind felt a great need to eliminate everything personal and human from its heroes so as to make them equal to the sun, i.e., absolute libido-symbols, through a kind of metastasis Carl Jung, CW 5, Para 283 Dhulqarnein brought his "friend" Khidr to the source of life, that he might drink of immortality. Alexander himself bathed in the stream of life and performed the ritual ablutions Carl Jung, CW 5, Para 288 There are, therefore, two figures who resemble one another but are nevertheless distinct Carl Jung, CW 5, Para 288 The analogous situation in Christianity is the scene by the Jordan, where John leads Christ to the source of life Carl Jung, CW 5, Para 288 Christ, as the baptized, is here the subordinate, while John plays the superior role, as in the case of Dhulqarnein and Khidr, or Khidr and Moses, and Khidr and Elias Carl Jung, CW 5, Para 288 The god, Tages, bore the epithet 'the fresh-ploughed boy,' because, according to legend, he sprang out of a furrow behind a peasant ploughing his fields. This image illustrates the Mondamin motif very clearly; the plough has the well-known phallic meaning, and the furrow, as in India, stands for the woman Carl Jung, CW 5, Para 527 Psychologically this image is a symbolical equivalent of copulation, the son being the edible fruit of the field Carl Jung, CW 5, Para 527 The Etruscan Tages, the boy who sprang from the freshly ploughed furrow, was also a teacher of wisdom. In the Litaolane myth of the Basuto, we are told how a monster devoured all human beings and left only one woman alive, who gave birth to a son, the hero, in a cowshed (instead of a cave). Before she could prepare a bed of straw for the infant, he was already grown up and spoke "words of wisdom" Carl Jung, CW 5, Para 291 The rapid growth of the hero, a recurrent motif, seems to indicate that the birth and apparent childhood of the hero are extraordinary because his birth is really**

**a rebirth, for which reason he is able to adapt so quickly to his heroic role Carl Jung, CW 5, Para 291 The journey of Moses with his servant Joshua is a life-journey (it lasted eighty years). They grow old together and lose the life-force, i.e., the fish, which "in wondrous wise took its way to the sea" (setting of the sun) Carl Jung, CW 5, Para 291 When the two notice their loss, they discover at the place where the source of life is found (where the dead fish revived and sprang into the sea) Khidr wrapped in his mantle, sitting on the ground Carl Jung, CW 5, Para 291 Where the fish vanished Khidr, the Verdant One, was born as a "son of the watery deep," his head veiled, proclaiming divine wisdom Carl Jung, CW 5, Para 291 They form a pair of brothers whose characters are revealed by the symbolic position of the torches. Cumont not unjustly connects then with the sepulchral Erotes, who as genies with inverted torches have a traditional meaning. One would stand for death, the other for life Carl Jung, CW 5, Para 294 There are certain points of resemblance between the Mithraic sacrifice (where the bull in the center is flanked on either side by dadophors) and the Christian sacrifice of the lamb (or ram). The Crucified is traditionally flanked by two thieves, one of whom ascends to paradise while the other descends to hell Carl Jung, CW 5, Para 294 The two dadophors are, as Cumont has offshoots from the main figure of Mithras, who was supposed to have a secret triadic character. Dionysius the Areopagite reports that the magicians held a feast in honor of (the threefold Mithras) Carl Jung, CW 5, Para 294 As Cumont observes Cautes and Cautopates sometimes carry in their hands the head of a bull and of a scorpion respectively Carl Jung, CW 5, Para 295 Taurus and Scorpio are equinoctial signs, and this is a clear indication that the sacrifice was primarily connected with the sun cycle: the rising sun that sacrifices itself at the summer solstice, and the setting sun. Since it was not easy to represent sunrise and sunset in the sacrificial drama, this idea had to be shown outside it Carl Jung, CW 5, Para 295 We have already pointed out that the Dioscuri represent a similar idea in somewhat different form: one sun is mortal, the other immortal. As this whole solar mythology is psychology projected into the heavens, the underlying idea could probably be paraphrased thus: just as man consists of a mortal and an immortal part, so the sun is a pair of brothers, one of whom is mortal (the setting sun), the other immortal (the ever-renewing sun). Man is mortal, yet there is something immortal in us Carl Jung, CW 5, Para 296 Thus the gods, or figures like Khidr and the Comte de Saint-Germain, are our immortal part which continue intangibly to exist 296. The sun comparison tells us over and over again that the dynamic of the gods is psychic energy. This is our immortality, the link through which man feels inextinguishably one with the continuity of all life. The life of the psyche is the life of mankind. Welling up from the depths of the unconscious, its springs gush forth from the root of the whole human race, since the individual is, biologically speaking, only a twig broken off from the mother and transplanted Carl Jung, CW 5, Para 296 Both possibilities are found on a late Babylonian gem from Lajard's collection. In the middle stands an androgynous deity. On the masculine side there is a snake with a sun halo round its head; on the feminine side another snake with a sickle moon above it Carl Jung, CW 5, Para 297 This picture has a symbolic sexual nuance: on the masculine side there is a lozenge, a favourite symbol of the female genitals, and on the feminine side a wheel without its rim. The spokes are thickened at the ends into knobs, which, like the fingers we mentioned earlier, have a phallic meaning Carl Jung, CW 5, Para 297 It seems to be a phallic wheel such as was not unknown in antiquity. There are obscene gems on which Cupid is shown turning a wheel consisting entirely of phalli. As to what the sun signifies, I discovered in the collection of antiquities at Verona a late Roman inscription Carl Jung, CW 5, Para 297 The symbolism is plain: sun = phallus, moon = vessel (uterus). This interpretation is confirmed by another monument from the same collection. The symbols are the same, except that the vessel has been replaced by the figure of a woman Carl Jung, CW 5, Para 298 Certain symbols on coins can probably be interpreted in a similar manner. In Lajard's Recherches sur la culte de Vénus there is a coin from Perga, showing Artemis as a**

**conical stone flanked by a masculine figure (alleged to be the deity Men) and a female figure (alleged to be Artemis). Men (otherwise called Lunus) appears on an Attic bas-relief with a spear, flanked by Pan with a club, and a female figure. From this it is clear that sexuality as well as the sun can be used to symbolize the libido Carl Jung, CW 5, Para 298 Sex being one of the most obvious examples of instinctuality, it is sex which is liable to be most affected by these sacrificial measures, i.e., through abstinence Carl Jung, CW 5, Para 299 Just as Attis unmans himself for the sake of his mother, and his effigy was hung on the pine-tree in memory of this deed, so Christ hangs on the tree of life, on the wood of martyrdom, the and mother, and ransoms creation from death Carl Jung, CW 5, Para 671 Attis also wears the pileus [or "Phrygian cap"] like Men, Mithras, and the dadophors Carl Jung, CW 5, Para 29 The hero himself appears as a being of more than human stature. He is distinguished from the very beginning by his godlike characteristics Carl Jung, CW 5, Para 612 Since he is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW 5, Para 612 The hero is the protagonist of God's transformation in man; he corresponds to what I call the "mana personality." The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason the repugnance felt by certain ecclesiastical circles for the "inner Christ" is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian European Carl Jung, CW 5, Para 612 Heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth Carl Jung, CW 5, Para 299 It seems to us, rather, that he is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o' the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms Carl Jung, CW 5, Para 299 It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388 The hero is a hero just because he sees resistance to the forbidden goal in all life's difficulties and yet fights that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainable yearning that paralyses and kills the ordinary man Carl Jung, CW 5, Para 510 The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal Carl Jung, CW 5, Para 536 It is therefore understandable that the three mother-goddesses, Rhea, Cybele, and Diana, all wear the mural crown. The Old Testament treats the cities of Jerusalem, Babylon, etc. just as if they were women Carl Jung, CW 5, Para 303 The Boeotian city of Thebes founded by Cadmus received on that account the cognomen "Ogygian." This cognomen was also applied to the great Flood, which was called "Ogygian" because it happened under Ogyges. We shall see later on that this coincidence can hardly be accidental Carl Jung, CW 5, Para 306 There is a similar idea in Hindu mythology, where Indra appears as the husband of Urvara. But Urvara means the "fertile land." In the same way the seizure of a country by the king was regarded as his marriage with the land Carl Jung, CW 5, Para 306 Similar ideas must also have existed in Europe. Princes at their accession had to guarantee a good harvest. The Swedish king Domaldi was actually killed as a result of failure of the crops. In the Hindu Ramayana, the**

**hero Rama marries Sita, the furrow  Carl Jung, CW 5, Para 306  To the same circle of ideas belongs the Chinese custom of the emperor's having to plough a furrow on ascending the throne  Carl Jung, CW 5, Para 306  The motif of continuous cohabitation is expressed in the well-known lingam symbol found everywhere in Indian temples: the base is a female symbol, and within it stands the phallus (fig. 258.25). This symbol is rather like the phallic baskets and chests of the Greeks  Carl Jung, CW 5, Para 306  The chest or casket is a female, i.e., the womb, a common enough conception in the older mythologies. The chest, barrel, or basket with its precious contents was often thought of as floating on the water, thus forming an analogy to the course of the sun. The sun sails over the sea like an immortal god who every evening is immersed in the maternal waters and is born anew in the morning  Carl Jung, CW 5, Para 306  Another form of the same motif is the Persian idea of the tree of life, which stands in the lake of rain, Vouru-Kasha. The seeds of this tree were mixed with the water and so maintained the fertility of the earth. The Vendidad, says that the waters flow "to the sea Vouru-Kasha, towards the well-watered tree, whereon grow the seeds of my plants of every kind"  Carl Jung, CW 5, Para 306  It is easy to see what the battle with the sea monster means: it is the attempt o free the ego-consciousness from the deadly grip of the unconscious. The making of a fire in the monster's belly suggests as much, for it is a piece of apotropaic magic aimed at dispelling the darkness of unconsciousness  Carl Jung, CW 5, Para  Carl Jung, CW 5, Para 539  The bird probably signifies the renewed ascent of the sun, the rebirth of the phoenix, and is at the same time one of those "helpful animals" who render supernatural aid during the birth: birds as aerial beings, symbolize spirits or angels  Carl Jung, CW 5, Para 538  Divine messengers frequently appear at these mythological births, as can be seen from the use we still make of god-parents  Carl Jung, CW 5, Para 538  The sun-symbol of the bird rising from the water is preserved etymologically in the idea of the singing swan.**

Swan' derives from the root sven, like

sun' and 'sound'  Carl Jung, CW 5, Para 538  **This ascent signifies rebirth, the bringing forth of life from the mother, and the ultimate conquest of death, which, according to an African Negro myth, came into the world through the carelessness of one old woman: when the season of universal skin-casting came round again (for in those days people renewed themselves by casting their skins like snakes), she was absent-minded enough to put on her old skin instead of the new one, and in consequence died  Carl Jung, CW 5, Para 538  The myth often spans a period of three-days. The "three-days" are a stereotyped expression for the "night sea imprisonment" (December 21-24). Christ, too, spent three days in the underworld  Carl Jung, CW 5, Para 512  The myth is exemplified in the battle of Hiawatha with Mishe-Nahma, the fish-king. Mishe-Nahma is a monster fish who lives at the bottom of the waters. Challenged to battle by Hiawatha, he swallows the hero together with his boat 537.  Just as Hera, in her role of the pursuing mother, is the real source of the mighty deeds performed by Heracles, so Nokomis allows Hiawatha no rest, but piles up new difficulties in his path, hazardous adventures in which the hero may be victorious, but may also meet with his death  Carl Jung, CW 5, Para 540  Man with his consciousness is always a long way behind the goals of the unconscious; unless his libido calls him forth to new dangers he sinks into slothful inactivity, or in the prime of life he is overcome with longing for the past and is paralysed  Carl Jung, CW 5, Para 540  A Polynesian myth tells how the hero, in the belly of Kombili, the King Fish, seized his obsidian knife and cut open the fish's belly. "He slipped out and beheld a splendour. Then he sat down and began to think. 'I wonder where I am?' he said to himself"  Carl Jung, CW 5, Para 311  In the light of these ideas we can understand the mythological statements about Ogyges: it is he who possesses the mother, the city, and is thus united with the mother; therefore under him came the great flood, for it is typical of the sun myth that the hero, once he is united with the woman "hard to attain," is exposed in a cask and thrown out to sea, and then lands on a**

**distant shore to begin a new life Carl Jung, CW 5, Para 312 The middle section, the night sea journey in the ark, is lacking in the Ogyges tradition. But the rule in mythology is that the typical parts of a myth can be fitted together in every conceivable variation, which makes it extraordinarily difficult to interpret one myth without a knowledge of all the others Carl Jung, CW 5, Para312 The meaning of this cycle of myths is clear enough: it is the longing to attain rebirth through a return to the womb, and to become immortal like the sun. This longing for the mother is amply expressed in the literature of the Bible Carl Jung, CW 5, Para 312 The symbol-creating process substitutes for the mother the city, the well, the cave, the Church, etc. This substitution is due to the fact that the regression of libido reactivates the ways and habits of childhood, and above all the relation to the mother; but what was natural and useful to the child is a psychic danger for the adult, and this is expressed by the symbol of incest Carl Jung, CW 5, Para 313 Because the incest taboo opposes the libido and blocks the path to regression, it is possible for the libido to be canalized into the mother analogies thrown up by the unconscious Carl Jung, CW 5, Para 313 In that way the libido becomes progressive again, and even attains a level of consciousness higher than before Carl Jung, CW 5, Para 313 The meaning and purpose of this canalization are particularly evident when the city appears in place of the mother: the infantile attachment (whether primary or secondary) is a crippling limitation for the adult, whereas attachment to the city fosters his civic virtues and at least enables him to lead a useful existence Carl Jung, CW 5, Para 313 In primitives the tribe takes the place of the city Carl Jung, CW 5, Para 313 The birds are soul-images, by which are meant the souls of the damned and evil spirits. Thus the mother becomes the underworld, the City of the Damned Carl Jung, CW 5, Para 315 In this primordial image of the woman on the dragon we recognize Echidna, the mother of every hellish horror Carl Jung, CW 5, Para 315 Babylon is the symbol of the Terrible Mother, who leads the peoples into whoredom with her devilish temptations and makes them drunk with her wine. Here the intoxicating drink is closely associated with fornication, for it too is a libido symbol, as we have already seen in the soma-fire-sun parallel Carl Jung, CW 5, Para 31 From water comes life; hence, of the two deities who here interest us most, Christ and Mithras, the latter is represented as having been born beside a river, while Christ experienced his “rebirth” in the Jordan Carl Jung, CW 5, Para 319 Christ, moreover, was born of the, the sempiternal fons amoris or Mother of God, whom pagan-Christian legend turned into a nymph of the spring Carl Jung, CW 5, Para 319 The spring is also found in Mithraism. A Pannonian dedication reads “Fonti perenni.” An inscription from Apulum is dedicated to the “Fons aeternus.” In Persian, Ardvisura is the fount of the water of life Carl Jung, CW 5, Para 319 Ardvisura-Anahita is a goddess of water and love (just as Aphrodite is the “foam-born”) Carl Jung, CW 5, Para 319 In the Vedas, the waters are called matritamah, ‘most maternal.’ All living things rise, like the sun, from water, and sink into it again at evening Carl Jung, CW 5, Para 319 Born of springs, rivers, lakes, and seas, man at death comes to the waters of the Styx, and there embarks on the “night sea journey.” Those black waters of death are the water of life, for death with its cold embrace is the maternal womb, just as the sea devours the sun but brings it forth again Carl Jung, CW 5, Para 319 The projection of the mother-imago upon water endows the water with a number of numinous or magical qualities peculiar to the mother. A good example of this is the baptismal water symbolism in the Church Carl Jung, CW 5, Para 320 The maternal aspect of water coincides with the nature of the unconscious, because the unconscious (particularly in men) can be regarded as the mother or matrix of consciousness Carl Jung, CW 5, Para 320 Numerous myths say that human beings came from trees, and many of them tell how the hero was enclosed in the maternal tree-trunk, like the dead Osiris in the cedar-tree, Adonis in the myrtle, ecocar Jung, CW 5, Para 321 Hence when Attis castrates himself under a pine-tree, he did so because the tree has a maternal significance Carl Jung, CW 5, Para 321 Not only the gods, but the goddesses, too, are libido-symbols, when regarded from the**

**point of view of their dynamism. The libido expresses itself in images of sun, light, fire, sex, fertility, and growth Carl Jung, CW 5, Para 324 In this way the goddesses, as we have seen, come to possess phallic symbols, even though the latter are essentially masculine. One of the main reasons for this is that, just as the female lies hidden in the male (fig. 258.29), so the male lies hidden in the female Carl Jung, CW 5, Para 324 The feminine quality of the tree that represents the goddesses contaminated with the phallic symbolism, as is evident from the genealogical tree that grows out of Adam's body. In my Psychology and Alchemy I have reproduced, from a manuscript in Florence, a picture of Adam showing the membrum virile as a tree Thus the tree has a bisexual character, as is also suggested by the fact that in Latin the names of trees have masculine endings and feminine gender Carl Jung, CW 5, Para 324 She was in a garden, where she found an exotic-looking tree with strange red fleshy flowers or fruits. She picked and ate them. Then, to her horror, she felt that she was poisoned Carl Jung, CW 5, Para 325 It is the tree of libido, which here represents the feminine as well as the masculine side, because it simply expresses the relationship of the two to one another Carl Jung, CW 5, Para 326 The various meanings of the treesun, tree of Paradise, mother, phallus are explained by the fact that it is a libido-symbol and not an allegory of this or that concrete object. Thus a phallic symbol does not denote the sexual organ, but the libido, and however clearly it appears as such, it does not mean itself but is always a symbol of the libido Carl Jung, CW 5, Para 329 Symbols are not signs or allegories for something known; they seek rather to express something that is little known or completely unknown. The tertium comparationis [the 'third for comparison'] for all these symbols is the libido, and the unity of meaning lies in the fact that they are all analogies of the same thing. In this realm the fixed meaning of things comes to an end Carl Jung, CW 5, Para 329 The sole reality is the libido, whose nature we can only experience through its effect on us. Thus, it is not the mother who is symbolized, but the libido of the son, whose object was once the mother Carl Jung, CW 5, Para 329 We take mythological symbols much too concretely and are puzzled at every turn by the endless contradictions of myths. But we always forget that it is the conscious creative force which wraps itself in images Carl Jung, CW 5, Para 329 When, therefore, we read: "His mother was a wicked witch," we must translate it as: the son is unable to detach his libido from the mother-imago, he suffers from resistances because he is tied to the mother Carl Jung, CW 5, Para 329 One of the simplest ways would be to impregnate the mother and beget oneself in identical form all over again. But here the incest prohibition intervenes; consequently the sun myths and rebirth myths devise every conceivable kind of mother-analogy for the purpose of canalizing the libido into new forms and effectively preventing it from regressing to actual incest Carl Jung, CW 5, Para 332 The effect of the incest-taboo and of the attempts at canalization is to stimulate the creative imagination, which gradually opens up possible avenues for the self-realization of libido. In this way the libido becomes imperceptibly spiritualized Carl Jung, CW 5, Para 332 The power which "always desires evil" thus creates spiritual life. That is why the religions exalt this procedure into a system. It is instructive to see the pains they take to further the translation into symbols Carl Jung, CW 5, Para 332 To the above, I would add that it is hardly possible to restrict this impulse to sexuality. It is primarily a question of primitive instinctuality, of insufficiently differentiated libido which prefers to take a sexual form. Sexuality is by no means the only form of the "full feeling of life." There are some passions that cannot be derived from sex Carl Jung, CW 5, Para 332 It is not possible to discuss the problem of symbol-formation without reference to the instinctual processes, because it is from them that the symbol derives its motive power. It has no meaning whatever unless it strives against the resistance of instinct, just as undisciplined instincts would bring nothing but ruin to man if the symbol does not give them form Carl Jung, CW 5, Para 338 Vollers compares Khidr and Elias on the one hand with Gilgamesh and his primitive brother Eabani or Enkidu, and on the other hand with the Dioscuri, one of whom was mortal and the**

**other immortal (Vollers, “Chidher,” pp. 234-84) Carl Jung, CW 5, Para 288 The rapid growth of the hero, a recurrent motif, seems to indicate that the birth and apparent childhood of the hero are extraordinary because his birth is really a rebirth, for which reason he is able to adapt so quickly to his heroic role Carl Jung, CW 5, Para 291 The journey of Moses with his servant Joshua is a life-journey (it lasted eighty years). They grow old together and lose the life-force, i.e., the fish, which “in wondrous wise took its way to the sea” (setting of the sun) Carl Jung, CW 5, Para 291 It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388 The hero is a hero just because he sees resistance to the forbidden goal in all life’s difficulties and yet fights that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainable yearning that paralyses and kills the ordinary man Carl Jung, CW 5, Para 510 The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal Carl Jung, CW 5, Para 536 He [the hero] shares this paradoxical nature with the snake. According to Philo the snake is the most spiritual of all creatures; it is of a fiery nature, and its swiftness is terrible. It has a long life and sloughs off old age with its skin. In actual fact the snake is a cold-blooded creature, unconscious and unrelated. It is both toxic and prophylactic, equally a symbol of the good and bad daemon (the Agathodaimon), of Christ and the devil. Among the Gnostics it was regarded as an emblem of the brain-stem and spinal cord, as is consistent with its predominantly reflex psyche. It is an excellent symbol for the unconscious, perfectly expressing the latter’s sudden and unexpected manifestations, its painful and dangerous intervention in our affairs, and it’s frightening effects Carl Jung, CW 5, Para 580 It is therefore understandable that the three mother-goddesses, Rhea, Cybele, and Diana, all wear the mural crown. The Old Testament treats the cities of Jerusalem, Babylon, etc. just as if they were women Carl Jung, CW 5, Para 303 The fact that the city and the wife of Ogyges both have the same name indicates that there must be some relation between the city and the woman, which is not difficult to understand because the city is identical with the woman Carl Jung, CW 5, Para 306 Another form of the same motif is the Persian idea of the tree of life, which stands in the lake of rain, Vouru-Kasha. The seeds of this tree were mixed with the water and so maintained the fertility of the earth. The Vendidad, says that the waters flow “to the sea Vouru-Kasha, towards the well-watered tree, whereon grow the seeds of my plants of every kind” Carl Jung, CW 5, Para 306 Frobenius describes the hero’s journey as going through eight stages: Carl Jung, CW 5, Para 310 Jung believed that the causal explanation was incorrect because the so-called “incest prohibition” which is supposed to operate here is not in itself a primary phenomenon, but goes back to something much more fundamental, namely the primitive system of marriage classes which, in its turn, is a vital necessity in the organization of the tribe Carl Jung, CW 5, Para 332 So it is more a question of phenomena requiring a teleological explanation than of simple causalities. Moreover it must be pointed out that the basis of the “incestuous” desire is not cohabitation, but, as every sun myth shows, the strange idea of becoming a child again, of returning to the parental shelter, and of entering into the mother in order to be reborn through her. But the way to this goal lies through incest, i.e., the necessity of finding some way into the mother’s body Carl Jung, CW 5, Para 332 It is not incestuous cohabitation that is desired, but rebirth. The incest prohibition acts as an obstacle and makes the creative fantasy inventive: for instance, there are attempts to make the mother pregnant by means of fertility magic Carl Jung, CW 5, Para 332 The effect of the incest-taboo and of the attempts at canalization is to stimulate the creative imagination, which gradually opens up possible avenues for the self-realization of libido. In**

**this way the libido becomes imperceptibly spiritualized Carl Jung, CW 5, Para 332 The power which "always desires evil" thus creates spiritual life. That is why the religions exalt this procedure into a system. It is instructive to see the pains they take to further the translation into symbols Carl Jung, CW 5, Para 332 It is less than two thousand years since the cult of sex was in full bloom. In those days, of course, they were heathens and did not know any better, but the nature of the symbol-creating forces does not change from age to age Carl Jung, CW 5, Para 339 If one has any conception of the sexual content of those ancient cults, and if one realizes that the experience of union with God was understood in antiquity as a more or less concrete coitus, then one can no longer pretend that the forces motivating the production of symbols have suddenly become different since the birth of Christ Carl Jung, CW 5, Para 339 The fact that primitive Christianity resolutely turned away from nature and the instincts in general, and, through its asceticism, from sex in particular, clearly indicates the source from which its motive forces came Carl Jung, CW 5, Para 339 So it is not surprising that this transformation has left noticeable traces in Christian symbolism. Had it not done so; Christianity would never have been able to transform libido. It succeeded in this largely because its archetypal analogies were for the most part in tune with the instinctual forces it wanted to transform Carl Jung, CW 5, Para 339 At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place Carl Jung, CW 5, Para 341 It was accepted as a means of escape from the brutality and unconsciousness of the ancient world. As soon as we discard it [Christianity], the old brutality returns in force, as has been made overwhelmingly clear by contemporary events Carl Jung, CW 5, Para 341 He who throws Christianity overboard and with it the whole basis of morality, is bound to be confronted with the age-old problem of brutality. We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up. The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world Carl Jung, CW 5, Para 341 Today there are countless neurotics who are neurotic simply because they do not know why they cannot be happy in their own way they do not even know that the fault lies with them Carl Jung, CW 5, Para 342 Besies these neurotics there are many more normal people, men and women of the better kind, who feel restricted and discontented because they have no symbol which would act as an outlet for their libido Carl Jung, CW 5, Para 342 For all these people a reductive analysis down to the primal facts should be undertaken, so that they can become acquainted with their primitive personality and learn how to take due account of it. Only in this way can certain requirements be fulfilled and others rejected as unreasonable because of their infantile character Carl Jung, CW 5, Para 342 We like to imagine that our primitive traits have long since disappeared without trace. In this we are cruelly disappointed, for never before has our civilization been so swamped with evil. Mere faith cannot be counted as an ethical ideal either, because it too is an unconscious transformation of libido. Faith is a charisma for those who possess it, but it is no way for those who need to understand before they can believe. This is a matter of temperament and cannot be discounted as valueless. For, ultimately, even the believer believes that God gave man reason, and for something better than to lie and cheat with Carl Jung, CW 5, Para 342 Although we naturally believe in symbols in the first place, we can also understand them, and this is indeed the only viable way for those who have not been granted the charisma of faith Carl Jung, CW 5, Para 342 Psychological truth by no means excludes metaphysical truth, though psychology, as a science, has to hold aloof from all metaphysical assertions. Its subject is the psyche and its contents. Both are realities, because they work Carl Jung, CW 5, Para 344 Though we do possess a physics of the soul, and are not even able to observe it and judge it from some Archimedean point "outside" ourselves, and can therefore know nothing objective about it since all knowledge of the psyche is itself psychic, in spite of all this the soul is the only experiment of life and existence Carl Jung, CW 5, Para 344 It is, in fact, the**

**only immediate experience we can have and the sine qua non of the subjective reality of the world. The symbols it creates are always grounded in the unconscious archetype, but their manifest forms are moulded by the ideas acquired by the conscious mind Carl Jung, CW 5, Para 344 The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves Carl Jung, CW 5, Para 344 The symbols act as transformers, their function to convert libido from a "lower" into a "higher" form. This function is so important that feeling accords it the highest values Carl Jung, CW 5, Para 344 The symbol works by suggestion; that is to say, it carries conviction and at the same time expresses the content of the conviction. It is able to do this because of the numen, the specific energy stored up in the archetype. Experience of the archetype is not only impressive, but it also seizes and possesses the whole personality, and is naturally productive of faith Carl Jung, CW 5, Para 344 Rhea was pregnant with Osiris and his twin sister Isis, and they mated together even in their mother's womb (night sea journey with incest) Carl Jung, CW 5, Para 349 Isis is said to have been born in the "All-Wetness", and of Osiris it is related that a certain Pamyles of Thebes, whilst drawing water, heard a voice from the temple of Zeus which commanded him to proclaim that Osiris, "the great and beneficent king", was born. In honour of this Pamyles the Pamylia were celebrated, similar to the Phallophoria Carl Jung, CW 5, Para 349 Pamyles seems, therefore, to have been originally a phallic daimon, like Dionysus. In his phallic form he represents the creative power which "draws" things out of the unconscious (i.e., the water) and begets the god (Osiris) as a conscious content Carl Jung, CW 5, Para 349 This process can be understood both as an individual experience: Pamyles drawing water, and as a symbolic act or experience of the archetype: a drawing up from the depths Carl Jung, CW 5, Para 349 What is drawn up is a numinous, previously unconscious content which would remain dark were it not interpreted by the voice from above as the birth of a god. This type of experience recurs in the baptism [Christ's] in the Jordan (Matthew 3: 17) Carl Jung, CW 5, Para 349 Typical of the trees found in myth is the tree of paradise, or tree of life; most people know of the pine-tree of Attis, the tree or trees of Mithras, and the word-ash Yggdrasill of Nordic mythology, and so on Carl Jung, CW 5, Para 349 The hanging of Attis, in effigy, on a pine-tree, the hanging of Marsyas, which became a popular theme for art, the hanging of Odin, the Germanic hanging sacrifices and the whole series of hanged gods all teach us that the hanging of Christ on the Cross is nothing unique in religious mythology, but belongs to the same circle of ideas Carl Jung, CW 5, Para 349 In this world of images the Cross is the Tree of Life and at the same time a Tree of Death coffin (fig. 258.36). Just as the myths tell us that human beings were descended from trees, so there were burial customs where people were buried in hollow tree-trunks, whence the German Totenbaum, 'tree of death,' for coffin, which is still in use today Carl Jung, CW 5, Para 349 If we remember that the tree is predominantly a mother-symbol, then the meaning of this mode of burial becomes clear. The dead are delivered back to the mother for rebirth Carl Jung, CW 5, Para 349 Osiris was killed in a crafty manner by the god of the underworld, Set (Typhon in Greek) who locked him in a chest Carl Jung, CW 5, Para 350 After completing the night sea journey, the coffer containing Osiris was cast ashore at Byblos and came to rest in the branches of a cedar-tree which shot up and enclosed the coffer in its trunk (fig. 023) Carl Jung, CW 5, Para 353 The king of the country, admiring the splendid tree, caused it to be cut down and made into a pillar supporting the roof of his house time that coincides with the age-old lament for the dead god Carl Jung, CW 5, Para 353 Isis collected the pieces together again with the help of the jackal-headed Anubis. Here the dogs and jackals, devourers of corpses by night, assist in the reconstitution or reproduction of Osiris. To this necrophagous function the Egyptian vulture probably owes its symbolic mother significance Carl Jung, CW 5, Para 354 Although Isis had managed to collect the pieces of the body, its resuscitation was only**

**partially successful because the phallus could not be found; it had been eaten by the fishes, and the reconstituted body lacked vital force Carl Jung, CW 5, Para 356 The phantom Osiris lay once more with Isis, but the fruit of their union was Harpocrates [the young Horus] who was weak "in the lower limbs," i.e., in the feet Carl Jung, CW 5, Para 356 Osiris, although only a phantom, now makes the young sun (his son Horus), ready for battle with Set, the evil spirit of darkness Carl Jung, CW 5, Para 356 Osiris and Horus represent the father-son symbolism mentioned at the beginning. Osiris is thus flanked by the comely Horus and the misshapen Harpocrates, who is mostly shown as a cripple, sometimes distorted to the point of freakishness Carl Jung, CW 5, Para 356 The serpent symbolizes the mysterious numen of the "mother" (and of other daimonia) who kills, but who is at the same time man's only security against death, as she is the source of life. Accordingly, only the mother can cure him who is sick unto death, and the hymn goes on to describe how the gods were called together to take counsel: Carl Jung, CW 5, Para 452 Finally Ra decides to utter his true name. He was only partially cured, just as Osiris was only incompletely reconstituted, and in addition he lost his power and finally had to retire on the back of the heavenly cow Carl Jung, CW 5, Para 454 From this wound Ra never recovered, so that he finally had to retire on the back of the heavenly cow. But the cow was the cow-headed mother-goddess (fig. 258.30b), just as Osiris was the bull Apis. The mother is accused as though she were the cause of his having to fly to her in order to be cured of the wound she herself had inflicted Carl Jung, CW 5, Para 351 So when the sun-god Ra retires on the back of the heavenly cow, it means that he is going back into the mother in order to rise again as Horus. In the morning the goddess is the mother, at noon she is the sister-wife, and at evening once more the mother who takes back the dead into her womb Carl Jung, CW 5, Para 360 The poisonous worm is a deadly form of libido instead of an animating form. The "true name" is Ra's soul and magic power (his libido). What Isis demands is the transference of libido to the mother. This request is fulfilled to the letter, for the aging god returns to the heavenly cow, the symbol of the mother Carl Jung, CW 5, Para 455 But the real cause of the wound is the incest-taboo, which cuts a man off from the security of childhood and early youth, from all those unconscious, instinctive happenings that allow the child to live without responsibility as an appendage of his parents Carl Jung, CW 5, Para 351 It is significant that it is "evil" which lures Osiris into the chest; for, in the light of teleology, the motif of containment signifies the latent state that precedes regeneration Carl Jung, CW 5, Para 351 Actually Isis collected the pieces of Osiris' body together with the help of the jackal-headed Anubis. Here the dogs and jackals, devourers of corpses by night, assist in the reconstitution or reproduction of Osiris. To this necrophagous function the Egyptian vulture probably owes its symbolic mother significance Carl Jung, CW 5, Para 354 In ancient times the Persians used to throw out their corpses for the dogs to devour, just as, today in Tiber, the dead are left to the vultures, and in Bombay, where the Parsis expose their corpses on the "tower of silence" Carl Jung, CW 5, Para 354 The Persians had the custom of leading a dog to the bedside of a dying man, who then had to give the dog a morsel to eat. This custom suggests that the morsel should belong to the dog, so that he will spare the body of the dying man, just as Cerberus was pacified with the honey-cakes which Heracles gave him on his journey to hell Carl Jung, CW 5, Para 354 Hence the bringing in of the dog would have a compensatory significance, death being made equal to the sun at its highest point. This is a thoroughly psychological interpretation, as can be seen from the fact that death is quite commonly regarded as an entry into the mother's womb (for rebirth) Carl Jung, CW 5, Para 354 The interpretation would seem to be supported by the otherwise enigmatic function of the dog in the Mithraic sacrifice. In the monuments a dog is often shown leaping upon the bull killed by Mithras. In the light of the Persian legend, and on the evidence of the monuments themselves, this sacrifice should be conceived as the moment of supreme fruitfulness Carl Jung, CW 5, Para 354 This moment of supreme**

**fruitfulness is most beautifully portrayed in the Mithraic relief at Heddernheim. On one side of a large (formerly rotating) stone slab there is a stereotyped representation of the overthrow and sacrifice of the bull, while on the other side stand Sol with a bunch of grapes in his hand, Mithras with the cornucopia, and the dadophors bearing fruits, in accordance with the legend that from the dead bull comes all fruitfulness: fruits from his horns, wine from his blood, corn from his tail, cattle from his semen, garlic from his nostrils, and so forth. Over this scene stands Sylvanus, the beasts of the forest leaping away from him Carl Jung, CW 5, Para 354 In this context the dog might very well have the significance suspected by Creuzer. Moreover the goddess of the underworld, Hecate, is dog-headed, like Anubis. As Canicula, she received dog sacrifices to keep away the pest Carl Jung, CW 5, Para 355 Hecate's close relation to the moon-goddess suggests that she was a promoter of growth. Hecate was the first to bring Demeter news of her stolen daughter, another reminder of Anubis Carl Jung, CW 5, Para 355 Dog sacrifices were also offered to Eileithyia, the goddess of birth, and Hecate herself (fig. 258.58) is, on occasion, a goddess of marriage and birth Carl Jung, CW 5, Para 355 The dog is also the regular companion of Aesculapius, the god of healing, who, while still a mortal, raised a man from the dead and was struck by a thunderbolt as a punishment. These associations help to explain the following passage in Petronius: I earnestly beseech you to paint a small dog round the foot of my statue so that by your kindness I may attain to life after death Carl Jung, CW 5, Para 355 Diocletian dedicated a crypt to Hecate, with 365 steps leading down to it. Cave mysteries in her honor seem also to have been celebrated in Samothrace. The Hecate mysteries flourished in Rome towards the end of the fourth century Carl Jung, CW 5, Para 577 Hecate plays an important part in Greek syncretism, being confused with Artemis, who was also called the, 'far-hitting,' or 'she who hits at will,' a name that once more reveals her superordinate power. Artemis is the huntress with hounds, and Hecate too is the wild huntress prowling at night Carl Jung, CW 5, Para 577 The goddess of the underworld, Hecate, is sometimes represented with a horse's head As goddess of the underworld, Hecate, is dog-headed, like Anubis. As Canicula, she received dog sacrifices to keep away the pest Carl Jung, CW 5, Para 355 As guardian of the gate of Hades and as the triple-bodied goddess of dogs, she is more or less identical with Cerberus. Thus, in bringing up Cerberus, Heracles was really bringing the vanquished mother of death to the upper world Carl Jung, CW 5, Para 577 It is she who sends that horrible and fearful night-time apparition, the Empusa, which Aristophanes says comes wrapped in a bladder swollen with blood. According to Libanius, the mother of Aischines was also called Empusa, because she "rushed out upon women and children from dark places" Carl Jung, CW 5, Para 577 As an incubus or vampire she appears in the form of Empusa, or as a man-eating lamia or again in that more beautiful guise, the "Bride of Corinth". The Empusa had peculiar feet: one foot was of brass, the other of ass's dung Carl Jung, CW 5, Para 577 Hecate is a real spook-goddess of the night and phantoms, a nightmare; she is sometimes shown riding a horse, and in Hesiod she is counted the patron goddess of riders Carl Jung, CW 5, Para 577 She [Hecate] is the mother of all witchcraft and witches, the patron goddess of Medea, because the power of the Terrible Mother is irresistible, coming as it does from the unconscious Carl Jung, CW 5, Para 577 The pillory where criminals were scourged was also known as the Hekate; and to her, as to the Roman Trivia, were dedicated junctions of three roads, forked roads, and crossroads. Where the roads branch off or meet, dog-sacrifices were offered to her, and there too were thrown the bodies of the executed: the sacrifice occurs at the point of union Carl Jung, CW 5, Para 577 Where the roads cross and enter into one another, thereby symbolizing the union of opposites, there is the "mother," the object and epitome of all union Carl Jung, CW 5, Para 577 Where the roads divide, where there is parting, separation, splitting, there we find the "division," the cleft the symbol of the mother and at the same time the essence of what the mother means for us, namely cleavage and farewell. Accordingly, the meaning of**

**a sacrifice on this spot would be propitiation of the mother in both senses Carl Jung, CW 5, Para 577 Hecate is a birth-goddess (), the 'multiplier of cattle,' and goddess of marriage. In Orphic cosmogony, she occupies the centre of the world as Aphrodite and Gaia, if not as the world-soul itself Carl Jung, CW 5, Para 577 In Tralles, Hecate appears side by side with Priapus; there is also a Hecate Aphrodisias Carl Jung, CW 5, Para 577 The identification of Hecate with Brimo as the underworldly mother is understandable, also her identification with Persephone and Rhea, the primitive All-Mother. Her maternal significance also explains her confusion with Eileithyia, the goddess of childbirth Carl Jung, CW 5, Para 577 In the Hecate mysteries a wand, named the ('white leaved') was broken. This wand protected the purity of virgins and caused madness in anyone who touched it. We recognize here the motif of the sacred tree, the mother who might not be touched. Only a madman would attempt to do so Carl Jung, CW 5, Para 577 Her close relation to the moon-goddess suggests that she was a promoter of growth. Hecate was the first to bring Demeter news of her stolen daughter, another reminder of Anubis. Hecate herself is, on occasion, a goddess of marriage and birth Carl Jung, CW 5, Para 355 As the "spirit-mother" she sends madness, the moon sickness. This idea is perfectly sensible, because most forms of lunacy consist of affections which amount to an invasion by the unconscious and an inundation of the conscious mind Carl Jung, CW 5, Para 577 Nun is therefore invoked as Amon, the primordial waters, which was in the beginning." He is also called the father of fathers, the mother of mothers Carl Jung, CW 5, Para 358 The word nun means 'young, fresh, new,' and also the new flood-waters of the Nile. In a metaphorical sense it is used for the chaotic waters of the beginning, and for the birth-giving primary substance, which is personified as the goddess Naunet Carl Jung, CW 5, Para 359 From her sprang Nut, the sky-goddess, who is represented with a starry body or as a heavenly cow dotted with stars Carl Jung, CW 5, Para 359 A primitive myth tells of a sun-hero who has to be freed from a creeping plant. The girl dreams that her lover has fallen into the water; she tries to rescue him, but first has to pull seaweed out of the water, then she catches him Carl Jung, CW 5, Para 362 In an African myth the hero, after his deed, has to be disentangled from the seaweed Carl Jung, CW 5, Para 362 In a Polynesian story the hero's canoe is caught in the tentacles of a giant polyp, just as Ra's barge was entwined by the nocturnal serpent on the night sea journey Carl Jung, CW 5, Para 362 The motif of entwining also occurs in Sir Edwin Arnold's poetic version of the story of Buddha's birth: Queen Maya stood at noon, her days fulfilled, Under a palsa in the palace-grounds, A stately trunk, straight as a temple-shaft, With crown of glossy leaves and fragrant blooms. And knowing the time come for all things knew The conscious tree bent down its boughs to make. A bower about Queen Maya's majesty: And Earth put forth a thousand sudden flowers. To spread a couch; while, ready for the bath, The rock hard by gave out a limpid stream. Of crystal flow. So brought she forth her child (The Light of Asia, p. 5) Carl Jung, CW 5, Para 362 There is a very similar motif in the cult-legend of the Samian Hera. Every year her image "disappeared" from the temple, attached itself to a lygos-tree somewhere on the seashore, and was entwined in its branches Carl Jung, CW 5, Para 363 In Plataea and Argos a wedding procession was staged in their honour with bridesmaids, wedding feast, etc. The festival took place in the "wedding month" of Gamelion (beginning of February). The image was carried to a lonely spot in the woods, which is in keeping with Plutarch's story that Zeus kidnapped Hera and hid her in a cave on Mount Cithaeron Carl Jung, CW 5, Para 363 After our previous remarks we have to conclude that there is still another train of thought connected with the hierosgamos, namely, rejuvenation magic. The disappearance and hiding of the image in the wood, in the cave, on the seashore, its twining-about by the lygos-treefall this points to death and rebirth. The early springtime, Gamelion, fits in very well with this theory. In fact, Pausanias tells us that the Argive Hera became a virgin again by taking a yearly dip in the fountain of Kanathos Carl Jung, CW 5, Para 363 The motif of "devouring" which Frobenius has shown to be one of the commonest com-**

**ponents of the sun myth, is closely connected with embracing and entwining Carl Jung, CW 5, Para 365 The "whale-dragon" always "devours" the hero, but the devouring can also be partial. For instance, a six-year-old girl who hated going to school once dreamt that her leg was encircled by a large red worm. Contrary to what might be expected, she evinced a tender interest in the creature Carl Jung, CW 5, Para 365 The motif of entwining is a mother-symbol. The entwining trees are at the same time birth-giving mothers, as in the Greek myth where there ash-trees, the mothers of the men of the Bronze Age. According to a Nordic myth, God created man by breathing life into a substance called tre (tree, wood) Carl Jung, CW 5, Para 367 In the wood of the world-ash Yggdrasill a human pair hide themselves at the end of the world, and from them will spring a new race of men. At the moment of universal destruction the world-ash becomes the guardian mother, the tree pregnant with death and life Carl Jung, CW 5, Para 367 The regenerative function of the world-ash helps to explain the image in the chapter of the Egyptian Book of the Dead called "The Gate of Knowledge of the Souls of the East": Carl Jung, CW 5, Para 367 The hero often has to steer his ship between two rocks that clash together. (A similar idea is that of the biting door or the snapping tree-trunk.) In its passage the stern of the ship (or the tail of the bird) is pinched off, another reminder of the mutilation motif (twisting out the arm) Carl Jung, CW 5, Para 367 The 19th-cent. German poet J. V. von Scheffel uses this image in his poem "A herring loved an oyster." The poem ends with the oyster nipping off the herring's head in a kiss. The doves which bring Zeus his ambrosia have to pass through the clashing rocks Carl Jung, CW 5, Para 367 Frobenius points out that these rocks are closely connected with the rocks or caves that only open at a magic word. The most striking illustration of this is a South African myth: "You must call the rock by name and cry loudly: 'Rock Untunjambili, open, so that I may enter."' But if the rock does not want to open, it answers: "The rock will not open to children, it opens to the swallows that fly in the air" (Frobenius, Zeitalter p. 407) Carl Jung, CW 5, Para 367 The remarkable thing is that no human power can open the rock, only the magic word or a bird. This formulation implies that opening the rock is an undertaking that can never be accomplished in reality, it can only be wished. Wünschen (wish) in Middle High German means the "power to do something extraordinary." The bird is a symbol of "wishful thinking" Carl Jung, CW 5, Para 367 The idea is that Ra rises up, born from the tree. The representations of the sun-god Mithras should probably be interpreted in the same way Carl Jung, CW 5, Para 368 In the Heddernheim Relief, Mithras is shown with half his body rising from the top of a tree, and in other monuments half his body is stuck in the rock, which clearly points to the rock-birth Carl Jung, CW 5, Para 368 Often there is a stream near Mithras' birthplace. This conglomeration of symbols is also found in the birth of Aschanes, the first Saxon king, who grew from the Harz rocks in the middle of a wood near a fountain Carl Jung, CW 5, Para 368 Nor is it surprising that Christian legend transformed the tree of death, the Cross, into the Tree of Life, so that Christ is often shown hanging on a green tree among the fruit Carl Jung, CW 5, Para 368 The derivation of the Cross from the Tree of Life, which was an authentic religious symbol even in Babylonian times, is considered entirely probable by Zöckler, an authority on the history of the Cross. The pre-Christian meaning of so universal a symbol does not contradict this view; quite the contrary, for its meaning is life Carl Jung, CW 5, Para 368 Nor does the existence of the cross in the sun-cult (where the regular cross and the swastika represent the sun-wheel) and in the cult of the love-goddesses in any way contradict its historical significance. Christian legend has made abundant use of this symbolism Carl Jung, CW 5, Para 368 As we know, it was through Adam's guilt that sin and death came into the world, and Christ through his death redeemed us from the guilt. If we ask, In what did Adam's guilt consist? the answer is that the unpardonable sin to be punished by death was that he dared to eat of the tree of Paradise Carl Jung, CW 5, Para 368 The consequences of this are described in a Jewish legend: one who was permitted to gaze into Paradise after the Fall saw the tree and the four streams, but the**

**tree was withered, and in its branches lay a babe. The "mother" had become pregnant Carl Jung, CW 5, Para 368 According to German legend, the saviour will be born when he can be rocked in a cradle made from the wood of a tree that is now but a feeble shoot sprouting from a wall Carl Jung, CW 5, Para 368 The formula runs: "A lime tree shall be planted, that shall throw out two plantschen [boughs] above, and out of their wood is a poie [buoy] to be made; the first child that therein lies is doomed to be brought from life to death by the sword, and then will salvation ensue" (Grimm, III, p. 969) Carl Jung, CW 5, Para 368 The legend relates that Lilith rose up into the air through the magic of God's name and hid herself in the sea. Adam forced her to come back with the help of three angels, whereupon Lilith changed into a nightmare or lamia who haunted pregnant women and kidnapped new-born infants Carl Jung, CW 5, Para 369 The original legend is that Lamia seduced Zeus, but the jealous Hera caused her to bring only dead children into the world. Ever since then, the raging Lamia has persecuted children, whom she destroys whenever she can Carl Jung, CW 5, Para 369 This motif is a recurrent one in fairytales, where the mother often appears as a murderess or eater of human flesh; a well-known German paradigm is the story of Hansel and Gretel. Lamia is also the name of a large, voracious fish, which links up with the whale-dragon motif worked out by Frobenius. Once again we meet the idea of the Terrible Mother in the form of a voracious fish, a personification of death Carl Jung, CW 5, Para 369 As mentioned above, Adam forced Lilith to come back with the help of three angels. Here we may discern, perhaps, the motif of the "helpful bird "angels are really birds. Cf. the feather-dress of the "soul-birds" in the underworld Carl Jung, CW 5, Para 369 In the Mithraic sacrifice the messenger of the gods the "angel "was a raven; the messenger is winged (Hermes) Carl Jung, CW 5, Para 369 In Jewish tradition angels are masculine. The symbolism of the three angels is important because it signifies the upper, aerial, spiritual triad in conflict with the one lower, feminine power Carl Jung, CW 5, Para 369 The riding takes on a special aspect in the light of researches into child psychology: the two contributions of Freud and myself have established the fear-significance of horses on the one hand, and the sexual meaning of riding fantasies on the other Carl Jung, CW 5, Para 370 The essential feature is the rhythm, which assumes a sexual significance only secondarily. If we take these factors into account, it will not surprise us to hear that the maternal world-ash Yggdrasill is called the Schreckross (terrible horse) in German Carl Jung, CW 5, Para 370 Cannegieter says of nightmares: Even today the peasants drive away these female spirits (mother-goddesses, moirae) by throwing the bone of a horse's head upon the roof, and you can often see such bones on peasant houses hereabouts. But at night lamias are believed to ride at the time of the first sleep and to tire out the horses for long journeys (Epistola de ara ad Noviomagum reperta, p. 25) Carl Jung, CW 5, Para 370 A synonym for the nightmare is the troll or "treader." The treading movement has been verified by the experience of Freud and myself with children, which shows that a secondary sexual meaning attaches to stamping or kicking, though the rhythm is obviously primary Carl Jung, CW 5, Para 370 May it perhaps point back to the great primordial image of the mother, who was once our only world and later became the symbol of the whole world? Carl Jung, CW 5, Para 373 Goethe says of the Mothers that they are "thronged round with images of all creation." Even the Christians could not refrain from reuniting their Mother of God with the water: "Ave maris stella" are the opening words of a hymn to Mary Carl Jung, CW 5, Para 373 It is probably significant that the infantile word ma-ma (mother's breast) is found in all languages, and that the mothers of two religious heroes were called Mary and Maya Carl Jung, CW 5, Para 373 Horus vanquished the wicked Set who had murdered his father Osiris, but Isis set him free again Carl Jung, CW 5, Para 374 Outraged, Horus lifted his hand against his mother and snatched the royal diadem from her head, in place of which Thoth gave her a cow's head. Horus then vanquished Set for a second time Carl Jung, CW 5, Para 374 In the Greek legend, Typhon (Set) is a dragon. But even without this confirmation it is evident that Horus' fight**

**is the typical fight of the sun-hero with the “whale dragon” who, as we know, is a symbol of the Terrible Mother, of the voracious maw, the jaws of death in which men are crunched and ground to pieces Carl Jung, CW 5, Para 374 Whoever conquers this monster wins to eternal youth. But to this end, defying all danger, he must descend into the belly of the monster (“journey to hell”) and sojourn there for some time (“night sea imprisonment:” Frobenius) Carl Jung, CW 5, Para 374 The fight with the “nocturnal serpent” accordingly signifies conquest of the mother, who is suspected of an infamous crime, namely the betrayal of her son. Complete confirmation of all this is furnished by the fragments of the Babylonian Creation Epic discovered by George Smith, most of which come from the library of Assurbanipal. The text dates from about the time of Hammurabi (2000 B.C.) Carl Jung, CW 5, Para 375 From this account of the Creation we learn that Ea, the son of the watery deep and god of wisdom, has overthrown Apsu. Apsu is the progenitor of the great gods, so Ea has conquered the father. But Tiamat, the mother of the gods, plots revenge, and arrays herself for battle against them Carl Jung, CW 5, Para 375 Against the fearful hosts of Tiamat the gods finally put up Marduk, the god of spring, who represents the victorious sun. Marduk prepares himself for battle and forges his invincible weapons Carl Jung, CW 5, Para 376 Since he [Marduk] is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW 5, Para 612 The hero is the protagonist of God’s transformation in man; he corresponds to what I call the “mana personality.” The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason the repugnance felt by certain ecclesiastical circles for the “inner Christ” is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian European Carl Jung, CW 5, Para 612 Heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth Carl Jung, CW 5, Para 299 It seems to us, rather, that he is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o’ the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms Carl Jung, CW 5, Para 299 It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388 Thus Khnum, the**

`maker,' the`

potter,’ the ‘builder,’ shapes his egg on the potter’s wheel, for he is “immortal growth, his own generation and his own self-birth, the creator of the egg that came out of the primeval waters” Carl Jung, CW 5, Para 389 **The Egyptian Book of the Dead says: “I have risen like the mighty hawk that comes forth from his egg,” and: “I am the creator of Nun, who has taken up his abode in the underworld. My nest is not seen and my egg is not broken” Carl Jung, CW 5, Para 389 Yet another passage speaks of “that great and glorious god in his egg, who created himself for that which came forth from him”. Therefore the god is also called Nagaga-uer, the “Great Cackler.” (Book of the Dead 98:2: “I cackle like the goose, and whistle like the hawk”) Carl Jung, CW 5, Para 389 The legend says that all creatures had pledged themselves not to harm Baldur; only the mistletoe was forgotten, because she was supposed to be too young**

**Carl Jung, CW 5, Para 392 Mistletoe was also a sovereign remedy against barrenness. In Gaul, it was only after offering sacrifice that the Druid was allowed, amid solemn ceremonies, to climb the sacred oak and cut the ritual branch of mistletoe Carl Jung, CW 5, Para 392 That which grows on the tree is the child, or oneself, in renewed and rejuvenated form; and that is precisely what one cannot have, because the incest prohibition forbids it Carl Jung, CW 5, Para 392 We are told that the mistletoe which killed Baldur was "too young"; hence this clinging parasite could be interpreted as the "child of the tree" Carl Jung, CW 5, Para 392 But as the tree signifies the origin in the sense of the mother, it represents the source of life, of that magical life-force whose yearly renewal was celebrated in primitive times by the homage paid to a divine son, a puer aeternus Carl Jung, CW 5, Para 392 The graceful Baldur is such a figure. This type is granted only a fleeting existence, because he is never anything but an anticipation of something desired and hoped for Carl Jung, CW 5, Para 392 This is so literally true that a certain type of "mother's son" actually exhibits all the characteristics of the flower-like, youthful god, and even dies an early death Carl Jung, CW 5, Para 392 The reason is that he only lives on and through the mother and can strike no roots in the world, so that he finds himself in a state of permanent incest. He is, as it were, only a dream of the mother, an ideal which she soon takes back to herself, as we can see from the Near Eastern "son-gods," like Tammuz, Attis, Adonis, and Christ Carl Jung, CW 5, Para 392 The mistletoe, like Baldur, represents the "child of the mother," the longed-for, revivified life-force that flows from her Carl Jung, CW 5, Para 392 But, separated from its host, the mistletoe dies. Therefore, when the Druid cuts it, he kills it and by this act symbolically repeats the fatal self-castration of Attis and the wounding of Adonis by the boar's tusk Carl Jung, CW 5, Para 392 This is the dream of the mother in matriarchal times, when there was as yet no father to stand by the side of the son Carl Jung, CW 5, Para 392 But why should the mistletoe kill Baldur, since it is, in a sense, his sister or brother? The lovely apparition of the puer aeternus is, alas, a form of illusion. In reality he is a parasite on the mother, a creature of her imagination, who only lives when rooted in the maternal body Carl Jung, CW 5, Para 393 In actual psychic experience the mother corresponds to the collective unconscious, and the son to consciousness, which fancies itself free but must ever again succumb to the power of sleep and a deadening unconsciousness Carl Jung, CW 5, Para 393 The mistletoe, however, corresponds to the shadow brother, and whom the psychotherapist regularly meets as a personification of the personal unconscious. Just as, at evening, the shadows lengthen and finally engulf everything, so the mistletoe betokens Baldur's end. Being an equivalent of Baldur himself, it is fetched down from the tree like the "treasure hard to attain "The shadow becomes fatal when there is too little vitality or too little consciousness in the hero for him to complete his heroic task Carl Jung, CW 5, Para 393 The "son of the mother" as a mere mortal, dies young, but as a god he can do that which is forbidden and superhuman: he commits the magical incest and thus obtains immortality. In the myths the hero does not die; instead, he has to overcome the dragon of death Carl Jung, CW 5, Para 394 The black horse Apaosha also has this meaning in the old Persian Song of Tishtriya, where he blocks up the sources of the rain-lake. The white horse, Tishtriya, makes two futile attempts to vanquish Apaosha; at the third attempt he succeeds with the help of Ahura-Mazda. Whereupon the sluices of heaven are opened and the fertilizing rain pours down upon the earth Carl Jung, CW 5, Para 395 In this symbolism we can see very clearly how libido fights against libido, instinct against instinct, how the unconscious is in conflict with itself, and how mythological man perceived the unconscious in all the adversities and contrarieties of external nature without ever suspecting that he was gazing at the paradoxical background of his own consciousness Carl Jung, CW 5, Para 395 The dragon represents the negative mother-imago and thus expresses resistance to incest or fear of it. Dragon and snake are symbolic representations of the fear of the consequences of breaking the taboo and regressing to incest. It**

**is therefore understandable that we should come over and over again upon the motif of the tree and the snake. Snakes and dragons are especially significant as guardians or defenders of the treasure Carl Jung, CW 5, Para 395 The tree entwined by the snake may therefore be taken as the symbol of the mother who is protecting against incest by fear. This symbol is frequently found on Mithraic monuments. The rock with a snake coiled round it has a similar meaning, for Mithras was born from a rock, as was the god Men Carl Jung, CW 5, Para 396 This fact points to the father as the cause of the fear, which as we know prompted Freud to his famous aetiological myth of the primal horde with the jealous old patriarch at the top Carl Jung, CW 5, Para 396 The immediate model for this is obviously the jealous Yahweh, struggling to protect his wife Israel from whoredoms with strange gods Carl Jung, CW 5, Para 396 The father represents the world of moral commandments and prohibitions, although, for lack of information about conditions in prehistoric times, it remains an open question how far the first moral laws arose from dire necessity rather than from the family preoccupations of the tribal father. At all events it would be easier to keep one's eye on a box full of spiders than on the females of a primal horde Carl Jung, CW 5, Para 396 The father is the representative of the spirit, whose function it is to oppose pure instinctuality. That is his archetypal role, which falls to him regardless of his personal qualities; hence he is very often an object of neurotic fears for the son Carl Jung, CW 5, Para 396 Accordingly, the monster to be overcome by the son frequently appears as a giant who the treasure Carl Jung, CW 5, Para 396 An excellent example of this is the giant Humbaba in the Gilgamesh Epic, who guards the garden of Ishtar. Gilgamesh conquers the giant and wins Ishtar, whereupon Ishtar immediately makes sexual advances to her deliverer. These facts should be sufficient to explain the role played by Horus in Plutarch, and especially the violent treatment of Isis Carl Jung, CW 5, Para 396 Here the bull has the same significance as the monster and may be compared with the bull that was conquered by Gilgamesh. He represents the father who paradoxically enforces the incest prohibition as a giant and dangerous animal Carl Jung, CW 5, Para 396 The paradox lies in the fact that, like the mother who gives life and takes it away again as the "terrible" or "devouring" mother, the father apparently lives a life of unbridled instinct and yet is the living embodiment of the law that thwarts instinct Carl Jung, CW 5, Para 396 There is, however, a subtle though important distinction to be made here: the father commits no incest, whereas the son has tendencies in that direction. The paternal law is directed against incest with all the violence and fury of the uninhibited instinct. Freud overlooks the fact that the spirit too is dynamic, as indeed it must be if the psyche is not to lose its self-regulating equilibrium Carl Jung, CW 5, Para 396 But as the "father," the representative of moral law, is not only an objective fact, but a subjective psychic factor in the son himself, the killing of the bull clearly denotes an overcoming of animal instinct, and at the same time a secret and furtive overcoming of the power of the law, and hence a criminal usurpation of justice. Since the better is always the enemy of the good, every drastic innovation is an infringement of what is traditionally right, and may sometimes even be a crime punishable by death Carl Jung, CW 5, Para 396 As we know, this dilemma played an important part in the psychology of early Christianity, at the time when it came into conflict with Jewish law. In the eyes of the Jews, Christ was undoubtedly a law-breaker. Not unjustly is he called Adam Secundus; for just as the first Adam became conscious through sin, through eating of the tree of knowledge, so the second Adam broke through to the necessary relation with a fundamentally different God Carl Jung, CW 5, Para 396 A third image shows Mithras reaching for the nimbus on the head of Sol. This act recalls the Christian idea that those who have conquered win the crown of eternal life Carl Jung, CW 5, Para 397 In the fourth image Sol kneels before Mithras These last two pictures [3 and 4], show that Mithras has arrogated to himself the strength of the sun and become its lord. He has conquered his animal nature (the bull). Animals represent instinct, and also the prohibition of instinct, so that man becomes human through conquer-**

**ing his animal instinctuality. Mithras has thus sacrificed his animal naturae solution already anticipated in the Gilgamesh Epic by the hero's renunciation of the terrible Ishtar  Carl Jung, CW 5, Para 398  In the Mithraic sacrifice the conquest of instinctuality no longer takes the archaic form of overpowering the mother, but of renouncing one's own instinctive desires. The primitive idea of reproducing oneself by entering into the mother's body has become so remote that the hero, instead of committing incest, is now sufficiently far advanced in the domestic virtues to seek immortality through the sacrifice of the incest tendency  Carl Jung, CW 5, Para 398  This significant change finds its true fulfillment only in the symbol of the crucified God. In atonement for Adam's sin a bloody human sacrifice is hung upon the tree of life. Although the tree of life has a mother significance, it is no longer the mother, but a symbolic equivalent to which the hero offers up his life. One can hardly imagine a symbol which expresses more drastically the subjugation of instinct  Carl Jung, CW 5, Para 398  Underlying all fertility magic is the thought of renewal, which in turn is intimately connected with the cross. The idea of union expressed in the cross symbol is found in Plato's Timaeus, where the demiurge joins the parts of the world-soul together by means of two sutures, which form a X (chi)  Carl Jung, CW 5, Para 404  A peculiar use is made of the cross symbol by the Muyscas Indians, of Peru; two ropes are stretched crosswise over the surface of the water (pool or stream), and fruits, oil, and precious stones are thrown in as a sacrifice at the point of intersection  Carl Jung, CW 5, Para 407  Here the divinity is evidently the water, not the cross, which only signifies the place of sacrifice. The symbolism is somewhat obscure. Water, and particularly deep water, usually has a maternal significance, roughly corresponding to "womb." The point of intersection of the two ropes is the point of union where the "crossing" takes place  Carl Jung, CW 5, Para 407  t is clear from all this that the cross is a many-faceted symbol, and its chief meaning is that of the "tree of life" and the "mother." Its symbolization in human form is therefore quite understandable  Carl Jung, CW 5, Para 411  Underlying all fertility magic is the thought of renewal, which in turn is intimately connected with the cross. The idea of union expressed in the cross symbol is found in Plato's Timaeus, where the demiurge joins the parts of the world-soul together by means of two sutures, which form a X (chi)  Carl Jung, CW 5, Para 404  It is important to know something about the attributes of this life-giving god. Tum of On-Heliopolis bears the name "the father of his mother," and his attendant goddess, Jusas or Nebit-Hotpet, is called sometimes the mother, sometimes the daughter, and sometimes the wife of the god  Carl Jung, CW 5, Para 408  The first day in autumn is known in the Heliopolitan inscriptions as the "feast-day of the goddess Jusasit," as the arrival of the "sister who makes ready to unite herself with her father." It is the day on which "the goddess Mehnit completes her work, so that the god Osiris may enter the left eye." It is also called "the day for filling the sacred eye with what it needs"  Carl Jung, CW 5, Para 408  In the autumn equinox the heavenly cow with the moon-eye, Isis, receives the seed that begets Horus (the moon being the guardian of the seed)  Carl Jung, CW 5, Para 408  The "eye" evidently stands for the female genitals, as is clear from the myth of Indra, who, as a punishment for his wantonness, was smitten with yonis all over his body, but was so far pardoned by the gods that the shameful yonis were changed into eyes  Carl Jung, CW 5, Para 408  The little image reflected in the eye, the "pupilla," is a "child." The great god becomes a child again: he enters into the mother's womb for self-renewal  Carl Jung, CW 5, Para 408  Tum of Pithum-Heroopolis not only carries the crux ansata as a symbol, but even has this emblem as the commonest of his titles, ankh or ankhi, which means**

life' or the

Living One'  Carl Jung, CW 5, Para 410  **Tum was chiefly worshipped as the Agathodaimon serpent, of whom it was said: "The sacred Agathodaimon serpent goes forth from the city of Nezi." The snake, because it casts its skin, is a symbol of renewal, like the scarab beetle, a**

**sun-symbol, which was believed to be of masculine sex only and to beget itself Carl Jung, CW 5, Para 410 "Khnum" (another name for Tum, but always the sun-god is meant) comes from the verb num, 'to combine or unite.' Khnum appears as the potter and maker of his own egg Carl Jung, CW 5, Para 410 The various forms of the crux ansata have the meaning of "life" and "fruitfulness," and also of "union," which can be interpreted as the hierosgamos of the god with his mother for the purpose of conquering death and renewing life. This mythologem, it is plain, has passed into Christianity CW Carl Jung, CW 5, 411 The separation of the son from the mother signifies man's leave-taking from animal unconsciousness. It was only the power of the "incest prohibition" that created the self-conscious individual, who before had been mindlessly one with the tribe; and it was only then that the idea of the final death of the individual became possible Carl Jung, CW 5, Para 415 Thus through Adam's sin, which lay precisely in his becoming conscious, death came into the world Carl Jung, CW 5, Para 415 The neurotic who cannot leave his mother has good reasons for not doing so: ultimately, it is the fear of death that holds him there. It seems as if no idea and no word were powerful enough to express the meaning of this conflict Carl Jung, CW 5, Para 415 Certainly the struggle for expression which has continued through the centuries cannot be motivated by what is narrowly and crudely conceived as "incest" Carl Jung, CW 5, Para 415 We ought rather to conceive the law that expresses itself first and last in the "incest prohibition" as the impulse to domestication, and regard the religious systems as institutions which take up the instinctual forces of man's animal nature, organize them, and gradually make them available for higher cultural purposes Carl Jung, CW 5, Para 415 Incest prohibition is more a question of phenomena requiring a teleological explanation than of simple causalities Carl Jung, CW 5, Para 332 The incest prohibition acts as an obstacle and makes the creative fantasy inventive: for instance, there are attempts to make the mother pregnant by means of fertility magic Carl Jung, CW 5, Para 332 It does not constitute a primary phenomenon [as Freud believed] in the process of symbol-formation, but goes back to something more fundamental, namely the primitive system of marriage classes Carl Jung, CW 5, Para 332 His [Faust] equally importunate longing for the beauties of this world plunged him into renewed ruin, doubt and wretchedness, which culminated in the tragedy of Gretchen's death Carl Jung, CW 5, Para 119 Faust's mistake was that he made the worst of both worlds by blindly following the urge of his libido, like a man overcome by strong and violent passions. Faust's conflict is a reflection of the collective conflict at the beginning of the Christian era, but in him, curiously enough, it takes the opposite course Carl Jung, CW 5, Para 119 Faust takes the opposite road; for him the ascetic ideal is sheer death. He struggles for liberation and wins life by binding himself over to evil, thereby bringing about the death of what he loves most: Gretchen Carl Jung, CW 5, Para 120 He [Faust] tears himself away from his grief, and sacrifices his life in unceasing work, thus saving many lives. His double mission as saviour and destroyer had been hinted at from the beginning Carl Jung, CW 5, Para 120 Faust's desire, like that of every hero, is a yearning for the mystery of rebirth, for immortality; therefore his way leads out to sea and down into the maw of death, that frighteningly narrow "passage" which signals the new day Carl Jung, CW 5, Para 417 We have already seen that the libido directed towards the mother actually symbolizes her as a horse. The mother-imago is a libido-symbol and so is the horse; at some points the meaning of the two symbols overlaps. But the factor common to both is the libido Carl Jung, CW 5 Para 421 The steeds of mythology are always invested with great significance and very often appear anthropomorphized. Thus Men's horse has human forelegs, Balaam's ass human speech, and the bull upon whose back Mithras springs to deliver the death blow is a life-giving deity Carl Jung, CW 5, Para 421 In the Iliad, the horse prophesies evil. They hear the words the corpse utters on its way to the grave words which no human can hear. Caesar was told by his human-footed horse (probably derived from an identification of Caesar with the Phrygian Men) that he would conquer the world Carl Jung,**

**CW 5, Para 421 An ass prophesied to Augustus the victory of Actium. Horses also see ghosts. All these things are typical manifestations of the unconscious. We can therefore see why the horse, as a symbol of the animal component in man, has numerous connections with the devil Carl Jung, CW 5, Para 421 The Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5, Para 176. Horses also signify fire and light, like the fiery horses of Helios. Hector's horses were called Xanthos (yellow, glaring), Podargos (swift-footed), Lampos (shining), and Aithon (burning). Siegfried leaps over the wall of fi re on the thunder-horse Grani, who was sired by Sleipnir and was the only one capable of taking the fiery hedge. There is a distinct fi re symbolism in the mysticquadriga mentioned by Dio Chrysostom: the highest god always drives his chariot round in a circle. The chariot is drawn by four horses, and the outside horse moves very quickly. He has a shining coat, bearing on it the signs of the zodiac and the constellations. The second horse goes more slowly and is illuminated on one side only. The third horse is slower still, and the fourth horse runs round himself. Once, however, the outside horse set the mane of the second horse on fi re with his fiery breath, and the third horse drenched the fourth with streams of sweat. Then the horses dissolve and merge with the substance of the strongest and most fiery, which now becomes the charioteer. The horses represent the four elements. The catastrophe signifies world conflagration and the deluge, after which the division of God into Many cases, and the divine One is restored. 27 There can be no doubt that the quadriga is meant as an astronomical symbol of Time. We saw in Part I that the Stoic conception of fate is a fi re-symbol, so it is a logical continuation of this idea when the closely related conception of time exhibits the same libido symbolism. Carl Jung, CW 5, Para 423 The Brihadaranyaka Upanishad says: Carl Jung, CW 5, Para 424 Here the horse is undoubtedly conceived as a time-symbol, besides being the whole world. In the Mithraic religion we meet with a strange god, Aion (pl. XLIV), also called Chronos or deus leontocephalus because he is conventionally represented as a lion-headed human figure. He stands in a rigid attitude, wrapped in the coils of a serpent whose head juts forward over the head of the lion. In each hand he holds a key, on his breast is a thunderbolt, on his back are the four wings of the wind, and on his body are the signs of the zodiac. His attributes are a cock and implements. In the Carolingian Utrecht Psalter, which was based on classical models, Aion is shown as a naked man bearing in his hand a snake. As the name indicates, he is a time-symbol, and is composed entirely of libido-images. The lion, the zodiacal sign for the torrid heat of summer, is the symbol of concupiscentia effrenata, "frenzied desire." ("My soul roars with the voice of a hungry lion," says Mechthild of Magdeburg.) In the Mithraic mysteries the snake is often shown as the antagonist of the lion, in accordance with the myth of the sun's fight with the dragon. In the Egyptian Book of the Dead, Tum is addressed as a tom-cat, because in that form he fought the Apophis-serpent. To be "entwined" or embraced is the same as to be "devoured," which as we saw means entering into the mother's womb. Time is thus defined by the rising and setting sun, by the death and renewal of libido, the dawning and extinction of consciousness. Carl Jung, CW 5, Para 425 The attribute of the cock again points to time, and the implements to creation through time (Bergson's "durée créatrice"). Oazdes (Ahura-Mazda) and Ahriman came into being through Zrwan akarana, "infinitely long duration." So time, this empty and purely formal concept, is expressed in the mysteries through transformations of the creative force, libido, just as time in physics is identical with the flow of the energic process. Macrobius remarks: "By the lion's head the present time is indicated . . . because its condition is strong and fervent." 31 Philo Judaeus evidently knows better: Time is regarded as a god by evil men who wish to hide the Essential Being. . .. Vicious men think that Time is the cause of the world, but the wise and good think it is God. Carl Jung, CW 5, Para Carl Jung, CW 5, Para 425 There is a**

**similar instinct-sacrificing symbolism in the Mithraic religion, where the essential portions of the mystery consisted in the catching and subduing of the bull. A parallel figure to Mithras is the Original Man, Gayomart. He was created together with his ox, and the two lived in a state of bliss for six thousand years. But when the world entered the Aeon of Libra (the seventh zodiacal sign), the evil principle broke loose. In astrology, Libra is known as the "Positive House" of Venus, so the evil principle came under the dominion of the goddess of love, who personifies the erotic aspect of the mother. Since this aspect, as we have seen, is psychologically extremely dangerous, the classical catastrophe threatened to overtake the son. As a result of this constellation, Gayomart and his ox died only thirty years later. (The trials of Zarathustra also lasted for thirty years.) Fifty-five species of grain and twelve kinds of healing plants came from the dead ox. His seed entered into the moon for purification, but the seed of Gayomart entered into the sun. This seems to suggest that the bull has a hidden feminine significance. Gosh or Drvashpa was the bull's soul and it was worshipped as a female divinity. At first she was so faint-hearted that she refused to become the goddess of cattle until, as a consolation, the coming of Zarathustra was announced to her. This has its parallel in the Purana where the earth received the promise of Krishna's coming. 33 Like Ardvisura, the goddess of love, Gosh rides in a chariot. So the bull-anima appears to be decidedly feminine. In astrology Taurus, too, is a House of Venus. The myth of Gayomart repeats in modified form the primitive "closed circle" of a self-reproducing masculine and feminine divinity. Carl Jung, CW 5, Para 662 That the thing perceived as an inner light, as the sun of the other world, is an emotional component of the psyche, is clear from Symeon's words: And questing after it, my spirit sought to comprehend the splendour it had seen but found it not as a creature and could not get away from created things, that it might embrace that uncreated and uncomprehended splendour. Nevertheless it wandered everywhere and strove to behold it. It searched through the air, it wandered over the heavens, it crossed the abysses, it searched, so it seemed, to the ends of the world. 36 But in all that it found nothing, for all was created. And I lamented and was sorrowful, and my heart burned, and I lived as one distraught in mind. But it came as it was wont, and descending like a luminous cloud, seemed to envelop my whole head, so that I cried out dismayed. But flying away again it left me alone. And when I wearily sought it, I realized suddenly that it was within me, and in the midst of my heart it shone like the light of a spherical sun. Carl Jung, CW 5, Para 141 Amenophis IV achieved, by his reforms, a psychologically valuable work of interpretation. He united all the bull, ram, crocodile, and pile-dwelling gods into the sun-disc and made it clear that their various attributes were compatible with those of the sun. A similar fate overtook Hellenic and Roman polytheism as a result of the syncretistic strivings of later centuries. An excellent illustration of this is in the beautiful prayer of Lucius to the Queen of Heaven (the moon): Queen of heaven, whether thou be named Ceres, bountiful mother of earthly fruits, or heavenly Venus, or Phoebus' sister, or Proserpina, who strikest terror with midnight ululations . . .. thou that with soft feminine brightness dost illume the walls of all cities . . . Carl Jung, CW 5, Para 138 Not a few traces of sun-worship are preserved in ecclesiastical art, for instance the nimbus round the head of Christ, and the haloes of the saints. Numerous fi re- and light-symbols are attributed to the saints in Christian legend. The twelve apostles, for example, were likened to the twelve signs of the zodiac and were therefore represented each with a star over his head. No wonder the heathen, as Tertullian reports, took the sun for the God of the Christians! "Some, in a more human and probable way, believe the Sun to be our god." Among the Manichees the sun actually was God. One of the most remarkable records of this period, an amalgam of pagan-Asiatic, Hellenistic, and Christian beliefs, is the 'Εξηϒησις περι των εν Ιερσιδι πραχθεντων, a book of fables which affords deep insight into syncretistic symbolism. There we find the following magical dedication: Διι 'Ηλιω θεϖ μεϒαλω βασιλει 'Ιησον. In certain parts of Armenia, Christians still pray to the rising sun, that**

**it may “let its foot rest on the face of the worshipper.” Carl Jung, CW 5, Para 163 Before I enter upon the contents of this second part, it seems necessary to cast a backward glance over the singular train of thought which the analysis of the poem “The Moth to the Sun” has revealed. Although this poem is very different from the preceding “Hymn of Creation,” closer investigation of the longing for the sun has led us into a realm of mythological ideas that are closely related to those considered in the first poem: the Creator God, whose dual nature was plainly apparent in the case of Job, has now taken on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. The sun, as Renan has observed, is the only truly “rational” image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Yet it is in the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust and allows useful creatures to flourish as well as the harmful. Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and the harmful, the good and the bad. That this comparison is not just a matter of words can be seen from the teachings of the mystics: when they descend into the depths of their own being they find “in their heart” the image of the sun, they find their own life-force which they call the “sun” for a legitimate and, I would say, a physical reason, because our source of energy and life actually is the sun. Our physiological life, regarded as an energy process, is entirely solar. The peculiar nature of this solar energy as inwardly perceived by the mystic is made clear in Indian mythology. The following passages, referring to Rudra, are taken from the Shvetashvatara Upanishad: There is one Rudra only, they do not allow a second, who rules all the worlds by his powers. Behind all creatures he stands, the Protector; having treated them, he gathers all beings together at the end of time. He has eyes on all sides, faces on all sides, arms on all sides, feet on all sides. He is the one God who created heaven and earth, forging all things together with his hands and wings. You who are the source and origin of the gods, the ruler of all, Rudra, the great seer, who of old gave birth to the Golden Seed – give us enlightenment! Carl Jung, CW 5, Para 176 The symbol for that portion of the zodiac in which the sun re-enters the yearly cycle at the time of the winter solstice is Capricorn, originally known as the “Goat-Fish” (αίγόχερως, “goat-horned”): the sun mounts like a goat to the tops of the highest mountains, and then plunges into the depths of the sea like a fish. The fish in dreams occasionally signifies the unborn child, because the child before its birth lives in the water like a fish; similarly, when the sun sinks into the sea, it becomes child and fish at once. The fish is therefore a symbol of renewal and rebirth. Carl Jung, CW 5, Para 290 The journey of Moses with his servant Joshua is a life-journey (it lasted eighty years). They grow old together and lose the life-force, i.e., the fish, which “in wondrous wise took its way to the sea” (setting of the sun). When the two notice their loss, they discover at the place where the source life is found (where the dead fish revived and sprang into the sea) Khidr wrapped in his mantle, sitting on the ground. In another version he was sitting on an island in sea, “in the wettest place on earth,” which means that he had just been born from the maternal depths. Where the fish vanished Khidr, the Verdant One, was born as a “son of the watery deep,” his head veiled, proclaiming divine wisdom, like the Babylonian Oannes-Ea, who was represented in fish form and daily came out of the sea as a fish to teach the people wisdom. Carl Jung, CW 5, Para 291 Oannes’ name was brought into connection with John’s. With the**

**rising of the reborn sun the fish that dwelt in darkness, surrounded by all the terrors of night and death, becomes the shining, fiery day-star. This gives the words of John the Baptist a special significance (Matthew 3:11): I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost, and with fire. Carl Jung, CW 5, Para 292 Following Vollers, we may compare Khidr and Elias (or Moses and his servant Joshua) with Gilgamesh and his brother Eabani (Enkidu). Gilgamesh wanders through the world, driven by fear and longing, to find immortality. His journey takes him across the sea to the wise Utnapishtim (Noah), who knows how to cross the waters of death. There Gilgamesh has to dive down to the bottom of the sea for the magical herb that is to lead him back to the land of men. On the return journey he is accompanied by an immortal mariner, who, banished by the curse of Utnapishtim, has been forbidden to return to the land of the blessed. But when Gilgamesh arrives home, a serpent steals the magic herb from him (i.e., the fish slips back into the sea). Because of the loss of the magic herb, Gilgamesh's journey has been in vain; instead he comes back in the company of an immortal, whose fate we cannot learn from the fragments of the epic. Jensen believes that this banished immortal is the prototype of Ahasuerus. Once again we meet the motif of the Dioscuri: mortal and immortal, the setting and rising sun. The Mithraic bull-sacrifice is often represented as flanked by the two dadophors, Gautes and Cautopates, one with a raised and the other with a lowered torch. They form a pair of brothers whose characters are revealed by the symbolic position of the torches. Cumont not unjustly connects them with the sepulchral Erotes, who as genies with inverted torches have a traditional meaning. One would stand for death, the other for life. There are certain points of resemblance between the Mithraic sacrifice (where the bull in the centre is flanked on either side by dadophors and the Christian sacrifice of the lamb (or ram). The Crucified is traditionally flanked by two thieves, one of whom ascends to paradise while the other descends to hell. The Semitic gods were often flanked by two paredroi; for instance, the Baal of Edessa was accompanied by Aziz and Monimos (Baal being astrologically interpreted as the sun, and Aziz and Monimos as Mars and Mercury). According to the Babylonian view, the gods are grouped into triads. Thus the two thieves somehow go together with Christ. The two dadophors are, as Cumont has shown, offshoots 61 from the main figure of Mithras, who was supposed to have a secret triadic character. Dionysius the Areopagite reports that the magicians held a feast in honour of τοϋ τρι-πλασίου Μίθρον (the threefold Mithras). Carl Jung, CW 5, Para 293 As Cumont observes, Cautes and Cautopates sometimes carry in their hands the head of a bull and of a scorpion respectively. Taurus and Scorpio are equinoctial signs, and this is a clear indication that the sacrifice was primarily connected with the sun cycle: the rising sun that sacrifices itself at the summer solstice, and the setting sun. Since it was not easy to represent sunrise and sunset in the sacrificial drama, this idea had to be shown outside it. Carl Jung, CW 5, Para 295 We have already pointed out that the Dioscuri represent a similar idea in somewhat different form: one sun is mortal, the other immortal. As this whole solar mythology is psychology projected into the heavens, the underlying idea could probably be paraphrased thus: just as man consists of a mortal and an immortal part, so the sun is a pair of brothers, one of whom is mortal, the other immortal. Man is mortal, yet there are exceptions who are immortal, or there is something immortal in us. Thus the gods, or figures like Khidr and the Comte de Saint-Germain, are our immortal part which continues intangibly to exist. The sun comparison tells us over and over again that the dynamic of the gods is psychic energy. This is our immortality, the link through which man feels inextinguishably one with the continuity of all life. The life of the psyche is the life of mankind. Welling up from the depths of the unconscious, its springs gush forth from the root of the whole human race, since the individual is, biologically speaking, only a twig broken off from the mother and transplanted. Carl Jung, CW 5, Para 296 The psychic life-force, the libido, symbolizes itself in the sun or personifies itself in figures of heroes with solar attributes. At**

**the same time it expresses itself through phallic symbols. Both possibilities are found on a late Babylonian gem from Lajard's collection. In the middle stands an androgynous deity. On the masculine side there is a snake with a sun halo round its head; on the feminine side another snake with a sickle moon above it. This picture has a symbolic sexual nuance: on the masculine side there is a lozenge, a favourite symbol of the female genitals, and on the feminine side a wheel without its rim. The spokes are thickened at the ends into knobs, which, like the fingers we mentioned earlier, have a phallic meaning. It seems to be a phallic wheel such as was not unknown in antiquity. There are obscene gems on which Cupid is shown turning a wheel consisting entirely of phalli. As to what the sun signifies, I discovered in the collection of antiquities at Verona a late Roman inscription with the following symbols. Carl Jung, CW 5, Para 297 The symbolism is plain: sun = phallus, moon = vessel (uterus). This interpretation is confirmed by another monument from the same collection. The symbols are the same, except that the vessel has been replaced by the figure of a woman. Certain symbols on coins can probably be interpreted in a similar manner. In Lajards Recherches sur la culte de Vénus there is a coin from Perga, showing Artemis as a conical stone flanked by a masculine figure (alleged to be the deity Men) and a female figure (alleged to be Artemis). Men (otherwise called Lunus) appears on an Attic bas-relief with a spear, flanked by Pan with a club, and a female figure. From this it is clear that sexuality as well as the sun can be used to symbolize the libido. Carl Jung, CW 5, Para 298 One further point deserves mention here. The dadophor Cautopates is often represented with a cock and pine-cones. These are the attributes of the Phrygian god Men; whose cult was very widespread. He was shown with the pileus (or "Phrygian cap") and pine-cones, riding on the cock, and also in the form of a boy, just as the dadophors were boyish figures. (This latter characteristic relates both them and Men to the Cabiri and Dactyls.) Now Men has affinities with Attis, the son and lover of Cybele. In Imperial times Men and Attis merged into one. Attis also wears the pileus like Men, Mithras, and the dadophors. As the son and lover of his mother he raises the incest problem. Incest leads logically to ritual castration in the Attis-Cybele cult; for according to legend the hero, driven mad by his mother, mutilates himself. I must refrain from going into this question more deeply at present, as I would prefer to discuss the incest problem at the end of this book. Here I would only point out that the incest motif is bound to arise, because when the regressing libido is introverted for internal or external reasons it always reactivates the parental imagos and thus apparently re-establishes the infantile relationship. But this relationship cannot be re-established, because the libido is an adult libido which is already bound to sexuality and inevitably imports an incompatible, incestuous character into the reactivated relationship to the parents. It is this sexual character that now gives rise to the incest symbolism. Since incest must be avoided at all costs, the result is either the death of the son lover or his self-castration as punishment for the incest he has committed, or else the sacrifice of instinctuality, and especially of sexuality, as a means of preventing or expiating the incestuous longing. Sex being one of the most obvious examples of instinctuality, it is sex which is liable to be most affected by these sacrificial measures, i.e., through abstinence. The heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth. It seems to us, rather, that he is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o' the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms. Carl Jung, CW 5, Para 299 The devil has a horse's hoof and sometimes a horse's form. At critical moments he shows the proverbial cloven hoof, just as, during the abduction**

**of Hadding, Sleipnir suddenly looked out from behind Wotan's mantle. The devil, like the nightmare, rides the sleeper; hence it is said that those who have nightmares are ridden by the devil. In Persian lore the devil is the steed of God. He represents the sexual instinct; consequently at the Witches' Sabbath he appears in the form of a goat or horse Carl Jung, CW 5, Para 421 The sexual nature of the devil is imparted to the horse as well, so that this symbol is found in contexts where the sexual interpretation is the only one that fits. Loki propagates in the form of a horse, and so does the devil, as an ancient god of fire Carl Jung, CW 5, Para 421 Lightning, too, is represented theriomorphically as a horse. An uneducated hysterical patient once told me that as a child she was terrified of thunderstorms, because after each flash of lightning she saw a huge black horse rearing up to the sky. Indian legend tells of the black thunder-horse of Yama, the god of death, who dwells in the south, the mythical place of storms. In German folklore the devil is a god of lightning who hurls the horse's hoof lightning on the rooftops Carl Jung, CW 5, Para 421 In accordance with the primitive idea that thunder fertilizes the earth, lightning and horses' hoofs both have a phallic meaning. An uneducated woman patient who had been violently forced by her husband to have coitus with him often dreamt that a wild horse leapt over her and kicked her in the abdomen with his hind foot Carl Jung, CW 5, Para 421 Pegasus struck the fountain of Hippocrene from the earth with his hoof. A Corinthian statue of Bellerophon, which was also a fountain, was made so that the water flowed from the hoof of the horse. Baldur's horse struck forth a spring with his kick. The horse's foot is therefore the dispenser of fruitful moisture Carl Jung, CW 5, Para 421 In German legend, Mother Holle, the goddess of childbirth, comes on horseback. Pregnant women nearing confinement would often give oats to a white horse from their aprons and ask him for a speedy delivery. Originally it was the custom for the horse to nuzzle the woman's genitals Carl Jung, CW 5, Para 421 The horse, like the ass, has the significance of a priapic animal. Hoof-marks were once worshipped as dispensers of blessings and fertility; they also established the right of possession and were of importance in determining boundaries, like the Priapic statues of Latin antiquity Carl Jung, CW 5, Para 421 It was a horse who, like the Dactyls, discovered the mineral wealth of the Harz Mountains with his hoof. The horse-shoe, an equivalent for the horse's foot, brings luck and has an apotropaic meaning. In the Netherlands, a hoof is hung up in the stable to ward off sorcery. The analogous effect of the phallus is well known, hence the phalli on gates. The shank in particular is supposed to keep off lightning, on the principle that like cures like Carl Jung, CW 5, Para 421 The goddess of the underworld, Hecate, is sometimes represented with a horse's head. Demeter and Philyra, wishing to escape the attentions of Kronos or Poseidon, change themselves into mares Carl Jung, CW 5, Para 421 Witches can easily change into horses; hence the nail-marks of the horseshoe may be seen on their hands. The devil rides on the witch's horse, and priests' housekeepers are changed after death into horses Carl Jung, CW 5, Para 421 On account of their speed, horses signify wind, and here again the tertium comparationis is the libido-symbol. German legend knows the wind as the wild huntsman in lustful pursuit of the maiden. Wotan gallops along in a storm after the wind-bride (Frigg) fleeing before him Carl Jung, CW 5, Para 422 Storm-centres often get their names from horses, e.g., the Schimmelberge ('white horse hills') on Lüneburg heath. The centaurs are, among other things, wind-gods Carl Jung, CW 5, Para 422 We have already seen that the horse is connected through Yggdrasill with the symbolism of the tree. The horse too is a "tree of death;" for instance in the Middle Ages the bier was called "St. Michael's Horse," and the modern Persian word for coffin means 'wooden horse.' The horse also plays the part of a psychopomp who leads the way to the other world the souls of the dead are fetched by horsewomen, the Valkyries. Modern Greek songs speak of Charon as riding on a horse Carl Jung, CW 5, Para 427 Finally, the horse symbol appears in yet another form: sometimes the devil rides on a three-legged horse. The goddess of death, Hel, rides on a three-legged horse in time of pestilence Carl Jung, CW 5, Para 428 In**

**the Bundahish there is a monstrous three-legged ass who stands in the heavenly rain-lake Vouru-Kasha; his urine purifies its waters, and at his cry all useful animals become pregnant and all harmful animals drop their young. The contrasting symbolism of Hel is fused into one image in the ass of Vouru-Kasha. The libido is fructifying as well as destructive Carl Jung, CW 5, Para 428 Mithras springs upon the bull to deliver the death blow the bull being a life-giving deity Carl Jung, CW 5, Para 421 The conquered bull has the same significance as the monster conquered by Gilgamesh who represents the father as a giant and dangerous animal Carl Jung, CW 5, Para 396 Hector's horses were called Xanthos (yellow, glaring), Podargus (swift-footed), Lampos (shining), and Aithon (burning) Carl Jung, CW 5, Para 423 Siegfried leaps over the wall of fire on the thunder-horse Grani, who was sired by Sleipnir and was the only one capable of taking the fiery hedge Carl Jung, CW 5, Para 423 The idea is that Ra rises up, born from the tree. The representations of the sun-god Mithras should probably be interpreted in the same way Carl Jung, CW 5, Para 368 In the Heddernheim Relief, Mithras is shown with half his body rising from the top of a tree, and in other monuments half his body is stuck in the rock, which clearly points to the rock-birth Carl Jung, CW 5, Para 368 Often there is a stream near Mithras' birthplace. This conglomeration of symbols is also found in the birth of Aschanes, the first Saxon king, who grew from the Harz rocks in the middle of a wood near a fountain Carl Jung, CW 5, Para 368 Here all the mother symbols are united earth, wood, and water. So it is only logical that in the Middle Ages the tree was poetically addressed with the honorific title of "Lady" Carl Jung, CW 5, Para 368 Nor is it surprising that Christian legend transformed the tree of death, the Cross, into the Tree of Life, so that Christ is often shown hanging on a green tree among the fruit Carl Jung, CW 5, Para 368 The derivation of the Cross from the Tree of Life, which was an authentic religious symbol even in Babylonian times, is considered entirely probable by Zöckler, an authority on the history of the Cross. The pre-Christian meaning of so universal a symbol does not contradict this view; quite the contrary, for its meaning is life Carl Jung, CW 5, Para 368 Nor does the existence of the cross in the sun-cult (where the regular cross and the swastika represent the sun-wheel) and in the cult of the love-goddesses in any way contradict its historical significance. Christian legend has made abundant use of this symbolism Carl Jung, CW 5, Para 368 The student of medieval art will be familiar with the representation of the Cross growing from Adam's grave (fig. 258.37). The legend says that Adam was buried on Golgotha, and that Seth planted on his grave a twig from the tree of Paradise, which grew into Christ's Cross, the Tree of Death Carl Jung, CW 5, Para 368 What is remarkable that in the German legends the heralding of the future event is connected with a budding tree. Christ was sometimes called a "branch" or a "rod" Carl Jung, CW 5, Para 368 In mythology, too, the blossoming and withering of the tree of life denotes the turning point, the beginning of a new age Carl Jung, CW 5, Para 423 The highest god always drives his chariot round in a circle. The chariot is drawn by four horses, and the outside horse moves very quickly. He has a shining coat, bearing on it the sign of the zodiac and the constellations Carl Jung, CW 5, Para 423 The horses represent the four elements. The catastrophe signifies world conflagration and the deluge, after which the division of God into Many cases, and the divine One is restored Carl Jung, CW 5, Para 423 As the name indicates, he is a time-symbol, and is composed entirely of libido-images. The lion, the zodiacal sign for the torrid heat of summer, is the symbol of concupiscentia effrenata, 'frenzied desire.' ("My soul roars with the voice of a hungry lion," says Mechthild of Magdeburg) Carl Jung, CW 5, Para 425 In the Mithraic mysteries the snake is often shown as the antagonist of the lion, in accordance with the myth of the sun's fight with the dragon. In the Egyptian Book of the Dead, Tum is addressed as a tom-cat, because in that form he fought the Apophis-serpent. To be "entwined" or embraced is the same as to be "devoured," which as we saw means entering into the mother's womb Carl Jung, CW 5, Para 425 So time, this empty and purely formal concept, is expressed in the mysteries through**

**transformations of the creative force, libido, just as time in physics is identical with the flow of the energic process Carl Jung, CW 5, Para 425 The hero Chiwantopel represents her ideal, who is here projected as a masculine figure; for Miss Miller is still youthful enough to see her ideal in a man. She has evidently received no salutary disappointments in this respect, but is still enjoying her illusions Carl Jung, CW 5, Para 432 She does not yet know that her ideal figure ought really to be feminine, because such a figure might touch her too closely. So long as the ideal is portrayed in the person of a man, it does not commit her to anything; it merely stimulates her fantastic demands Carl Jung, CW 5, Para 432 This yearning for death anticipates the inevitable end of the illusion that the other person is the ideal. Miss Miller's ideal figure is evidently about to change his psychic localization he might even take up his abode in the author herself. That would mark a very critical point in her career Carl Jung, CW 5, Para 432 For when such a vitally important figure as the ideal is about to change, it is as though that figure had to die. It then creates in the individual all sorts of unaccountable and apparently unfounded presentiments of death romantic world weariness. Her infantile world wants to come to an end and be replaced by the adult phase Carl Jung, CW 5, Para 432 The wish of young girls to die is often only an indirect expression of this, but it remains a pose even if they really do die, for even death can be dramatized. Such an outcome merely makes the pose more effective Carl Jung, CW 5, Para 432 As an infantile person Miss Miller cannot realize what her task is in life; she cannot set herself any goal or standard for which she feels responsible. Therefore she is not yet prepared to accept the problem of love either, for this demands full consciousness and responsibility, circumspection and foresight. It is a decision in favour of life, at whose end death stands. Love and death have not a little to do with one another Carl Jung, CW 5, Para 432 It is a well-known fact that hysterics substitute a physical pain for a psychic pain which is not felt because repressed. Catherina Emmerich's biographer has understood this more or less correctly, but her own interpretation of the pain is based, as usual, on a projection: it is always the others who secretly say all sorts of wicked things about her, and this is the cause of her pains Carl Jung, CW 5, Para 436 The facts of the matter are rather different: the renunciation of all life's joys, this fading before the flower, is always painful, and especially painful are the unfulfilled desires and the attempts of nature to break through the barrier of repression, without which no such differentiation would be possible Carl Jung, CW 5, Para 436 It is a well-known fact that scenes of mystic union with the Saviour are strongly tinged with erotic libido. Stigmatization amounts to an incubation with the Saviour, a slight modification of the ancient conception of the unio mystica as cohabitation with the god Carl Jung, CW 5, Para 438 [Dr. Jung acknowledges the work of Sabina Spielrein] Spielrein, Sabina: on archaic definitions of words, in paranoia, 140; on death-instinct, 32871; on symbols, 141; case, 13972, 28172, 43777; allusions to dismemberment, 237; "arrows from God." 353; association of boring with fire and procreation, 153; communion, 40972; God's ray, 412; images, 30277; sickness, 3017?; snake, 437; splitting the earth, 28872; wine and water, 37672 Carl Jung, CW 5, Para 549 "To make sharp arrows" is an Arabic expression for begetting valiant sons. To announce the birth of a son the Chinese used to hang a bow and arrow in front of the house. Accordingly the Psalms declare (127: 4, RV): "As arrows in the hand of a mighty man, so are the children of youth" Carl Jung, CW 5, Para 439 A similar significance attaches to the lance: men are descended from the lance; the ash is the mother of lances; therefore the men of the Bronze Age are derived from her Carl Jung, CW 5, Para 439 Kaineus commanded that his lance was to be worshipped. Pindar says of this Kaineus that, in the legend, "he descended into the depths, splitting the earth with a straight foot." Originally he is supposed to have been a maiden named Kainis, who, as a reward for her submissiveness, was changed by Poseidon into an invulnerable man Carl Jung, CW 5, Para 439 "Iron is used for boring into the earth With iron you can make menthe earth is split, burst open, man is divided Man is cut up and put together again In order to put a stop to being buried alive,**

**Jesus told his disciples to bore into the earth” Carl Jung, CW 5, Para 439 Mithras shoots water from the rock with his arrow in order to stop the drought. On Mithraic monuments the knife, otherwise used as the sacrificial instrument for killing the bull, is sometimes found stuck in the earth (Cumont, Textes, I, pp. 115, 116, 165) Carl Jung, CW 5, Para Carl Jung, CW 5, Para 439 In other words, they remained stuck in the mother and were lost to the upper world. Later Theseus was rescued by Heracles, who appeared in the role of the death-conquering hero. The Theseus myth is therefore a representation of the individuation process Carl Jung, CW 5, Para 449 When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. This point of cleavage is called the mother, because from her the current of life reached us Carl Jung, CW 5, Para 449 Whenever some great work is to be accomplished, before which a man recoils, doubtful of his strength, his libido streams back to the fountainhead and that is the dangerous moment when the issue hangs between annihilation and new life Carl Jung, CW 5, Para 449 For if the libido gets stuck in the wonderland of this inner world, then for the upper world man is nothing but a shadow, he is already moribund or at least seriously ill Carl Jung, CW 5, Para 449 But if the libido manages to tear itself loose and force its way up again, something like a miracle happens: the journey to the underworld was a plunge into the fountain of youth, and the libido, apparently dead, wakes to renewed fruitfulness Carl Jung, CW 5, Para 449 Vishnu sank into a profound trance, and in his slumber brought forth Brahma who, enthroned on a lotus, rose out of Vishnu’s navel, bringing with him the Vedas, which he diligently read (Birth of creative thought from introversion) Carl Jung, CW 5, Para 449 But through Vishnu’s ecstatic absentmindedness a mighty flood came upon the world (Devouring and destruction of the world through introversion) Carl Jung, CW 5, Para 449 For if the libido gets stuck in the wonderland of this inner world, then for the upper world man is nothing but a shadow, he is already moribund or at least seriously ill Carl Jung, CW 5, Para 449** A state of introversion**. What this means we already know: the libido sinks “into its own depths” (a favourite image of Nietzsche’s), and discovers in the darkness a substitute for the upper world it has abandoned the world of memories (“Amidst a hundred memories”), the strongest and most influential of which are the earliest ones Carl Jung, CW 5, Para 448 It is the world of the child, the paradisal state of early infancy, from which we are driven out by the relentless law of time. In this subterranean kingdom slumber sweet feelings of home and the hopes of all that is to be Carl Jung, CW 5, Para 448 The deadly arrows do not strike the hero from without; it is himself who hunts, fights, and tortures himself. In him, instinct wars with instinct; therefore the poet says, “Thyself pierced through,” which means that he is wounded by his own arrow. As we know that the arrow is a libido-symbol, the meaning of this “piercing” is clear: it is the act of union with oneself, a sort of self-fertilization, and also a self-violation, a self-murder Carl Jung, CW 5, Para 447 These are the primordial images, the archetypes, which have been so enriched with individual memories through the introversion of libido as to become perceptible to the conscious mind, in much the same way as the crystalline structure latent in the saturated solution takes visible shape from the aggregation of molecules Carl Jung, CW 5, Para 450 Since these introversions and regressions only occur at moments when a new orientation and a new adaptation are necessary, the constellated archetype is always the primordial image of the need of the moment Carl Jung, CW 5, Para 450 Although the changing situations of life must appear infinitely various to our way of thinking, their possible number never exceeds certain natural limits; they fall into more or less typical patterns that repeat themselves over and over again Carl Jung, CW 5, Para 450 The archetypal structure of the unconscious corresponds to the average run of events. When therefore a distressing situation arises, the corresponding archetype will be constellated in the unconscious Carl Jung, CW 5, Para 450 Since this archetype is numinous, i.e., possesses a specific energy, it**

**will attract to itself the contents of consciousness conscious ideas that render it perceptible and hence capable of conscious realization. Its passing over into consciousness is felt as an illumination, a revelation, or repeated experience of this process has had the general result that, whenever a critical situation arises, the mechanism of introversion is made to function artificially by means of ritual actions which bring about a spiritual preparation, e.g., magical ceremonies, sacrifices, invocations, prayers, and suchlike. The aim of these ritual actions is to direct the libido towards the unconscious and compel it to introvert Carl Jung, CW 5, Para 450 If the libido connects with the unconscious, it is as though it were connecting with the mother, and this raises the incest-taboo. But as the unconscious is infinitely greater than the mother and is only symbolized by her, the fear of incest must be conquered if one is to gain possession of those "saving" contents the treasure hard to attain Carl Jung, CW 5, Para 450 Since the son is not conscious of his incest tendency, it is projected upon the mother or her symbol. But the symbol of the mother is not the mother herself, so in reality there is not the slightest possibility of incest, and the taboo can therefore be ruled out as a reason for resistance. In so far as the mother represents the unconscious, the incest tendency, particularly when it appears as the amorous desire of the mother (e.g., Ishtar and Gilgamesh) or of the anima (e.g., Chryse and Philoctetes), is really only the desire of the unconscious to be taken notice of Carl Jung, CW 5, Para 450 The rejection of the unconscious usually has unfortunate results; its instinctive forces, if persisently disregarded, rise up in opposition: Chryse changes into a venomous serpent Carl Jung, CW 5, Para 450 The more negative the attitude of the conscious towards the unconscious, the more dangerous does the latter become. Chryse's curse was fulfilled so completely that Philoctetes, on approaching her altar, wounded himself in the foot with his own poison-tipped arrow, or, according to other versions which are in fact better attested, was bitten in the foot by a poisonous snake, and fell into a decline Carl Jung, CW 5, Para 450 So when the sun-god Ra retires on the back of the heavenly cow, it means that he is going back into the mother in order to rise again as Horus. In the morning the goddess is the mother, at noon she is the sister-wife, and at evening once more the mother who takes back the dead into her womb Carl Jung, CW 5, Para 360 The poisonous worm is a deadly form of libido instead of an animating form. The "true name" is Ra's soul and magic power (his libido). What Isis demands is the transference of libido to the mother. This request is fulfilled to the letter, for the aging god returns to the heavenly cow, the symbol of the mother Carl Jung, CW 5, Para 455 But the real cause of the wound is the incest-taboo, which cuts a man off from the security of childhood and early youth, from all those unconscious, instinctive happenings that allow the child to live without responsibility as an appendage of his parents Carl Jung, CW 5, Para 351 The more a person shrinks from adapting himself to reality, the greater becomes the fear which increasingly besets his path at every point. Thus a vicious circle is formed: fear of life and people causes more shrinking back, and this in turn leads to infantilism and finally "into the mother" Carl Jung, CW 5, Para 456 The reasons for this are generally projected outside oneself: the fault lies with external circumstances, or else the parents are made responsible Carl Jung, CW 5, Para 456 And indeed, it remains to be found out how much the mother is to blame for not letting the son go. The son will naturally try to explain everything by the wrong attitude of the mother, but he would do better to refrain from all such futile attempts to excuse his own ineptitude by laying the blame on his parents Carl Jung, CW 5, Para 456 This fear of life is not just an imaginary bogy, but a very real panic, which seems disproportionate only because its real source is unconscious and therefore projected: the young, growing part of the personality, if prevented from living or kept in check, generates fear and changes into fear Carl Jung, CW 5, Para 457 The fear seems to come from the mother, but actually it is the deadly fear of the instinctive, unconscious, inner man who is cut off from life by the continual shrinking back from reality Carl Jung, CW 5, Para 457 If the mother is felt as the obstacle, she then becomes the vengeful pursuer. Naturally it is not**

**the real mother, although she too may seriously injure her child by the morbid tenderness with which she pursues it into adult life, thus prolonging the infantile attitude beyond the proper time Carl Jung, CW 5, Para 457 It is rather the mother-imago that has turned into a lamia. The mother-imago, however, represents the unconscious, and it is as much a vital necessity for the unconscious to be joined to the conscious as it is for the conscious not to lose contact with the unconscious Carl Jung, CW 5, Para 457 Nothing endangers this connection more in a man than a successful life; it makes him forget his dependence on the unconscious. The case of Gilgamesh is instructive in this respect: he was so successful that the gods, the representatives of the unconscious, saw themselves compelled to deliberate how they could best bring about his downfall. Their efforts were unavailing at first, but when the hero had won the herb of immortality and was almost at his goal, a serpent stole the elixir of life from him while he slept Carl Jung, CW 5, Para 457 Apparently it is a hostile demon who robs him of energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind Carl Jung, CW 5, Para 458 The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments, failures, reduced efficiency due to age, depressing family problems, and so on and so forth Carl Jung, CW 5, Para 458 According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again. It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent. She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her Carl Jung, CW 5, Para 458 Delilah acts in the same way with Samson: by cutting off his hair, the sun's rays, she robs him of his strength Carl Jung, CW 5, Para 458 This demon-woman of mythology is in truth the "sister-wife-mother," the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality Carl Jung, CW 5, Para 458 I have dealt with certain aspects of this change in my essay on "The Stages of Life." It consists in a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him. Carl Jung, CW 5, Para 458 The same thing happens with the Eros of the woman. The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. Carl Jung, CW 5, Para 458 The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which are meant to justify his rigid attitude. Carl Jung, CW 5, Para 458 It seems like an unwelcome accident or a disagreeable positive catastrophe, which one would naturally rather avoid. In most cases the conscious personality rises up against the assault of the unconscious and resists its demands, which, it is clearly felt, are directed not only against all the weak spots in the man's character, but also against his chief virtue (the differentiated function and the ideal) Carl Jung, CW 5, Para 459 It is evident from the myths of Heracles and Gilgamesh that this assault can become the source of energy for a heroic conflict; indeed, so obvious is this impression that one has to ask oneself whether the apparent enmity of the maternal archetype is not a ruse on the part of Mater Natura for spurring on her favored child to his highest achievement Carl Jung, CW 5, Para 459 The vengeful Hera would then appear as the stern "Mistress Soul," who imposes the most difficult labors on her hero and threatens him with destruction unless he plucks up courage for the supreme deed and actually becomes what he always potentially was. Carl Jung, CW 5, Para 459 The hero's victory over the "mother," or over her daemonic representative (dragon, etc.), is never anything but temporary. What must be regarded as a regression in a young person feminization of the**

**man (partial identity with the father) acquired different meaning in the second half of life Carl Jung, CW 5, Para 459 The assimilation of contrasexual tendencies then becomes a task that must be fulfilled in order to keep the libido in a state of progression. The task consists in integrating the unconscious, in bringing together "conscious" and "unconscious." I have called this the individuation process. At this stage the mother-symbol no longer connects back to the beginnings, but points towards the unconscious as the creative matrix of the future. "Entry into the mother" then means establishing a relationship between the ego and the unconscious Carl Jung, CW 5, Para 459 The way of this passion leads to the cave in which the bull is sacrificed. So, too, Christ had to bear the Cross to the place of sacrifice, where, according to the Christian version, the Lamb was slain in the form of the god, and was then laid to earth in the sepulchre Carl Jung, CW 5, Para 460 The cross, or whatever other heavy burden the hero carries, is himself, or rather the Self, his wholeness, which is both God and animal not merely the empirical man, but the totality of his being, which is rooted in his animal nature and reaches out beyond the merely human towards the divine Carl Jung, CW 5, Para 460 His [Christ] wholeness implies a tremendous tension of opposites paradoxically at one with themselves, as in the cross, their most perfect symbol Carl Jung, CW 5, Para 460 Ixion first murdered his father-in-law but was afterwards absolved from guilt by Zeus and blessed with his favour Carl Jung, CW 5, Para 460 Ixion, with gross ingratitude, then tried to seduce Hera, but Zeus tricked him by getting the cloud-goddess Nephele to assume Hera's shape. From this union the centaurs are said to have sprung Carl Jung, CW 5, Para 460 Ixion boasted of his deed, but as a punishment for his crimes Zeus cast him into the underworld, where he was bound on a wheel that turned forever in the wind Carl Jung, CW 5, Para 460 Samson carried the gate-posts of the city of Gaza, and died between the pillars of the temple of the Philistines Carl Jung, CW 5, Para 460 Heracles carried his pillars to Gades (Cadiz), where, according to the Syrian version of the legend, he died. The Pillars of Hercules mark the point in the west where the sun sinks into the sea Carl Jung, CW 5, Para 460 The cross of Heracles may well be the sun-wheel, for which the Greeks used the symbol of the cross Carl Jung, CW 5, Para 460 The fantasy of the arrow-shot is part of this struggle for personal independence. As yet, however, the need for such a decision has not penetrated to the conscious mind of the dreamer: the fatal arrow of Cupid has not yet found its mark Carl Jung, CW 5, Para 462 Chiwantopel, playing the role of the author, is not yet wounded or killed. He is the bold adventurer who dares to do what Miss Miller obviously shrinks from doing: he offers himself, of his own free will, as a target for the fatal arrow-shot Carl Jung, CW 5, Para 462 The fact that this gesture of self-exposure is projected upon a masculine figure is direct proof that the dreamer is quite unconscious of its necessity Carl Jung, CW 5, Para 462 Chiwantopel is a typical animus-figure, that is to say, a personification of the masculine side of the woman's psyche. He is an archetypal figure who becomes particularly active when the conscious mind refuses to follow the feelings and instincts prompted by the unconscious: instead of love and surrender there is mannishness, argumentativeness, obstinate self-assertion, and the demon of opinion in every possible shape and form (power instead of love) Carl Jung, CW 5, Para 462 The animus is not a real man at all; he is a slightly hysterical, infantile hero whose longing to be loved shows through the gaps in his armour. Carl Jung, CW 5, Para 462 Chiwantopel is a significant relation for Miss Miller where the hero is her brother-beloved, her "ghostly lover," she being his life-snake ultimately bringing death to him Carl Jung, CW 5, Para 679 The hero as an animus-figure acts vicariously for the conscious individual; that is to say, he does what the subject ought, could, would like to do, but does not do. All the things that could happen in conscious life, but do not happen, are acted out in the unconscious and consequently appear in projection Carl Jung, CW 5, Para 469 Chiwantopel is characterized as the hero who leaves his family and his ancestral home in order to seek his psychic counterpart. He thus represents what in the normal course of events ought to happen Carl Jung, CW 5, Para 469 The fact that**

**this appears as a fantasy-figure shows how little the author is doing it herself. What happens in fantasy is therefore compensatory to the situation or attitude of the conscious mind. This is also the rule in dreams Carl Jung, CW 5, Para 469 The animus, a typical "son"-hero, true to his ancient prototype, is seeking the mother. This youthful hero is always the son-lover of the mother-goddess and is doomed to an early death (fig. 020) Carl Jung, CW 5, Para 466 The libido that will not flow into life at the right time regresses to the mythical world of the archetypes, where it activates images which, since the remotest times, have expressed the non-human life of the gods, whether of the upper world or the lower Carl Jung, CW 5, Para 466 He [Animus [ is therefore sure of his success and cuts out all possible rivals. He wins the soul of the dreamer, not in order to lead her back to normal life, but to her spiritual destiny Carl Jung, CW 5, Para 468 For he is a bridegroom of death, one of the son-lovers who die young because they have no life of their own but are only fast-fading flowers on the maternal tree. Their meaning and their vitality begin and end in the mother-goddess Carl Jung, CW 5, Para 468 The original concrete meaning of words like comprehend, comprendre, begreifen, erfassen (grasp, seize), etc., is literally to seize hold of something with the hands and hold it tight in the arms Carl Jung, CW 5, Para 465 That is just what the mother does with her child when it asks for help or protection, and what binds the child to its mother Carl Jung, CW 5, Para 465 The older the child grows, the greater becomes the danger of this kind of "comprehension" hindering its natural development. Instead of adapting itself, as is necessary, to its new surroundings, the libido of the child regresses to the sheltering ease of the mother's arms and fails to keep pace with the passing of time Carl Jung, CW 5, Para 465 I observed that the dance-step of the Pueblo Indians consisted in a "calcare terram" a persistent, vigorous pounding of the earth with the heels. (: "with unfettered foot now we are to beat on the ground") Carl Jung, CW 5, Para 480 Kaineus, as we saw, descended into the depths, "splitting the earth with a straight foot." Faust reached the Mothers by stamping on the ground: "Stamping descend and stamping rise up again!" Carl Jung, CW 5, Para 480 The heroes in the sun-devouring myths often stamp or kick in the gullet of the monster. Thor stamped clean through the bottom of the boat in his struggle with the monster and touched the bottom of the sea Carl Jung, CW 5, Para 481 The regression of libido makes the ritual act of treading out the dance-step seem like a repetition of the infantile "kicking." Kicking is associated with the mother and with pleasurable sensations and recapitulates a movement that was already practised inside the mother's womb. The foot and the treading movement are invested with a phallic significance, or with that of re-entry into the womb, so that the rhythm of the dance transports the dancer into an unconscious state. The Dancing Dervishes and other primitive dancers offer confirmation of this Carl Jung, CW 5, Para 481 The comparison of the water flowing from Gitche Manito's footprints with a comet means that it is a light- or libido-symbol for the fertilizing moisture (sperma) Carl Jung, CW 5, Para 481 According to a note in Humboldt's Cosmos, certain South American Indian tribes call meteors the "piss of the stars" (Humboldt, Cosmos, I, p. 99. n.) Carl Jung, CW 5, Para 481 We should also mention that Gitche Manito is a fire-maker: he blows upon a forest so that the trees rub against one another and burst into flame. Hence this god too is a libido-symbol, since he produces not only water but fire Carl Jung, CW 5, Para 481 The answer to this question is that the hero is not born like an ordinary mortal because his birth is a rebirth from the mother-wife. That is why the hero so often has two mothers Carl Jung, CW 5, Para 494 One would think it possible for a hero to be born in the normal manner, and then gradually to grow out of his humble and homely surroundings, perhaps with a great effort and in face of many dangers. (This motif is by no means uncommon in the hero-myths) Carl Jung, CW 5, Para 493 As a general rule, however, the story of his origins is miraculous. The singular circumstances of his procreation and birth are part and parcel of the hero-myth. What is the reason for these beliefs? Carl Jung, CW 5, Para 493 The immaculate conception tells us that a content**

**of the unconscious (“child”) has come into existence without the help of a human father, (i.e., consciousness) (fig. 258.08) Carl Jung, CW 5, Para 497 It tells us, on the contrary, that some god has begotten the son, and further that the son is identical with the father, which in psychological language means that a central archetype, the God image, has renewed itself (“been reborn”) and become “incarnate” in a way perceptible to consciousness Carl Jung, CW 5, Para 497 The “mother” corresponds to the “virgin anima,” who is not turned towards the outer world and therefore not corrupted by it. She is turned rather to the “inner sun,” the archetype of transcendent wholeness the Self Carl Jung, CW 5, Para 497 This is typical of Hiawatha’s deeds. Whatever he kills generally lies by or in the water, or better still, half in water and half on land. His subsequent adventures will explain why this is so. Further, the roebuck was no ordinary animal, but a magic one with an unconscious (i.e., symbolical) significance Carl Jung, CW 5, Para 503 Hiawatha made himself gloves and moccasins from its hide: the gloves gave such power to his arms that he could crumble rocks to dust, and the moccasins had the virtue of seven-leagued boots. By clothing himself in the hide he became a sort of giant Carl Jung, CW 5, Para 503 Therefore the roebuck killed at the ford was a “doctor animal,” a magician who had changed his shape, or a daemonic being a symbol, that is to say, which points to the “animal” and other such powers of the unconscious Carl Jung, CW 5, Para 503 That is why it was killed at the ford, i.e., at the crossing, on the border-line between conscious and unconscious. The animal is a representative of the unconscious, and the unconscious, as the matrix of consciousness, has a maternal significance, which explains why the mother was also represented by the bear Carl Jung, CW 5, Para 503 All animals belong to the Great Mother (fig. 258.51), and the killing of any wild animal is a transgression against the mother. Just as the mother seems a giantess to the small child, so the attribute of size passes to the archetypal Great Mother, Mother Nature Carl Jung, CW 5, Para 503 Whoever succeeds in killing the “magic” animal, the symbolic representative of the animal mother, acquires something of her gigantic strength. This is expressed by saying that the hero clothes himself in the animal’s skin and in this way obtains for the magic animal a sort of resurrection Carl Jung, CW 5, Para 503 At the Aztec human sacrifices criminals played the part of gods: they were slaughtered and flayed, and the priests then wrapped themselves in the dripping pelts in order to represent the gods’ resurrection and renewal Carl Jung, CW 5, Para 503 In killing his first roebuck, therefore, Hiawatha was killing the symbolic representative of the unconscious, i.e., his own participation mystique with animal nature, and from that comes his giant strength Carl Jung, CW 5, Para 504 He now sallies forth to do battle with Mudjekeewis, the father, in order to avenge his mother Wenonah. (Cf. Gilgamesh’s fight with the giant Humbaba.) In this fight the father may also be represented by some sort of magic animal which has to be overcome, but he can equally well be represented by a giant or a magician or a wicked tyrant Carl Jung, CW 5, Para 504 Mutatis mutandis the animals can be interpreted as the “mother,” as the “mater saeva cupidinum,” or again as that amiable Isis who laid a horned viper in her husband’s path in short, they can be interpreted as the Terrible Mother who devours and destroys, and thus symbolizes death itself Carl Jung, CW 5, Para 504 I remember the case of a mother who kept her children tied to her with unnatural love and devotion. At the time of the climacteric she fell into a depressive psychosis and had delirious states in which she saw herself as an animal, especially as a wolf or pig, and acted accordingly, running about on all fours, howling like a wolf or grunting like a pig. In her psychosis she had herself become the symbol of the all-devouring mother Carl Jung, CW 5, Para 504 The imagos are representations which have arisen from the conjunction of parental peculiarities with the individual disposition of the child Carl Jung, CW 5, Para 505 The imagos are activated and varied in every possible manner by an energy which likewise pertains to the individual; it derives from the sphere of instinct and expresses itself as instinctuality. This dynamism is represented in dreams by theriomorphic symbols Carl Jung, CW 5, Para 505 All**

**the lions, bulls, dogs, and snakes that populate our dreams represent an undifferentiated and as yet unnamed libido, which at the same time forms part of the human personality and can therefore fittingly be described as the anthropoid psyche Carl Jung, CW 5, Para 505 The archetype of the wise old man first appears in the father, being a personification of meaning and spirit in its procreative sense Carl Jung, CW 5, Para 515 The question of nourishment has to be considered here because regression to the mother is bound to revive the memory of the "alma mater," the mother as the nourishing source. Incest is not the only aspect characteristic of regression: there is also the hunger that drives the child to its mother Carl Jung, CW 5, Para 519 Whoever gives up the struggle to adapt and regresses into the bosom of the family, which in the last resort is the mother's bosom, expects not only to be warmed and loved, but also to be fed. If the regression has an infantile character, it aims without of course admitting it at incest and nourishment Carl Jung, CW 5, Para 519 When the regression is only apparent, and is in reality a purposive introversion of libido directed towards a goal, then the endogamous relationship, which is in any case prohibited by the incest-taboo, will be avoided, and the demand for nourishment replaced by intentional fasting Carl Jung, CW 5, Para 519 Solitude and fasting have from time immemorial been the best-known means of strengthening any meditation whose purpose is to open the doors to the unconscious Carl Jung, CW 5, Para 519 Mondamin is the maize, the Indian corn. Hiawatha's introversion gives birth to a god who is eaten. His hunger in the twofold sense his longing for the nourishing mother, calls forth from the unconscious another hero, an edible god, the maize, son of the Earth Mother Carl Jung, CW 5, Para 522 The Christian parallel is obvious. It is hardly necessary to suppose any Christian influence here, since Fray Bernardino de Sahagún had already described the eucharist of Huitzilopochtli among the Aztecs early in the sixteenth century. This god, too, was ceremonially eaten Carl Jung, CW 5, Para 522 Mondamin, the "friend of man," challenges Hiawatha to single combat in the glow of evening. In the "purple twilight" of the setting sun (i.e., in the western land) there now ensues the mythological struggle with the god who has sprung out of the unconscious like a transformed reflection of Hiawatha's introverted consciousness Carl Jung, CW 5, Para 522 As a god or god-man he is the prototype of Hiawatha's heroic destiny; that is to say, Hiawatha has in himself the possibility, indeed the necessity, of confronting his daemon Carl Jung, CW 5, Para 522 On the way to this goal he conquers the parents and breaks his infantile ties. But the deepest tie is to the mother. Once he has conquered this by gaining access to her symbolic equivalent, he can be born again Carl Jung, CW 5, Para 522 In this tie to the maternal source lies the strength that gives the hero his extraordinary powers, his true genius, which he frees from the embrace of the unconscious by his daring and sovereign independence. Thus the god is born in him Carl Jung, CW 5, Para 522 The mystery of the "mother" is divine creative power, which appears here in the form of the corn-god Mondamin Carl Jung, CW 5, Para 522 How the remarkable thing here is that it is not Hiawatha who passes through death and emerges reborn, as might be expected, but the god. It is not man who is transformed into a god, but the god who undergoes transformation in and through man. It is as though he had been asleep in the "mother," i.e., in Hiawatha's unconscious, and had then been roused and fought with so that he should not overpower his host, but should, on the contrary, himself experience death and rebirth and reappear in the corn in a new form beneficial to mankind 524. Consequently he [the god] appears at first in hostile form, as an assailant with whom the hero has to wrestle. This is in keeping with the violence of all unconscious dynamism. In this manner the god manifests himself and in this form he must be overcome. The struggle has its parallel in Jacob's wrestling with the angel at the ford Jabbok Carl Jung, CW 5, Para 524 The onslaught of instinct then becomes an experience of divinity, provided that man does not succumb to it and follow it blindly, but defends his humanity against the animal nature of the divine power Carl Jung, CW 5, Para 524 This ravenous hunger aptly describes man's repressive**

**instinctuality at the stage where the parents have a predominantly nutritive significance Carl Jung, CW 5, Para 526 The image of Iacchus was carried at the head of the great Eleusinian procession. It is not easy to say exactly what god Iacchus is, but he was probably a boy or a new-born son, similar perhaps to the Etruscan Tages, who bore the epithet "the fresh-ploughed boy," because, according to legend, he sprang out of a furrow behind a peasant ploughing his fields Carl Jung, CW 5, Para 527 The lexicographers called him "Demeter's daimon." He was identified with Dionysus, especially with the Thracian Dionysus-Zagreus, who is supposed to have undergone the typical fate of being reborn Carl Jung, CW 5, Para 527 Hera, we are told, had stirred up the Titans against Zagreus, who tried to escape them by changing into various shapes. In the end they caught him when he had taken on the form of a bull. They then killed him, cut him in pieces, and threw the pieces into a cauldron; but Zeus slew the Titans with a thunderbolt and swallowed the still-throbbing heart of Zagreus. In this manner he was regenerated, and Zagreus stepped forth again as Iacchus Carl Jung, CW 5, Para 527 Another thing carried in the Eleusinian procession was the winnowing-basket, the cradle of Iacchus (, mystica vannus Iacchi). The Orphic legend relates that Iacchus was reared by Persephone in the underworld, where after slumbering for three years, he awoke in the winnowing-basket. The 20th of Boedromion (the month of Boedromion lasted from about September 5 to October 5) was called Iacchus, in honour of the hero Carl Jung, CW 5, Para 528 In the Eleusinian procession the 20th of Boedromion (the month of Boedromion lasted from about September 5 to October 5) was called Iacchus, in honour of the hero. On the evening of this day a great torchlight procession was held on the sea-shore, where the search and lament of Demeter were re-enacted Carl Jung, CW 5, Para 527 The part of Demeter, who, abstaining from food and drink, wanders over the face of the earth seeking her lost daughter, has, in the American Indian epic, been taken over by Hiawatha. He turns to all creatures, but receives no answers Carl Jung, CW 5, Para 528 Just as Demeter first gets news of her daughter from the moon-goddess Hecate, so Hiawatha only finds the one he is looking for Mondamin through profound introversion, by a descent into the darkness of night, to the Mothers Carl Jung, CW 5, Para 528 The priestess of Demeter seems to have represented the earth-goddess, or possibly the ploughed furrow Carl Jung, CW 5, Para 528 The parallel to the motif of dying and rising again is that of being lost and found again. It appears ritually at exactly same place, in connection with the hierosgamos-like spring festivities, where the image of the god was hidden and then found again Carl Jung, CW 5, Para 531 There is an uncanonical tradition that Moses left his father's house at the age of twelve in order to instruct mankind Carl Jung, CW 5, Para 531 Similarly, Christ was lost by his parents, and they found him teaching wisdom in the temple, just as in the Mohammedan legend Moses and Joshua, lose the fish and find in its stead Khidr, the teacher of wisdom Carl Jung, CW 5, Para 531 So, too, does the corn-god, lost and believed dead, suddenly spring from the earth in the splendor of youth Carl Jung, CW 5, Para 531 The believer descends into the grave in order to rise again from the dead with the hero. It can scarcely be doubted that the underlying meaning of the Church is the mother's womb. The Tantric texts interpret the interior of the temple as the interior of the body, and the adyton is called "garbha griha," the seeding-place or uterus Carl Jung, CW 5, Para 536 We can see this quite plainly in the worship of the Holy Sepulchre, a good example being the Holy Sepulchre of San Stefano in Bologna Carl Jung, CW 5, Para 536 The church itself, an extremely ancient polygonal building, was built from the remains of a temple to Isis. Inside, there is an artificial spelaeum, known as the Holy Sepulchre, into which one creeps through a tiny door. Worshippers in such a spelaeum could hardly help identifying themselves with him who died and rose again, i.e., with the reborn Carl Jung, CW 5, Para 536 trees are anointed with sweet-smelling waters, sprinkled with powder, adorned with garlands and draperies Carl Jung, CW 5, Para 545 Just as the people pierce their ears as an apotropaic charm against death, so they pierce the sacred tree Carl Jung, CW 5, Para 545 Of all the trees in India there is none**

**more sacred to the Hindus than the peepul or aswatha (Ficus religiosa). It is known to them as Vriksha Raja (king of trees). Brahma, Vishnu, and Maheswar live in it, and the worship of it is the worship of the Triad. Almost every Indian village has an aswatha (Negelein, ed., Der Traumschlüssel des Jaggadeva, p. 256) Carl Jung, CW 5, Para 545 The woodpecker owes his special significance to the fact that he hammers holes in trees. Hence we can understand why he was honoured in Roman legend as an ancient king of the country, who was the possessor or ruler of the sacred tree, and the prototype of the pater familias Carl Jung, CW 5, Para 547 An old fable relates that Circe, the wife of king Picus, changed him into Picus martius, the woodpecker. She killed and magically transformed him into a soul-bird Carl Jung, CW 5, Para 547 Picus was also regarded as a wood demon and incubus, and a soothsayer. He was sometimes equated with Picumnus, the inseparable companion of Pilumnus, both of whom were called infantium dii, 'gods of small children.' Pilumnus especially was said to protect new-born infants from the wicked attacks of the wood-imp Sylvanus Carl Jung, CW 5, Para 547 This helpful little bird now counsels our hero [Hiawatha] to aim under the magician's topknot, the only vulnerable spot. It is situated on the crown of the head, at the point where the mythical "head birth" takes place, which even today figures among the birth-theories of children Carl Jung, CW 5, Para 547 There Hiawatha shoots in three arrows and so makes an end of Megissogwon. He then steals the magic belt of wampum which makes him invisible; the dead magician he leaves lying in the water Carl Jung, CW 5, Para 547 He is the spirit of regression, who threatens us with bondage to the mother and with dissolution and extinction in the unconscious (cf. fig. 035) and (fig. 258.62) Carl Jung, CW 5, Para 551 For the hero, fear is a challenge and a task, because only boldness can deliver from fear Carl Jung, CW 5, Para 551 If the risk is not taken, the meaning of life is somehow violated, and the whole future is condemned to hopeless staleness, to a drab grey lit only by will-o'-the wisps. Carl Jung, CW 5, Para 551 This image is undoubtedly a primordial one, and there was profound justification for its becoming a symbolical expression of human fate Carl Jung, CW 5, Para 553 In the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights Carl Jung, CW 5, Para 553 Always he imagines his worst enemy in front of him, yet he carries the enemy within himself a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers Carl Jung, CW 5, Para 553 His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away Carl Jung, CW 5, Para 553 Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest Carl Jung, CW 5, Para 553 If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time Carl Jung, CW 5, Para 553 If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter Carl Jung, CW 5, Para 553 The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth Carl Jung, CW 5, Para 553 The natural course of life demands that the young person should sacrifice his childhood and his childish dependence on the physical parents, lest he remain caught body and soul in the bonds of unconscious incest Carl Jung, CW 5, Para 553 This regressive tendency has been consistently opposed from the most primitive times by the great psychotherapeutic systems which we know as the religions. They seek to create an autonomous consciousness by weaning mankind away from the sleep of childhood Carl Jung, CW 5, Para 553 This archaic fact is expressed here in a rather veiled way. In the legend of the "Entkrist" it is expressed openly by the devil, the father of the Anti-Christ Carl Jung,**

**CW 5, Para 565 Wotan is justly indignant with Brünhilde, for she has taken over the role of Isis and through the birth of a son has deprived the old man of his power Carl Jung, CW 5, Para 565 In psychological terms this means that the "treasure hard to attain" lies hidden in the mother-imago, i.e., in the unconscious. This symbol points to one of life's secrets which is expressed in countless symbolical ways in mythology. When such symbols occur in individual dreams, they will be found on examination to be pointing to something like a centre of the total personality, of the psychic totality which consists of both conscious and unconscious. Here I must refer the reader to my later works, where I deal at some length with the symbol of the Self Carl Jung, CW 5, Para 569 Last but not least, Siegfried wins the hoard Carl Jung, CW 5, Para 569 Life is put together again from the broken pieces (miracle of Medea). Just as a blacksmith welds the broken pieces together, so the dismembered corpse is reconstituted Carl Jung, CW 5, Para 556 This comparison also occurs in Plato's Timaeus: the world's parts are joined together with pegs. In the Rig-Veda the world creator Brahmanaspati is a blacksmith Carl Jung, CW 5, Para 556 We have already seen that pastries in the form of snakes and phalli were flung into a pit at the Arrhetophoria. We mentioned this in connection with the earth fertilization ceremonies Carl Jung, CW 5, Para 571 It is significant that the deadly flood flowed off into the fissure, back into the mother again, for it was from the mother that death came into the world in the first place. The Deluge is simply the counterpart of the all-vivifying and all-producing water, of "the ocean, which is the origin of all things" Carl Jung, CW 5, Para 571 Honeycakes are offered to the mother that she may spare one from death. In Rome money-offerings were thrown every year into the lacus Curtius, formerly a chasm that had been closed through the sacrificial death of Curtius. He was the hero who went down to the underworld in order to conquer the danger that threatened the Roman state after the opening of the chasm Carl Jung, CW 5, Para 571 In the Anphiaraion at Oropos those healed through incubation in the temple threw their money-offerings into the sacred well. Carl Jung, CW 5, Para 571 Near Eleusis, there was a gorge through which Aidoneus came up and into which he descended after kidnapping the Kore Carl Jung, CW 5, Para 572 There were crevasses in the rocks where the souls could ascend to the upper world Carl Jung, CW 5, Para 572 Behind the temple of Chthonia in Hermione lay a spot sacred to Pluto, with a chasm through which Heracles came up with Cerberus Carl Jung, CW 5, Para 572 There was also an "Acherusian" lake. This chasm, therefore, was the entrance to the place where death had been conquered Carl Jung, CW 5, Para 572 The chasm on the Areopagus in Athens was believed to be the seat of the dwellers in the underworld Carl Jung, CW 5, Para 572 Similar ideas are suggested by an old Greek custom: girls used to be sent for a virginity test to a cave where there lived a poisonous serpent. If they were bitten, it was a sign that they were no longer chaste Carl Jung, CW 5, Para 572 The Self, as a symbol of wholeness, is a coincidentia oppositorum, and therefore contains light and darkness simultaneously (cf. fig. 039), (fig. 258.09), and (fig. 258.60) Carl Jung, CW 5, Para 576 In the Christ-figure the opposites which are united in the archetype are polarized into the "light" son of God on the one hand and the devil on the other. The original unity of opposites is still discernible in the original unity of Satan and Yahweh. Christ and the dragon of the Anti-Christ lie very close together so far as their historical development and cosmic significance are concerned Carl Jung, CW 5, Para 576 The dragon legend concealed under the myth of the Anti-Christ is an essential part of the hero's life and is therefore immortal Carl Jung, CW 5, Para 576 Nowhere in the latter-day myths are the paired opposites so palpably close together as in the figures of Christ and Anti-Christ. (Here I would refer the reader to Merezhkovsky's admirable account of this problem in his novel Leonardo da Vinci) Carl Jung, CW 5, Para 576 It is a convenient rationalistic conceit to say that the dragon is only "artificial," thus banishing the mysterious gods with a word Carl Jung, CW 5, Para 576 Schizophrenic patients often make use of this mechanism for apotropaic purposes. "It's all a fake," they say, "all artificially made up." The**

**following dream of a schizophrenic is typical: Carl Jung, CW 5, Para 576 Sun and moon, as divine equivalents of the parent archetype, possess a tremendous psychic power that has to be weakened apotropaically, because the patient is already far too much under the power of the unconscious Carl Jung, CW 5, Para 576 Nothing was left but the hole in which the snake was said to dwell. There the honey cakes were placed and the obolus thrown in. The sacred cave in the temple at Cos consisted of a rectangular pit covered by a stone slab with a square hole in it Carl Jung, CW 5, Para 577 This arrangement served the purpose of a treasure-house: the snake-pit had become a slot for money, a "poor-box," and the cave a "hoard." That this development is fully in accord with the archaeological evidence is proved by a discovery in the temple of Aesculapius and Hygeia at Ptolemaïs Carl Jung, CW 5, Para 577 Here the serpent lies on the treasury as protector of the hoard. Fear of the deadly maternal womb has become the guardian of the treasure of life. That the snake really is a death-symbol is evident from the fact that the souls of the dead, like the chthonic gods, appear as serpents, as dwellers in the kingdom of the deadly mother Carl Jung, CW 5, Para 578 The hero himself appears as a being of more than human stature. He is distinguished from the very beginning by his godlike characteristics Carl Jung, CW 5, Para 612 Since he is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW 5, Para 612 The hero is the protagonist of God's transformation in man; he corresponds to what I call the "mana personality." The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason the repugnance felt by certain ecclesiastical circles for the "inner Christ" is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian European Carl Jung, CW 5, Para 612 Heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth Carl Jung, CW 5, Para 299 It seems to us, rather, that he is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o' the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms Carl Jung, CW 5, Para 299 It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388 The hero is a hero just because he sees resistance to the forbidden goal in all life's difficulties and yet fights that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainable a yearning that paralyses and kills the ordinary man Carl Jung, CW 5, Para 510 The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal Carl Jung, CW 5, Para 536 The treasure which the hero fetches from the dark cavern is life: it is himself, new-born from the dark maternal cave of the unconscious where he was stranded by the introversion or regression of libido. Hence the Hindu fire-bringer is called Matarisvan, he who swells in the mother. The hero who clings to the mother is the dragon, and when the hero is reborn from the mother he becomes the conqueror of the dragon (fig. 258.59a) Carl Jung, CW 5, Para 580 The hero who sets himself the task of renewing the world and conquering death personifies the world-creating power which, brooding on itself in introversion, coiled round**

**its own egg like a snake, threatens life with its poisonous bite, so that the living may die and be born again from the darkness Carl Jung, CW 5, Para 592 The hero is himself the snake, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent (fig. 258.09b) and why the saviour of the Christian Ophites was a serpent, too. It is both Agathodaimon (fig. 037) and Cacodaimon. In German legend we are told that the heroes have snake's eyes Carl Jung, CW 5, Para 593 One of my patients dreamt that a snake shot out of a cave and bit him in the genital region. The dream occurred at the moment when the patient was convinced of the truth of the analysis and was beginning to free himself from the bonds of his mother-complex Carl Jung, CW 5, Para 585 He felt that he was making progress and that he had more control over himself. But the moment he felt the impulse to go forward he also felt the pull of the bond of the mother Carl Jung, CW 5, Para 585 Being bitten in the genital region by a snake (fig. 258.61b) reminds us of Attis whose self-castration was occasioned by his mother's jealousy Carl Jung, CW 5, Para 585 The term tapas is to be translated, according to Deussen, as "he heated himself with his own heat," in the sense that "he brooded his own brooding," brooder and brooded being conceived not as separate, but as one and the same thing Carl Jung, CW 5, Para 589 As Hiranyagarbha (the Golden Germ), Prajapati is the self-begotten egg, the cosmic egg from which he hatches himself (fig. 036). He creeps into himself, becomes his own womb, makes himself pregnant with himself in order to hatch forth the world of multiplicity Carl Jung, CW 5, Para 589 Self-incubation, self-castigation, and introversion are closely related ideas. Immersion in oneself (introversion) is a penetration into the unconscious and at the same time asceticism. The result, for the philosophy of the Brahmanas, is the creation of the world, and for the mystic the regeneration and spiritual rebirth of the individual, who is born into a new world of the spirit. Indian philosophy also assumes that creativity as such springs from introversion Carl Jung, CW 5, Para 590 Above his subterranean dwelling rose the Parthenon, the temple of the virgin goddess Carl Jung, CW 5, Para 594 The flaying of the god, which we have already touched on in connection with the flaying-ceremonies of the Aztecs, is intimately bound up with the snake-like nature of the hero Carl Jung, CW 5, Para 594 It is reported of Mani, the founder of Manichaeism, that he was killed, flayed, stuffed, and hung up. The hanging up of the god has an unmistakable symbolic value, since suspension is the symbol of unfulfilled longing or tense expectation ("suspense"). Christ, Odin, Attis, and others all hung upon trees Carl Jung, CW 5, Para 594 We can in fact discover the same multiplicity of meanings and the same apparently limitless inter changeability of figures in dreams. On the other hand we are now in a position to establish certain laws, or at any rate rules, which make dream interpretation rather more certain. Thus we know that dreams generally compensate the conscious situation or supply what is lacking to it. This very important principle of dream interpretation also applies to myths Carl Jung, CW 5, Para 611 Furthermore, investigation of the products of the unconscious yields notable traces of archetypal structures which coincide with the myth-motifs among them certain types which deserve the name of dominants Carl Jung, CW 5, Para 611 The reason for this lies in the fact that no part of the hero-myth is single in meaning, and that, at a pinch, all the figures are interchangeable Carl Jung, CW 5, Para 611 The only certain and reliable thing is that the myth exists and shows unmistakable analogies with other myths Carl Jung, CW 5, Para 611 Myth-interpretation is a tricky business and there is some justification for looking at it askance. Hitherto the myth-interpreter has found himself in a somewhat unenviable position, because he only had exceedingly doubtful points for orientation at his disposal, such as astronomical and meteorological data Carl Jung, CW 5, Para 611 Snake dreams always indicate a discrepancy between the attitude of the conscious mind and instinct, the snake being a personification of the threatening aspect of that conflict Carl Jung, CW 5, Para 615 The appearance of the green viper therefore means: "Look out! Danger ahead!" Carl Jung, CW 5, Para 615 It devoured all human beings (devouring-mother**

**= death) until only one pregnant woman remained. She dug a ditch, covered it with a stone, and there gave birth to twins who afterwards became dragon-killers Carl Jung, CW 5, Para 620 The mating in the mother also occurs in the following West African legend: "In the beginning, Obatala the Sky and Odudua the Earth, his wife, lay pressed close together in a calabash" Carl Jung, CW 5, Para 620 Being "guarded in modest bud" is an image that is found in Plutarch, where it is said that the sun is born at dawn from a flower bud Carl Jung, CW 5, Para 620 Brahma, too, comes out of a bud, and in Assam a bud gave birth to the first human pair Carl Jung, CW 5, Para 620 Separation and differentiation from the mother, "individuation," produces that confrontation of subject and object which is the foundation of consciousness Carl Jung, CW 5, Para 624 Before this, man was one with the mother; that is to say, he was merged with the world as a whole. He did not yet know the sun was his brother; only after the separation did he begin to realize his affinity with the stars Carl Jung, CW 5, Para 624 This is a not uncommon occurrence in psychosis. For instance, in the case of a young labouring-man who developed schizophrenia, the first symptoms of his illness consisted in the feeling that he had a special relation to the sun and the stars Carl Jung, CW 5, Para 624 The stars became full of meaning for him, he thought they had something to do with him personally, and the sun gave him all sorts of strange ideas. One finds this apparently quite novel feeling for Nature very often in this disease Carl Jung, CW 5, Para 624 Another patient began to understand the language of the birds, who brought him messages from his sweetheart Carl Jung, CW 5, Para 624 The separation from youth has even taken away the golden glamour of Nature, and the future appears hopeless and empty. But what robs Nature of its glamour, and life of its joy, is the habit of looking back for something that used to be outside, instead of looking inside, into the depths of the depressive state Carl Jung, CW 5, Para 625 This looking back leads to regression and is the first step along that path. Regression is also an involuntary introversion in so far as the past is an object of memory and therefore a psychic content, an endopsychic factor. It is a relapse into the past caused by a depression in the present Carl Jung, CW 5, Para 625 Depression should therefore be regarded as an unconscious compensation whose content must be made conscious if it is to be fully effective Carl Jung, CW 5, Para 625 This can only be done by consciously regressing along with the depressive tendency and integrating the memories so activated into the conscious mind which was what the depression was aiming at in the first place Carl Jung, CW 5, Para 625 Depression is a condition resulting from a blocking of libido where life ceases to flow Carl Jung, CW 5, Para 250 A person sinks into his childhood memories and vanishes from the existing world. He finds himself apparently in deepest darkness [inside the whale], but then has unexpected visions of a world beyond Carl Jung, CW 5, Para 631 The "mystery" he beholds represents the stock of primordial images which everybody brings with him as his human birthright, the sum total of inborn forms peculiar to the instincts. I have called this "potential" psyche the collective unconscious. If this layer is activated by the regressive libido, there is a possibility of life being renewed, and also of its being destroyed Carl Jung, CW 5, Para 631 Regression carried to its logical conclusion means a linking back with the world of natural instincts, which in its formal or ideal aspect is a kind of prima materia. If the prima materia can be assimilated by the conscious mind it will bring about a reactivation and reorganization of its contents Carl Jung, CW 5, Para 631 If the conscious mind proves incapable of assimilating the new contents pouring in from the unconscious, then a dangerous situation arises in which they keep their original, chaotic, and archaic form and consequently disrupt the unity of consciousness Carl Jung, CW 5, Para 631 All the libido that was tied up in family bonds must be withdrawn from the narrower circle into the larger one, because the psychic health of the adult individual, who in childhood was a mere particle revolving in a rotary system, demands that he should himself become the center of a new system Carl Jung, CW 5, Para 644 That such a step includes the solution, or at least some consideration, of the**

**sexual problem is obvious enough, for unless this is done the unemployed libido will inevitably remain fixed in the unconscious endogamous relationship to the parents and will seriously hamper the individual's freedom Carl Jung, CW 5, Para 644 We must remember that Christ's teaching means ruthlessly separating a man from his family, and we saw in the Nicodemus dialogue how he took especial pains to give regression a symbolic meaning. Both tendencies serve the same goal, namely that of freeing man from his family fixations, from his weakness and uncontrolled infantile feelings Carl Jung, CW 5, Para 644 For if he allows his libido to get stuck in a childish milieu, and does not free it for higher purposes, he falls under the spell of unconscious compulsion. Wherever he may be, the unconscious will then recreate the infantile milieu by projecting his complexes, thus reproducing all over again, and in defiance of his vital interests, the same dependence and lack of freedom which formerly characterized his relations with his parents Carl Jung, CW 5, Para 644 His destiny no longer lies in his own hands: his (fortunes and fates) fall from the stars. The Stoics called this condition Heimarmene, compulsion by the stars, to which every "unredeemed" soul is subject Carl Jung, CW 5, Para 644 When the libido thus remains fixed in its most primitive form it keeps men on a correspondingly low level where they have no control over themselves and are at the mercy of their affects Carl Jung, CW 5, Para 644 That was the psychological situation of late antiquity, and the saviour and physician of that time was he who sought to free humanity from bondage to Heimarmene Carl Jung, CW 5, Para 644 For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it, arises the picture of the world as we know it today Carl Jung, CW 5, Para 646 This simple thought is what constitutes the meaning of the cosmic sacrifice, a good example being the slaying of Tiamat (fig. 041), the Babylonian mother-dragon, from whose body heaven and earth were made Carl Jung, CW 5, Para 646 But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. What drives him towards this discovery is conceived by Freud as the "incest barrier." The incest prohibition blocks the infantile longing for the mother and forces the libido along the path of life's biological aim Carl Jung, CW 5, Para 652 The libido, driven back from the mother by the incest prohibition, seeks a sexual object in place of the forbidden mother. The fact that the infant finds pleasure in sucking does not prove that it is a sexual pleasure, for pleasure can have many different sources Carl Jung, CW 5, Para 652 Presumably, the caterpillar finds quite as much pleasure in eating, even though caterpillars possess no sexual function whatever and the food instinct is something quite different from the sex instinct, quite unconcerned about what a later sexual stage may make of these activities Carl Jung, CW 5, Para 652 Kissing, for instance, derives far more from the act of nutrition than from sexuality. Moreover the so-called "incest barrier" is an exceedingly doubtful hypothesis (admirable as it is for describing certain neurotic conditions), because it is a product of culture which nobody invented and which grew up naturally on the basis of complex biological necessities connected with the development of "marriage classes" Carl Jung, CW 5, Para 652 The main purpose of marriage classes is not to prevent incest but to meet the social danger of endogamy by instituting the "cross-cousin marriage." The typical marriage with the daughter of the maternal uncle is actually implemented by the same libido which could equally well possess the mother or the sister Carl Jung, CW 5, Para 652 So it is not a question of avoiding incest, for which incidentally there are plenty of opportunities in the frequent fits of promiscuity to which primitives are prone, but of the social necessity of spreading the family organization throughout the whole tribe Carl Jung, CW 5, Para 652 Therefore it cannot have been the incest-taboo that forced mankind out of the original psychic state of non-differentiation. On the contrary, it was the evolutionary instinct peculiar to man, which distinguishes him so radically from all other animals and forced upon him countless taboos, among them the incest-taboo Carl Jung, CW 5, Para 653 Against this "other urge"**

**the animal in us fights with all his instinctive conservatism and misoneism hatred of novelty which are the two outstanding features of the primitive and feebly conscious individual. Our mania for progress represents the inevitable morbid compensation Carl Jung, CW 5, Para 653 Even as the world is created by sacrifice, by renouncing the personal tie to childhood, so, according to the teaching of the Upanishads, will be created the new state of man, which can be described as immortal Carl Jung, CW 5, Para 657 This new state beyond the human one is again attained through a sacrifice, the horse-sacrifice, which has cosmic significance Carl Jung, CW 5, Para 657 The horse-sacrifice signifies a renunciation of the world. When the horse is sacrificed the world is sacrificed and destroyed Carl Jung, CW 5, Para 658 Pentheus climbed up into a pine-tree, curious to see the orgies of the Maenads, but was spotted by his mother Carl Jung, CW 5, Para 662 The Maenads cut down the tree, and Pentheus, taken for a wild animal, was torn to pieces by them in their frenzy, his own mother being the first to hurl herself upon him Carl Jung, CW 5, Para 662 The felling of the tree has the phallic meaning of castration, along with its maternal significance of "bearing" Pentheusthemes all present in the Attis-Cybele myth Carl Jung, CW 5, Para 662 The myth of Gayomart repeats in modified form the primitive "closed circle" of a self-reproducing masculine and feminine divinity Carl Jung, CW 5, Para 662 Gayomart was created together with his ox, and the two lived in a state of bliss for six thousand years. But when the world entered the Aeon of Libra (the seventh zodiacal sign), the evil principle broke loose Carl Jung, CW 5, Para 662 In astrology, Libra is known as the "Positive House" of Venus, so the evil principle came under the dominion of the goddess of love, who personifies the erotic aspect of the mother. Since this aspect, as we have seen, is psychologically extremely dangerous, the classical catastrophe threatened to overtake the son Carl Jung, CW 5, Para 662 As a result of this constellation, Gayomart and his ox died only thirty years later. (The trials of Zarathustra also lasted for thirty years) Carl Jung, CW 5, Para 662 Fifty-five species of grain and twelve kinds of healing plants came from the dead ox. His seed entered into the moon for purification, but the seed of Gayomart entered into the sun Carl Jung, CW 5, Para 662 The hearth spirit is called Chi. He is dressed in bright red, resembling fire, and in appearance is like a lovely, attractive maiden" Carl Jung, CW 5, Para 663 The Book of Rites says: "Wood is burnt in the flames for the Au spirit. This sacrifice to Au is a sacrifice to the old women who are dead" Carl Jung, CW 5, Para 663 These hearth and fire spirits are the souls of departed cooks and are therefore referred to as "old women" Carl Jung, CW 5, Para 663 The god of kitchens grew out of this pre-Buddhistic tradition and later, as a man, became the ruler of the family and the link between it and heaven. In this way the original female fire-spirit became a sort of Logos and mediator Carl Jung, CW 5, Para 66 The annual sacrifice of a maiden to the dragon is perhaps the ideal sacrifice on a mythological level. In order to mollify the wrath of the Terrible Mother the most beautiful girl was sacrificed as a symbol of man's concupiscence Carl Jung, CW 5, Para 671 Milder forms were the sacrifice of the first-born and of various domestic animals Carl Jung, CW 5, Para 671 The alternative ideal is self-castration, of which a milder form is circumcision. Here at least only a modicum is sacrificed, which amounts to replacing the sacrifice by a symbolical act Carl Jung, CW 5, Para 671 By sacrificing these valued objects of desire and possession, the instinctive desire, or libido is given up in order that it may be regained in new form. Through sacrifice, man ransoms himself from the fear of death and is reconciled to the demands of Hades Carl Jung, CW 5, Para 671 In the late cults in olden times the hero conquered evil and death through his labors, thus becoming the divine protagonist, the priestly self-sacrificer and renewer of life. Since he is now a divine figure and his sacrifice is a transcendental mystery whose meaning far exceeds the value of an ordinary sacrificial gift, this deepening of the sacrificial symbolism is a reversion to the old idea of human sacrifice, because a stronger and more total expression is needed to portray the idea of self-sacrifice Carl Jung, CW 5, Para 671 The relation of Mithras to his bull comes very close to this idea of self-sacrifice. In Christianity it is the hero**

**himself who dies of his own free will Carl Jung, CW 5, Para 671 On the Mithraic monuments we often come across a strange symbol: a krater (mixing-bowl) with a snake coiled round it, and a lion facing the snake like an antagonist (fig. 258.63b). It looks as if they were fighting for the krater. The krater symbolizes the maternal vessel of rebirth, the snake fear and resistance, and the lion raging desire Carl Jung, CW 5, Para 671 The snake almost always assists at the bull-sacrifice by gliding towards the blood flowing from the wound. It seems to follow from this that the bull's lifeits blood is offered to the snake, that it is a sacrificial offering to the powers of the underworld, like the blood drunk by the shades in the nekyia of Odysseus Carl Jung, CW 5, Para 671 We have already seen pointed out the reciprocal relationship between bull and snake, and we saw that the bull symbolizes the living hero, whereas the snake symbolizes the dead, buried, chthonic hero. But as the dead hero is back in the mother, the snake also stands for the devouring mother. The combination of the bull's blood and the snake therefore looks like a union of opposites, and the lion and snake fighting for the krater may mean the same thing. This is probably the cause of the miraculous fertility that results from the sacrifice of the bull Carl Jung, CW 5, Para 671 Even on the primitive level, among the Australian blackfellows, we meet with the idea that the life-force wears out, turns "bad" or gets lost, and must therefore be renewed at regular intervals. Whenever such an abaissement occurs the rites of renewal must be performed Carl Jung, CW 5, Para 671 There is an infinite number of these rites, but even on a much higher level they retain their original meaning. Thus the Mithraic killing of the bull is a sacrifice to the Terrible Mother, to the unconscious, which spontaneously attracts energy from the conscious mind because it has strayed too far from its roots, forgetting the power of the gods, without whom all life withers or ends catastrophically in a welter of perversity Carl Jung, CW 5, Para 671 In the act of sacrifice the consciousness gives up its power and possessions in the interests of the unconscious. This makes possible a union of opposites resulting in a release of energy Carl Jung, CW 5, Para 671 At the same time the act of sacrifice is a fertilization of the mother: the chthonic serpent-demon drinks the blood, i.e., the soul, of the hero. In this way life becomes immortal, for, like the sun, the hero regenerates himself by his self-sacrifice and re-entry into the mother Carl Jung, CW 5, Para 671 After all this we should have no difficulty in recognizing the son's sacrifice to the mother in the Christian mystery. Just as Attis unmans himself for the sake of his mother and his effigy was hung on the pine-tree in memory of this deed, so Christ hangs on the tree of life, on the wood of martyrdom, the and mother (fig. 258.36), and ransoms creation from death Carl Jung, CW 5, Para 671 By entering again into the womb of the mother, he pays in death for the sin which the Protanthropos Adam committed in life, and by that deed he regenerates on a spiritual level the life which was corrupted by original sin Carl Jung, CW 5, Para 671 St. Augustine as we have already remarked, actually interprets Christ's death as a hierosgamos with the mother, similar to the feast of Adonis, where Venus and Adonis were laid upon the bridal couch Carl Jung, CW 5, Para 671 In another version his chains were drawn through a pillar. He suffered as a punishment the fate that Christ took upon himself willingly Carl Jung, CW 5, Para 671 The fate of Prometheus is therefore reminiscent of the misfortune that befell Theseus and Peirithous, who grew fast to the rocks, the chthonic mother Carl Jung, CW 5, Para 671 According to Athenaeus, Jupiter, on setting Prometheus free again, commanded him to wear a willow crown and an iron ring, thus symbolizing his captivity and bondage Carl Jung, CW 5, Para 671 Robertson (Christ and Krishna p. 397) compares the crown of Prometheus to Christ's crown of thorns. The devout wear crowns in honor of Prometheus, in order to represent his bondage. In this connection, therefore, the crown has the same meaning as the betrothal ring: the worshippers are captives of the god' Carl Jung, CW 5, Para 671 The snake symbolizes the numen of the transformative act as well as the transformative substance itself, as is particularly clear in alchemy Carl Jung, CW 5, Para 676 As the chthonic dweller in the cave she [the snake] lives in the womb of mother earth,**

**like the Kundalini serpent who lies coiled in the abdominal cavity, at the base of the spine Carl Jung, CW 5, Para 676 Alchemy has the legend of Gabricus and Beya, the royal brother-sister pair. During the hierosgamos, Gabricus gets right inside the body of his sister and disappears completely; he is buried in her womb, where, dissolved into atoms, he changes into the soul-snake, the serpens mercurialis (fig. 006) Carl Jung, CW 5, Para 676 Such fantasies are not uncommon among patients. Thus one patient of mine had the fantasy that she was a snake which wound itself round her mother and finally crawled right into her Carl Jung, CW 5, Para 676 The snake that killed the hero [Hiawatha] is green. So was the snake of another patient, who said: "Then a little green snake came up to my mouth, it had the finest, loveliest feeling as if it had human reason and wanted to tell me something just as if it wanted to kiss me." The significance of the snake as an instrument of regeneration is unmistakable (fig. 037) Carl Jung, CW 5, Para 677 He does not live in a house like other men, does not eat and drink like other men, but lives a life of his own, sunk in a subjective mania of his own devising, which he believes to be the newly discovered truth Carl Jung, CW 5, Para 0 This plaything of his reason never grips his vitals. It may occasionally lie heavy on his stomach, for that organ is apt to reject the products of reason as indigestible Carl Jung, CW 5, Para 0 The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things Carl Jung, CW 5, Para 0 So I suspected that myth had a meaning which I was sure to miss if I lived outside it in the haze of my own speculations. I was driven to ask myself in all seriousness: "What is the myth you are living?" Carl Jung, CW 5, Para 0 I found no answer to this question and had to admit that I was not living with a myth, or even in a myth, but rather in an uncertain cloud of theoretical possibilities which I was beginning to regard with increasing distrust. I did not know that I was living a myth, and even if I had known it, I would not have known what sort of myth was ordering my life without my knowledge Carl Jung, CW 5, Para 0 So, in the most natural way, I took it upon myself to get to know "my" myth, and I regarded this as the task of tasks, for so I told myself how could I, when treating my patients, make do allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it? I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang Carl Jung, CW 5, Para 0 Whether we believe in God or not, whether we marvel or curse, the word "God" is always on our lips Carl Jung, CW 5, Para 98 Anything psychically powerful is invariably called "God." At the same time "God" is set over against man and expressly set apart from him Carl Jung, CW 5, Para 98 This means, psychologically, that the libido, regarded as the force of desire and aspiration, as psychic energy in the widest sense, stands in part at the disposal of the ego, and in part confronts the ego autonomously, sometimes influencing it so powerfully that it is either put in a position of unwilling constraint, or else discovers in the libido itself a new and unexpected source of strength Carl Jung, CW 5, Para 98 Dreams seem to remain spontaneously in the memory for just so long as they correctly sum up the psychological situation of the individual Carl Jung, CW 5, Para 78 We know that Tom Thumbs, dactyls, and Cabiri… are personifications of creative forces… Thus the creative dwarfs toil away in secret; the phallus also working in darkness, begets a living being" Carl Jung, CW 5, para. 180 Nietzsche says [paraphrase]: Dreams carry us back to remote conditions of human culture and give us a ready means of understanding them better. They come to us now so easily because of having been drilled into man for immense periods of time and now serve as a recreation for the brain which by day has to satisfy the stern demands of thought imposed by a higher culture Carl Jung, CW 5, Para 27 Green, the life-colour, suits her [the anima] very well … Carl Jung, CW 5, Para 678 … the feminine belongs to man as his own unconscious femininity, which I have called the**

**anima. Carl Jung, CW 5, Para 678**

**Carl Jung: *CW 6 “Psychological Types”**

**The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87 So long as a symbol is a living thing, it is an expression for something that cannot be characterized in any other or better way. The symbol is alive only so long as it is pregnant with meaning. But once its meaning has been born out of it, once that expression is found which formulates the thing sought, expected, or divined even better than the hitherto accepted symbol, then the symbol is dead, i.e., it possesses only an historical significance. We may still go on speaking of it as a symbol, on the tacit assumption that we are speaking of it as it was before the better expression was born out of it. [...] For every esoteric interpretation the symbol is dead, because esotericism has already given it (at least ostensibly) a better expression, whereupon it becomes merely a conventional sign for associations that are more completely and better known elsewhere. Only from the exoteric standpoint is the symbol a living thing. Carl Jung, CW 6, Para 806 That indeed is reality if it is not a reality in ourselves, an esse in anima? Living reality is the product neither of the actual, objective behaviour of things nor of the formulated idea exclusively, but rather of the combination of both …through esse in anima. Carl Jung, CW 6, Para 77 His [Prometheus’s] soul is Minerva … The Prometheus of mythology has his soul-relation with Pandora or Athene. Carl Jung, CW 6, Para 289 … Pandora has the value of a soul-image … Carl Jung, CW 6, Para 305 This latter analogy [between god and natural phenomenon] explains the well-attested connection between the renewal of the god and seasonal and vegetational phenomena. One is naturally inclined to assume that seasonal, vegetational, lunar, and solar myths underlie these analogies. But that is to forget that a myth, like everything psychic, cannot be solely conditioned by external events. Anything psychic brings its own internal conditions with it, so that one might assert with equal right that the myth is purely psychological and uses meteorological or astronomical events merely as a means of expression. The whimsicality and absurdity of many primitive myths often makes the latter explanation seem far more appropriate than any other. Carl Jung, CW 6, Page 325 Against this extreme concretization of a symbol Ratramnus, a monk of the same monastery where Radbertus was abbot, ventured to raise some opposition. Carl Jung, CW 6 Para 36 This being so, it seems safer to proceed from outside inwards, from the known to the unknown, from the body to the psyche. Thus all attempts at characterology have started from the outside world; astrology, in ancient times, even started from interstellar space in order to arrive at those lines of fate whose beginnings lie in the human heart. To the same class of interpretations from outward signs belong palmistry, Gall’s phrenology, Lavater’s physiognomy, and – more recently – graphology, Kretschmer’s physiological types, and Rorschach’s klexographic method. As we can see, there are any number of paths leading from outside inwards, from the physical to the psychic, and it is necessary that research should follow this direction until the elementary psychic facts are established with sufficient certainty. But once having established these facts, we can reverse the procedure. We can then put the question: What are the bodily correlatives of a given psychic condition? Unfortunately we are not yet far enough advanced to give even an approximate answer. The first requirement is to establish the primary facts of psychic life, and this is far from having been accomplished. Indeed, we have only just begun the work of compiling an inventory of the psyche, not always with great success. Carl Jung, CW 6, Para 917 This historical retrospect may serve to assure us that our modern attempts to formulate a theory of types are by no means new and unprecedented, even though our scientific conscience does not permit us to revert to these old, intuitive ways of thinking. We must find our own answer to this problem, an answer which satisfies the need of science. And here we meet the chief difficulty of the problem of types – that is,**

**the question of standards or criteria. The astrological criterion was simple and objective: it was given by the constellations at birth. As to the way characterological qualities could be correlated with the zodiacal signs and the planets, this is a question which reaches back into the grey mists of prehistory and remains unanswerable. The Greek classification according to the four physiological temperaments took as its criteria the appearance and behaviour of the individual, exactly as we do today in the case of physiological typology. But where shall we seek our criterion for a psychological theory of types? Carl Jung, CW 6, Para 934 However, Radbertus found a more resolute opponent in Scotus Erigena, one of the great philosophers and daring thinkers of the early Middle Ages for whom true philosophy was also true religion, was no blind follower of authority and the "once accepted" because, unlike the majority of his age, he himself could think. He set reason above authority, very unseasonably perhaps but in a way that assured him the acclaim of later centuries. Carl Jung, CW 6, Para 36 Thus he also held that the Communion was nothing more than a commemoration of that last supper which Jesus celebrated with his disciples, a view in which all reasonable men in every age will concur. Carl Jung, CW 6 Para 36 In this controversy we can easily recognize the basic elements: the abstract standpoint that abhors any contamination with the concrete object, and the concretistic that is turned towards the object. Carl Jung, CW 6 Para 37 It must not be overlooked, for instance, that it is precisely the belief in the reality of this miracle [of transubstantiation] that demands a detachment of the psychic process from the purely sensual, and this cannot remain without influence on the psychic process itself. Carl Jung, CW 6 Para 38 Directed thinking becomes absolutely impossible when the sensual has too high a threshold value. Because the sensual value is too high it constantly intrudes into the psyche, where it disrupts and destroys the function of directed thinking which is based on the exclusion of everything incompatible with thought. Carl Jung, CW 6 Para 38 What we may learn from this example is that the thinking of the introvert is incommensurable with the thinking of the extravert, since the two forms of thinking, as regards their determinant, are wholly and fundamentally different. We might perhaps say that the thinking of the introvert is rational, while that of the extravert is programmatic Carl Jung, CW 6 Para 38 This childlike attitude necessarily brings with it another guiding principle in place of self-will and rational intentions, as overwhelmingly powerful in effect as it is divine. Since it is of an irrational nature, the new guiding principle appears in miraculous form: For unto us a child is born, unto us a son is given; and the government shall be on his shoulder; and his shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace (Isaiah 9:6) These honorific titles reproduce the essential qualities of the redeeming symbol. Its "divine" effect comes from the irresistible dynamis of the unconscious. The saviour is always a figure endowed with magical power who makes the impossible possible. The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought. The tension that precedes solution is likened in Isaiah to pregnancy Carl Jung, CW 6 Para 442-443 Dissimilation is a condition where the empathetic type is assimilated to the object, although it feels as if the object were assimilated to him. But whenever the value of the object is emphasized, it at once assumes an importance which in its turn influences the subject, forcing him to a "dissimilation" from himself. Carl Jung, CW 6 Para 531 Identification with the love-object plays no small role in analytical psychology, and the psychology of primitives swarms with examples of dissimilation in favour of the totem animal or ancestral spirit. The stigmatization of saints in medieval and even in recent times is a similar phenomenon. In the imitatio Christi [imitation of Christ] dissimilation is exalted into a principle. Carl Jung, CW 6 Para 531 A fantasm is an idee-force. Fantasy as imaginative activity is identical with the flow of psychic energy. Carl Jung, CW 6, Para 722 But the complicated outer conditions under which we live, and the even more complicated conditions of our individual psychic make-up seldom permit a completely undisturbed flow of psychic**

**energy. Carl Jung, CW 6, Paras 6-7 People may then discover thoughts in their mind they don't even agree with. Passive fantasy is always in need of self-reflective, critical evaluation from the conscious everyday standpoint. Active fantasy does not require criticism: rather, the symbolic material needs to be understood Carl Jung, CW 6, Para 714 Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted. Carl Jung; CW 6, par. 761. As a rule, whenever such a falsification of type takes place the individual becomes neurotic later and can be cured only by developing the attitude consonant with his nature. Carl Jung, CW 6, Para 560. Poets create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6, Page 323. The will is a psychological phenomenon that owes its existence to culture and moral education but is largely lacking in the primitive mentality. Carl Jung, CW 6, para 844. We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, CW 6, Page 242. Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend. Carl Jung, CW 6, Para 790. The creation of something new is not accomplished by the intellect, creative mind plays with the object it loves. Carl Jung, CW 6, Para 197. Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. Carl Jung, CW 6, Par 769. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; CW 6, par. 797 Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Carl Jung, CW 6, para 610. Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714. If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280 The psychology of an individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances. Carl Jung, CW 6, Para 717 This function of mediation between the opposites I have termed the transcendent function, by which I mean nothing mysterious, but merely a combined function of conscious and unconscious elements, or, as in mathematics, a common function of real and imaginary qualities. Carl Jung, CW 6, Para 184 Symbol-formation, therefore, must obviously be an extremely important biological function. Carl Jung, CW 6, Para 402 Childlikeness or lack of prior assumptions is of the very essence of the symbol and its function. Carl Jung, CW 6, Para 442 If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446. The creation of a symbol is not a rational process, for a rational process could never produce an image that represents a content which is at bottom incomprehensible. Carl Jung, CW 6, Para 425 The Symbol always says; in some such form as this a new manifestation of life will become possible, a release from bondage and world-weariness. Carl Jung, CW 6, Para 425. The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion. Carl Jung, CW 6, Para 445. For as the son of his father, he must, as if often the case with children, re-enact under unconscious compulsion the unlived lives of his parents. Carl Jung, CW 6, Para 307 It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless. Carl Jung, CW 6, Para 986 As the individual is not just a single, separate being, but by his very existence presupposes a collec-**

**tive relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation. Carl Jung, CW 6, Para 758 Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual as much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80 Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in other words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80 The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. Carl Jung, CW 6, Para 301 We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore the judgment of the intellect is, at best, only a half-truth, and must, if it be honest, also admit its inadequacy. Carl Jung, CW 6, Para 856 Doubtless there are exceptional people who are able to sacrifice their entire life to a particular formula; but for most of us such exclusiveness is impossible in the long run. Carl Jung, CW 6, Para 587 Everything old in our unconscious hints at something coming. Carl Jung, CW 6, Para 630 A man's hatred is always concentrated on the thing that makes him conscious of his bad qualities. Carl Jung, CW 6, Para 453 A fact never exists only as it is in itself, but also as we see it. Carl Jung, CW 6, Para 510 Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93 Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the material at hand, or trace out a line of future psychological development. Carl Jung, CW 6, Para 758 The idea wants changelessness and eternity. Whoever lives under the supremacy of the idea strives for permanence; hence everything that pushes towards change must be opposed to the idea. Carl Jung, CW 6, Para 153 The demand that he should see only objectively is quite out of the question, for it is impossible. We must be satisfied if he does not see too subjectively. Carl Jung, CW 6, Para 9 It should not be forgotten that science is not the summa of life, that it is actually only one of the psychological attitudes, only one of the forms of human thought. Carl Jung, CW 6, Para 60 In any age the vast majority of men are called upon to preserve and praise the status quo, thus helping to bring about the disastrous consequences which the prescience of the creative spirit had sought to avert. Carl Jung, CW 6, Para 434 To be adapted is certainly an ideal, but adaptation is not always possible. There are situations in which the only adaptation is patient endurance. Carl Jung, CW 6, Para 427 It is, pre-eminently, the creative activity from which the answers to all answerable questions come; it is the mother of all possibilities, where, like all psychological opposites, the inner and outer worlds are joined together in living union. Carl Jung, CW 6, Para 78 It should be someone already has a much-clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Carl Jung; CW 6. The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung, CW 6, para 837. It is just the beam in one's own eye that enables one to detect the mote in one's brother's eye. The beam in one's own eye does not prove that one's brother has no mote in his. But the impairment of one's own vision might easily give rise to a general theory that all motes are beams. The recognition and taking to heart of the subjective determination of knowledge in general, and of psychological knowledge in particular, are basic conditions for the scientific and impartial evaluation of a psyche different from that of the observing subject. These conditions are fulfilled only when the observer is sufficiently informed about**

**the nature and scope of his own personality. He can, however, be sufficiently informed only when he has in large measure freed himself from the levelling influence of collective opinions and thereby arrived at a clear conception of his own individuality. Carl Jung, CW 6, Para 10 Reason can give a man equilibrium only if his reason is already an equilibrating organ. But for how many individuals and at what periods in history has it been that? As a rule, a man needs the opposite of his actual situation to force him to find his place in the middle. For the sake of mere reason he can never forgo life's riches and the sensuous appeal of the immediate situation. Against the power and delight of the temporal he must set the joy of the eternal, and against the passion of the sensual the ecstasy of the spiritual. The undeniable reality of the one must be matched by the compelling power of the other. Carl Jung, CW 6, Para 386 SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual. Carl Jung, CW 6. Para 797 The symbol is always a product of an extremely complex nature, since data from every psychic function have gone into its making. It is, therefore, neither rational nor irrational (qq.v.). It certainly has a side that accords with reason, but it has another side that does not; for it is composed not 'only of rational but also of irrational data supplied by pure inner and outer perception. The profundity and pregnant significance of the symbol appeal just as strongly to thinking as to feeling (qq.v.), while its peculiar plastic imagery, when shaped into sensuous form, stimulates sensation as much as intuition (qq.v.). The living symbol cannot come to birth in a dull or poorly developed mind, for such a mind will be content with the already existing symbols offered by established tradition. Only the passionate yearning of a highly developed mind, for which the traditional symbol is no longer the unified expression of the rational and the irrational, of the highest and the lowest, can create a new symbol. Carl Jung, CW 6, Para 825 The birth of a saviour is equivalent to a great catastrophe, because a new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development. It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists. From this discredited and rejected region comes the new afflux of energy, the renewal of life. But what is this discredited and rejected source of vitality? It consists of all those psychic contents that were repressed because of their incompatibility with conscious values—everything hateful, immoral, wrong, unsuitable, useless, etc., which means everything that at one time or another appeared so to the individual concerned. The danger is that when these things reappear in a new and wonderful guise, they may make such an impact on him that he will forget or repudiate all his former values. What he once despised now becomes the supreme principle, and what was once truth now becomes error. This reversal of values amounts to the destruction of the old ones and is similar to the devastation of a country by floods. Carl Jung, CW 6, Para 449 The ways and customs of childhood, once so sublimely good, can hardly be laid aside even when their harmful-ness has long since been proved. The same, only on a gigantic scale, is true of historical changes of attitude. A collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world's history. In this respect our age is afflicted with a blindness that has no parallel. We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of Christianity or Judaism. We believe in enlightenment, as if an intellec-**

**tual change somehow had a profounder influence on the emotional processes or even on the unconscious. We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to the world without and within, that lays down a definite cultural pattern and creates an atmosphere which remains wholly uninfluenced by any intellectual denials. Carl Jung, CW 6, Para 313 Between the religion of a people and its actual mode of life there is always a compensatory relation, otherwise religion would have no practical significance at all. Beginning with the highly moral religion of the Persians and the notorious dubiousness—even in antiquity—of Persian habits of life, right down to our "Christian" epoch, when the religion of love assisted at the greatest blood-bath in the world's history—wherever we turn this rule holds true. Carl Jung, CW 6, Para 229 In the same measure as the conscious attitude may pride itself on a certain godlikeness by reason of its lofty and absolute standpoint, an unconscious attitude develops with a godlikeness oriented downwards to an archaic god whose nature is sensual and brutal. The enantiodromia of Heraclitus ensures that the time will come when this deus ahsconditus shall rise to the surface and press the God of our ideals to the wall. Carl Jung, CW 6, Para 150 Reason must always seek the solution in some rational, consistent, logical way, which is certainly justifiable enough in all normal situations but is entirely inadequate when it comes to the really great and decisive questions. It is incapable of creating the symbol because the symbol is irrational. When the rational way proves to be a cul de sac—as it always does after a time—the solution comes from the side it was least expected. Carl Jung, CW 6, Para 438 Faced with the bewildering profusion of animated objects, we create an abstraction, an abstract universal image which conjures the welter of impressions into a fixed form. This image has the magical significance of a defence against the chaotic flux of experience. The abstracting type becomes so lost and submerged in this image that finally its abstract truth is set above the reality of life; and because life might disturb the enjoyment of abstract beauty, it gets completely suppressed. He turns himself into an abstraction, he identifies with the eternal validity of the image and petrifies in it, because for him it has become a redeeming formula. He divests himself of his real self and puts his whole life into his abstraction, in which he is, so to speak, crystallized. The empathetic type suffers a similar fate. Since his activity, his life is empathized into the object, he himself gets into the object because the empathized content is an essential part of himself. He becomes the object; he identifies with it and in this way gets outside himself. By turning himself into an object he desubjectifies himself. Carl Jung, CW 6, Para 499 The tasks of every age differ, and it is only in retrospect that we can discern with certainty what had to be and what should not have been. In the momentary present the conflict of opinions will always rage, for "war is the father of all." History alone decides the issue. Truth is not eternal —it is a programme to be fulfilled. The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87 The world exists not merely in itself but also as it appears to me. Indeed, at bottom, we have absolutely no criterion that could help us to form a judgment of a world which was unassimilable by the subject. If we were to ignore the subjective factor, it would be a complete denial of the great doubt as to the possibility of absolute cognition. And this would mean a relapse into the stale and hollow positivism that marred the turn of the century—an attitude of intellectual arrogance accompanied by crudeness of feeling; a violation of life as stupid as it is presumptuous. By overvaluing our capacity for objective cognition we repress the importance of the subjective factor, which simply means a denial of the subject. But what is the subject. The subject is man himself—we are the subject. Only a sick mind could forget that cognition must have a subject, and that there is no knowledge whatever and no world at all unless "I know" has been said, though with this statement one has already expressed the subjective limitation of all knowledge. Carl Jung, CW 6, Para 621 Man is not a machine that can be remodeled for quite other purposes as occasion demands, in the hope that it will go**

**on functioning as regularly as before but in a quite different way. He carries his whole history with him; in his very structure is written the history of mankind. The historical element in man represents a vital need to which a wise psychic economy must respond. Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570 Certainly strife and misunderstanding will always be among the props of the tragi-comedy of human existence, but it is none the less undeniable that the advance of civilization has led from the law of the jungle to the establishment of courts of justice and standards of right and wrong which are above the contending parties. It is my conviction that a basis for the settlement of conflicting views would be found in the recognition of different types of attitude — a recognition not only of the existence of such types, but also of the fact that every man is so imprisoned in his type that he is simply incapable of fully understanding another standpoint. Failing a recognition of this exacting demand, a violation of the other standpoint is practically inevitable. Carl Jung, CW 6, Para 847 Because we are still such barbarians, any trust in the laws of human nature seems to us a dangerous and unethical naturalism. Why is this? Because under the barbarian's thin veneer of culture the wild beast lurks in readiness, amply justifying his fear. But the beast is not tamed by locking it up in a cage. There is no morality without freedom. When the barbarian lets loose the beast within him, that is not freedom but bondage. Barbarism must first be vanquished before freedom can be won. This happens, in principle, when the basic root and driving force of morality are felt by the individual as constituents of his own nature and not as external restrictions. Carl Jung, CW 6, Para 357 Science as an end in itself is assuredly a high ideal, yet its consistent fulfilment brings about as many "ends in themselves" as there are sciences and arts. Naturally this leads to a high differentiation and specialization of the particular functions concerned, but also to their detachment from the world and from life, as well as to a multiplication of specialized fields which gradually lose all connection with one another. The result is an impoverishment and desiccation not merely in the specialized fields but also in the psyche of every man who has differentiated himself up or sunk down to the specialist level. Science must prove her value for life; it is not enough that she be the mistress, she must also be the maid. By so serving she in no way dishonors herself. Carl Jung, CW 6, Para 84 If psychology remains for us only a science, we do not penetrate into life—we merely serve the absolute aim of science. It leads us, certainly, to a knowledge of the objective situation, but it always opposes every other aim but its own. The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy by acknowledging the value of other aims. It shrinks from the step which takes it out of itself and which denies its universal validity, since from the standpoint of the intellect everything else is nothing but fantasy. But what great thing ever came into existence that was not first fantasy? Carl Jung, CW 6, Para 86 A child certainly allows himself to be impressed by the grand talk of his parents, but do they really imagine he is educated by it? Actually it is the parents' lives that educate the child—what they add by word and gesture at best serves only to confuse him. The same holds good for the teacher. But we have such a belief in method that, if only the method be good, the practice of it seems to sanctify the teacher. Carl Jung, CW 6, Para 665 An inferior man is never a good teacher. But he can conceal his pernicious inferiority, which secretly poisons the pupil, behind an excellent method or an equally brilliant gift of gab. Naturally the pupil of riper years desires nothing better than the knowledge of useful methods, because he is already defeated by the general attitude, which believes in the all-conquering method. He has learnt that the emptiest head, correctly echoing a method, is the best pupil. His whole environment is an optical demonstration that all success and all happiness are outside, and that only the right method is needed to attain the haven of one's desires. Or does, perchance, the life of his religious instructor demonstrate the happiness**

**which radiates from the treasure of the inner vision? Carl Jung, CW 6, Para 665 Aestheticism is not fitted to solve the exceedingly serious and difficult task of educating man, for it always presupposes the very thing it should create—the capacity to love beauty. It actually hinders a deeper investigation of the problem, because it always averts its face from anything evil, ugly, and difficult, and aims at pleasure, even though it be of an edifying kind. Aestheticism therefore lacks all moral force, because au fond it is still only a refined hedonism. Carl Jung, CW 6, Para 194 Both these necessities exist in ourselves nature and culture. We cannot only be ourselves; we must also be related to others. Hence a way must be found that is not a mere rational compromise; it must be a state or process that is wholly consonant with the living being, "a highway and a holy way," as the prophet says, "a straight way, so that fools shall not err therein" (Isaiah 35:8). Carl Jung, CW 6, Para 135 Conscious capacity for one-sidedness is a sign of the highest culture, but involuntary one-sidedness, i.e., inability to be anything but one-sided, is a sign of barbarism. Hence the most one-sided differentiations are found among semi-barbarians—for instance, certain aspects of Christian asceticism that are an affront to good taste, and parallel phenomena among the yogis and Tibetan Buddhists. For the barbarian, this tendency to fall a victim to one-sidedness in one way or another, thus losing sight of his total personality, is a great and constant danger. Carl Jung, CW 6, Para 346 No culture is ever really complete, for it always swings more towards one side or the other. Sometimes the cultural idea is extraverted, and then the chief value lies with the object and man's relation to it; sometimes it is introverted, and then the chief value lies with the subject and his relation to the idea. In the former case, culture takes on a collective character, in the latter an individual one. Carl Jung, CW 6, Para 110 We obviously need both civilization and culture. We cannot create one without the other, and we must admit, unfortunately, that modern humanity lacks both. Where there is too much of the one there is too little of the other, if we want to put it more cautiously. The continual harping on progress has by now become rather suspect. Carl Jung, CW 6, Para 477 The ideal and aim of science do not consist in giving the most exact possible description of the facts—science cannot compete as a recording instrument with the camera and the gramophone—but in establishing certain laws, which are merely abbreviated expressions for many diverse processes that are yet conceived to be somehow correlated. This aim goes beyond the purely empirical realm by means of the concept, which, though it may have general and proved validity, will always be a product of the subjective psychological constellation of the investigator. In the making of scientific theories and concepts many personal and accidental factors are involved. There is also a personal equation that is psychological and not merely psychophysical. Carl Jung, CW 6, Para 9 Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399 Whereas logic and objectivity are usually the predominant features of a man's outer attitude, or are at least regarded as ideals, in the case of a woman it is feeling. But in the soul it is the other way round inwardly it is the man who feels, and the woman who reflects. Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious, taking**

**the form of alcoholism and other vices. Carl Jung, CW 6, Para 805 Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Anything psychic is Janus-faced it looks both backwards and forwards. Because it is evolving, it is also preparing the future. Were this not so, intentions, aims, plans, calculations, predictions, and premonitions would be psychological impossibilities. Carl Jung, CW 6, Para 718 The psychological investigator is always finding himself obliged to make extensive use of an indirect method of description in order to present the reality he has observed. Only in so far as elementary facts are communicated which are amenable to quantitative measurement can there be any question of a direct presentation. But how much of the actual psychology of man can be experienced and observed as quantitatively measurable facts? Carl Jung, CW 6; Para 672 Reverence for the great mysteries of nature, which the language of religion seeks to express in symbols hallowed by their antiquity, profound significance, and beauty, will not suffer from the extension of psychology to this domain, to which science has hitherto found no access. We only shift the symbols back a little, shedding a little light on their darker reaches, but without succumbing to the erroneous notion that we have created more than merely a new symbol for the same enigma that perplexed all ages before us. Carl Jung, CW 6, Para 428 A symbol loses its magical or, if you prefer, its redeeming power as soon as its liability to dissolve is recognized. To be effective, a symbol must be by its very nature unassailable. It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no arguments can be raised against it on that score. Carl Jung CW 6, Para 401 Do we ever understand what we think? We only understand that kind of thinking, which is a mere equation, from which nothing comes out but what we have put in. That is the working of the intellect. But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far-off beacon. This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols. I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202 There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism. Carl Jung, CW 6, Para 111 No social legislation will ever be able to overcome the psychological differences between men, this most necessary factor for generating the vital energy of a human society. It may serve a useful purpose, therefore, to speak of the heterogeneity of men. These differences involve such different requirements for happiness that no legislation, however perfect, could afford them even approximate satisfaction. No outward form of life could be devised, however equitable and just it might appear, that would not involve injustice for one or the other human type. That, in spite of this, every kind of enthusiast—political, social, philosoph-**

**ical, and religious—is busily endeavouring to find those uniform external conditions which would bring with them greater opportunities for the happiness of all seems to me connected with a general attitude to life too exclusively. Although it is certainly a fine thing that every man should stand equal before the law, that every man should have his political vote, and that no man, through hereditary social position and privilege, should have unjust advantage over his brother, it is distinctly less fine when the idea of equality is extended to other walks of life. A man must have a very clouded vision, or view human society from a very misty distance, to cherish the notion that the uniform regulation of life would automatically ensure a uniform distribution of happiness. He must be pretty far gone in delusion if he imagines that equality of income, or equal opportunities for all, would have approximately the same value for everyone. But, if he were a legislator, what would he do about all those people whose greatest opportunities lie not without, but within? If he were just, he would have to give at least twice as much money to the one as to the other, since to the one it means much to the other little. Carl Jung, CW 6, Para 845 When a problem that is at bottom personal, and therefore apparently subjective, coincides with external events that contain the same psychological elements as the personal conflict, it is suddenly transformed into a general question embracing the whole of society. In this way the personal problem acquires a dignity it lacked hitherto, since a state of inner discord always has something humiliating and degrading about it, so that one sinks into an ignominious condition both without and within, like a state dishonoured by civil war. It is this that makes one shrink from displaying before the public a purely personal conflict, provided of course that one does not suffer from an overdose of self-esteem. But if the connection between the personal problem and the larger contemporary events is discerned and understood, it brings release from the loneliness of the purely personal, and the subjective problem is magnified into a general question of our society. Carl Jung, CW 6, Para 119 To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. Carl Jung, CW 6, Para 813. Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values. Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; CW 6, par. 678. Opposites can be united only in the form of compromise, or irrationally, some new thing arising between them which, though different from both yet has the power to take up their energies in equal measure as an expression of both and of neither. Such an expression cannot be contrived by reason, it can only be created through living. Carl Jung, CW 6, Para 169 Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197 The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412 The dammed-up instinctual forces in civilized**

**man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para 230 Man is constantly inclined to forget that what was once good does not remain good eternally. He follows the old ways that once were good long after they have become bad and only with the greatest sacrifices and untold suffering can he rid himself of this delusion and see that what was once good is now perhaps grown old and is good no longer. This is so in great things as in small. Carl Jung, CW 6, Para 313 Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280 Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897. Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. Carl Jung, CW 6, Para 792. Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung; CW 6; Page 964. He seizes on new objects or situations with great intensity, sometimes with extraordinary enthusiasm, only to abandon them cold -bloodedly, without any compunction and apparently without remembering them, as soon as their range is known, and no further developments can be divined. So long as a new possibility is in the offing, the intuitive is bound to it with the shackles of fate. (CW 6, par. 613) The intuitive is never to be found in the world of accepted reality values, but he has a keen nose for anything new and in the making. Because he is always seeking out new possibilities, stable conditions suffocate him. Carl Jung, CW 6, para 613 If only he could stay put, he would reap the fruits of his labours; but always he must be running after a new possibility, quitting his newly planted fields while others gather in the harvest. Carl Jung, CW 6, para 615. No matter how reasonable and suitable it may be, and although every conceivable argument speaks for its stability, a day will come when nothing will deter him from regarding as a prison the very situation that seemed to promise him freedom and deliverance, and from acting accordingly. Neither reason nor feeling can restrain him or frighten him away from a new possibility, even though it goes against all his previous convictions. Carl Jung, CW 6, para 613 Since his intuition is concerned with externals and with ferreting out their possibilities, he readily turns to professions in which he can exploit these capacities to the full. Many business tycoons, entrepreneurs, speculators, stockbrokers, politicians, etc., belong to this type. Carl Jung, CW 6, para 613. The extraverted intuitive is continually scenting out new possibilities, which he pursues with equal unconcern for his own welfare and for that of others, pressing on quite heedless of human considerations and tearing down what has just been built in his everlasting search for change. Carl Jung, CW 6, para 658. The intuitive's morality is governed neither by thinking nor by feeling; he has his own characteristic morality, which consists in a loyalty to his vision and in voluntary submission to its authority. 'Carl Jung, CW 6, para 613 His capacity to inspire courage or to kindle enthusiasm for anything new is unrivaled. He brings his vision to life, he presents it convincingly and with dramatic fire, he embodies it, so to speak. But this is not playacting; it is a kind of fate. Carl Jung, CW 6, para 614 He is the natural champion of all minorities with a future. Because he is able,**

**when oriented more to people than things, to make an intuitive diagnosis of their abilities and potentialities, he can also "make" men. Carl Jung, CW 6, para 614 Naturally this attitude holds great dangers, for all too easily the intuitive may fritter away his life on things and people, spreading about him an abundance of life which others live and not he himself. Carl Jung, CW 6, para 615 Conformity is one side of a man, uniqueness is another. Carl Jung, CW 6, Par 895. God is a datum formulated as the "highest good" signifying the supreme psychic value, i.e., a concept endowed with the highest and most general significance in determining our thoughts and actions Carl Jung, CW 6, Para 67. The God-concept coincides with the particular ideational complex which concentrates in itself the maximum amount of libido, or psychic energy Carl Jung, CW 6, Para 67 An idea psychologically different in different people e.g., God is the belly, or money, science, power, sex, etc. a concept varying according to the localization of the highest good Carl Jung, CW 6, Para 67 The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung, CW 6, Para 748 Or as Wang Yang-ming, the Chinese father of Japanese philosophy, says: "In every heart there dwells a sejin (sage). Only, we do not believe it firmly enough, and therefore the whole has remained buried." Carl Jung, CW 6, Para 214-218 Just as conscious as well as unconscious phenomena are to be met with in practice, the self as psychic totality also has a conscious as well as an unconscious aspect. Empirically, the self appears in dreams, myths, and fairy-tales in the figure of the "supraordinate personality" (v. ego), such as a king, hero, prophet, saviour, etc., or in the form of a totality symbol, such as the circle, square, quadratura circuli, cross, etc. When it represents a complexio oppositorum, a union of opposites, it can also appear as a united duality, in the form, for instance, of Tao as the interplay of yang and yin, or of the hostile brothers, or of the hero and his adversary (arch-enemy, dragon), Faust and Mephistopheles, etc. Empirically, therefore, the self appears as a play of light and shadow, although conceived as a totality and unity in which the opposites are united. Since such a concept is irrepresentable — tertium non datur—it is transcendental on this account also. It would, logically considered, be a vain speculation were it not for the fact that it designates symbols of unity that are found to occur empirically. Carl Jung, CW 6, Para 790 The brahman concept also contains the concept of rta, right order, the orderly course of …., be a vain speculation were it not for the fact that it designates symbols of unity that are found to occur empirically in the world. In brahman, the creative universal essence and universal Ground, all things come upon the right way, for in it they are eternally dissolved and recreated; all development in an orderly way proceeds from brahman. The concept of rta is a stepping-stone to the concept of Tao in Lao-tzu. Tao is the right way, the reign of law, the middle road between the opposites, freed from them and yet uniting them in itself. The purpose of life is to travel this middle road and never to deviate towards the opposites. The ecstatic element is entirely absent in Lao-tzu; its place is taken by sublime philosophic lucidity, an intellectual and intuitive wisdom obscured by no mystical haze—a wisdom that represents what is probably the highest attainable degree of spiritual superiority, as far removed from chaos as the stars from the disorder of the actual world. It takes all that is wild, without denaturing it and turning it into something higher. Carl Jung, CW 6, Para 192 Tao contains no ecstatic element, its place being taken by a sublime philosophic lucidity, an intellectual and intuitive wisdom obscured by no mystical haze. Carl Jung, CW 6, Para 192 According to the central concepts of Taoism, Tao is divided into a fundamental pair of opposites, yang and yin. Yang signifies warmth, light, maleness; yin is cold, darkness, femaleness. Yang is also heaven, yin earth. From the yang force arises shen, the celestial portion of the human soul, and from the yin**

**force comes kwei, the earthly part. Carl Jung, CW 6, Para 366 Intuition, like sensation, is an irrational function of perception. As with sensation, its contents have the character of being "given," in contrast to the "derived" or "produced" character of thinking and feeling contents Carl Jung, CW 6, Para 770 Intuition is the function that mediates perceptions in an unconscious way. Everything, whether outer or inner objects or their relationships, can be the focus of this perception Carl Jung, CW 6, Para 770 The primary function of intuition is simply to transmit images, or perceptions of relations between things, which could not be transmitted by the other functions or only in a very roundabout way Carl Jung, CW 6, Para 611 Intuition may be seen as the perception of one's own unconscious processes, withdrawing one from the object. It mounts above it, ever seeking to rule its material, to shape it, even violently, in accordance with one's own subjective viewpoint, though without being aware of doing so Carl Jung, CW 6, Para 219 The peculiarity of intuition is that it is neither sense perception, nor feeling, nor intellectual inference, although it may also appear in these forms Carl Jung, CW 6, Para 770 In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence. Intuition is a kind of instinctive apprehension, no matter of what contents Carl Jung, CW 6, Para 770 Intuition tries to apprehend the widest range of possibilities, since only through envisioning possibilities is intuition fully satisfied Carl Jung, CW 6, Para 612 In Schiller we have to reckon with a predominance of intellect, not at the expense of his poetic intuition but at the cost of feeling. To Schiller himself it seemed as though there were a perpetual conflict in him between imagination and abstraction, that is, between intuition and thinking. "Even now it happens often enough that the power of imagination disturbs my abstraction, and cold reasoning my poetry" (Goethe, ed. Beutler, XX, p. 20) Carl Jung, CW 6, Para 117 Intuition is constantly seeking fresh outlets and new possibilities in external life. In a very short time every existing situation becomes a prison for the intuitive, a chain that has to be broken Carl Jung, CW 6, Para 612 The intuitive does have sensations, of course, but is not guided by them as such; he uses them merely as starting-points for his perceptions. He selects them by unconscious predilections Carl Jung, CW 6. Para 611 Brahman requires that external opposites, such as heat and cold, first be denied participation in the psyche, and then extreme fluctuations of emotion, such as Fluctuations of emotion are, of course, the constant concomitants of all psychic opposites, and hence of all conflicts of ideas, whether moral or otherwise. We know from experience that the emotions thus aroused increase in proportion as the exciting factor affects the individual as a whole Carl Jung, CW 6. Para 329 The Indian purpose is therefore clear: it wants to free the individual altogether from the opposites inherent in human nature, so that he can attain a new life in Brahman, which is the state of redemption and at the same time God. It is an irrational union of opposites, their final overcoming. Although Brahman, the world-ground and world-creator, created the opposites, they must nevertheless be cancelled out in it again, for otherwise it would not amount to a state of redemption Carl Jung, CW 6, Para 329 Brahman is the union and dissolution of all opposites, and at the same time stands outside them as an irrational factor. It is therefore wholly beyond cognition and comprehension. It is a divine entity, at once the Self (though to a lesser degree than the analogous Atman concept) and a definite psychological state characterized by isolation from the flux of affects Carl Jung, CW 6, Para 330 Since suffering is an affect, release from affects means deliverance. Deliverance from the flux of affects, from the tension of opposites, is synonymous with the way of redemption that gradually leads to Brahman Carl Jung, CW 6, Para 330 Brahman is not only the producer but the produced, the ever-becoming. The epithet "Gracious One" (vena), here bestowed on the sun, is elsewhere applied to the seer who is endowed with the divine light, for, like the Brahman sun, the mind of the seer traverses "earth and heaven contemplating Brahman." The intimate connection, indeed, identity, between the divine being and the Self (Atman) of the man is generally known Carl Jung, CW 6, Para 332 Brahman is also**

**prana, the breath of life and the cosmic principle; it is vayu, wind, which is described in the Brihadaranyaka Upanishad (3.7) as "the thread by which this world and the other world and all things are tied together, the Self, the inner controller, the immortal" Carl Jung, CW 6, Para 334 Brahman is conceived in the Atharva Veda as the vitalistic-principle, the life force, which fashions all the organs and their respective instincts Carl Jung, CW 6, Para 335 Even man's strength comes from Brahman. The Brahman concept, by virtue of all its attributes and symbols, coincides with that of a dynamic or creative principle which I have termed libido Carl Jung, CW 6, Para 336 The word Brahman means prayer, incantation, sacred speech, sacred knowledge (Veda), holy life, the sacred caste (the Brahmans), the Absolute Carl Jung, CW 6, Para 336 If, therefore, we speak of the anima of a man, we must logically speak of the animus of a woman, if we are to give the soul of a woman its right name. Carl Jung, CW 6, Para 805 A bushman had a little son whom he loved with the tender monkey-love characteristic of primitives. Psychologically, this love is completely autoerotic – that is to say, the subject loves himself in the object. Carl Jung, CW 6, Para 403 I have called this process in its totality the transcendent function, "function" being here understood not as a basic function but as a complex function made up of other functions, and "transcendent" not as denoting a metaphysical quality but merely the fact that this function facilitates a transition from one attitude to another. The raw material shaped by thesis and antithesis, and in the shaping of which the opposites are united, is the living symbol. Carl Jung, CW 6, Para 828 But precisely because the new symbol is born of man's highest spiritual aspirations and must at the same time spring from the deepest roots of his being, it cannot be a one-sided product of the most highly differentiated mental functions but must derive equally from the lowest and most primitive levels of the psyche. Carl Jung, CW 6, Para 823 Since every scientific theory contains a hypothesis and is therefore an anticipatory description of something still essentially unknown, it is a symbol" Carl Jung, CW 6, Para 817 Considered biologically, the sacrifice serves the interests of domestication, but psychologically it opens a door for new possibilities of spiritual development through the dissolution of old ties Carl Jung, CW 6, Para 24 These images are archaic forms of expression which become symbols, and these appear in their turn as equivalents of the devalued objects. This process is as old as mankind, for symbols may be found among the most primitive human types living today Carl Jung, CW 6, Para 402 The fact that the introvert, because of his abstracting attitude, naturally has a reflective and contemplative air is misleading. One is inclined to assume that in him the primacy falls to thinking Carl Jung, CW 6, Para 248 The extravert, on the contrary, naturally displays many immediate reactions, which easily lead one to conjecture a predominance of feeling. These suppositions are deceptive, since the extravert may well be a thinking, and the introvert a feeling type. Carl Jung, CW 6, Para 248 There is a constant influx of unconscious contents into the conscious psychological process, to such a degree that at times it is hard for the observer to decide which character traits belong to the conscious and which to the unconscious personality Carl Jung, CW 6, Para 576 Introversion and extraversion are not traits of character at all but mechanisms, which can, as it were, be switched on or off at will. Only from their habitual predominance do the corresponding characters develop. The predilection one way or the other no doubt depends on the inborn disposition, but this is not always the decisive factor Carl Jung, CW 6, Para 479 If we go right back to primitive psychology, we find absolutely no trace of the concept of an individual. Instead of individuality we find only collective relationship or what Lévy-Bruhl calls participation mystique Carl Jung, CW 6, Para 12 The collective attitude hinders the recognition and evaluation of a psychology different from the subject's, because the mind that is collectively oriented is quite incapable of thinking and feeling in any other way than by projection Carl Jung, CW 6, Para 12 What we understand by the concept "individual" is a relatively recent acquisition in the history of the human mind and human culture Carl Jung, CW 6, Para 12 The development of individu-**

**ality, with the consequent psychological differentiation of man, goes hand in hand with the de-psychologizing work of objective science Carl Jung, CW 6, Para 12 Gnostic philosophy established three types, corresponding perhaps to three [out of four] of the basic psychological functions: thinking, feeling, and sensation [intuition missing]: The pneumatikoi could be correlated with thinking, The psychikoi with feeling, The hylikoi with sensation. Carl Jung, CW 6, Para 14 The inferior rating of the psychikoi was in accord with the spirit of Gnosticism, which, unlike Christianity, insisted on the value of knowledge Carl Jung, CW 6, Para 14 The Christian principles of love and faith kept knowledge at a distance. In the Christian sphere the pneumatikoi would accordingly get the lower rating, since they were distinguished merely by the possession of Gnosis, i.e., knowledge Carl Jung, CW 6, Para 14 Tertullian was a fanatic, brilliantly one-sided in his defense of a recognized truth, possessed of a matchless fighting spirit, a merciless opponent who saw victory only in the total annihilation of his adversary, his language a flashing blade wielded with ferocious mastery Carl Jung, CW 6, Para 17 Tertullian was the creator of the Church Latin that lasted for more than a thousand years. It was also he who coined the terminology of the early Church Carl Jung, CW 6, Para 17 Tertullian's impassioned thinking was so inexorable that again and again he alienated himself from the very thing for which he had given his heart's blood. Accordingly his ethical code was bitterly severe Carl Jung, CW 6, Para 17 Tertullian commanded that martyrdom be sought and not shunned; he permitted no second marriage, and required the permanent veiling of persons of the female sex Carl Jung, CW 6, Para 17 Gnosis, which in reality is a passion for thinking and knowing, he [Tertullian] attacked with unrelenting fanaticism, together with philosophy and science which differed from it so little Carl Jung, CW 6, Para 17 Thanks to the acuteness of his mind, Tertullian saw through the poverty of philosophical and Gnostic knowledge, and contemptuously rejected it. He invoked against it the testimony of his own inner world, his own inner realities, which were one with his faith. In shaping and developing these realities he became the creator of those abstract conceptions which still underlie the Catholic system of today Carl Jung, CW 6, Para 18 Type differences should also be borne in mind when we consider the long and perilous struggle which the Church from its earliest beginnings waged against Gnosticism. Owing to the predominantly practical trend of early Christianity the intellectual hardly came into his own, except when he followed his fighting instincts by indulging in polemical apologetics. Carl Jung, CW 6, Para 15 The irrational inner reality had for Tertullian an essentially dynamic nature; it was his principle, his foundation in the face of the world and of all collectively valid and rational science and philosophy Carl Jung, CW 6, Para 18 With the sacrificium intellectus [by Tertullian] philosophy and science, and hence also Gnosis, fell to the ground Carl Jung, CW 6, Para 19 Introverted thinking is of value for his contemporaries only so long as it is manifestly and intelligibly related to the known facts of the time. Once it has become mythological, it ceases to be relevant on in itself Carl Jung, CW 6, Para 637 In his own special field of work the introverted thinker provokes the most violent opposition, which he has no notion how to deal with, unless he happens to be seduced by his primitive affects into acrimonious and fruitless polemics Carl Jung, CW 6, Para 635 The introverted thinker may develop into a misanthropic bachelor with a childlike heart. Often he is gauche in his behavior, painfully anxious to escape notice, or remarkably unconcerned and childishly naïve Carl Jung, CW 6, Para 635 In Origen we may recognize the absolute opposite of Tertullian. He was born in Alexandria about A.D. 185. His father was a Christian martyr Carl Jung, CW 6, Para 21 Origen, by mutilating himself [self-castration], sacrificed his sensual tie to the world. For him, evidently, the specific danger was not the intellect but feeling and sensation, which bound him to the object Carl Jung, CW 6, Para 26 Through castration Origen freed himself from the sensuality that was coupled with Gnosticism; he could then surrender without fear to the treasures of Gnostic thought, whereas Tertullian through his sacrifice of the intellect turned away from Gnosis but also reached a**

**depth of religious feeling that we miss in Origen Carl Jung, CW 6, Para 26 Extraversion is the opposite attitude of introversion, where a predilection one way or the other depends on the inborn disposition of the subject, but the inborn disposition is not always the decisive factor since environmental influences can be just as important Carl Jung, CW 6, Para 479 Both extraversion and introversion may appear in the personality so we cannot decide at first to which attitude the superior function belongs, i.e., to introversion or extraversion. This can only be determined by a thorough analysis of the qualities of each function Carl Jung, CW 6, Para 576 The extravert generally has a relaxed attitude. Exceptions, however, are frequent, even in one and the same individual e.g., put an extravert in a dark and silent room, where all his repressed complexes can gnaw at him, and he will get into such a state of tension that he will jump at the slightest stimulus Carl Jung, CW 6, Para 482 An extraverted consciousness is unable to believe in invisible forces.to the blind eyes of the extravert, the intensive sympathy of the introverted feeling type looks like coldness, because usually it does nothing visible Carl Jung, CW 6, Para 641 The extravert suffers most frequently from the neurosis of hysteria, evident in his exaggerated rapport with persons and adjustment to conditions amounting to imitation Carl Jung, CW 6, Para 566 The demands of the extravert's unconscious have an essentially primitive, infantile, egocentric character which compensates for his conscious emphasis on things outside himself Carl Jung, CW 6, Para 571 An example of the extraverted type can be seen in Origen, an early Church scholar, whose basic orientation was towards the object Carl Jung, CW 6, Para 24 Since every man, as a relatively stable being, possesses all the basic psychological functions, it would be a psychological necessity with a view to perfect adaptation that he should also employ them in equal measure Carl Jung, CW 6, Para 28 However, there must be a reason why there are different modes of psychological adaptation: evidently one alone is not enough, since the object seems to be only partially comprehended when, for example, it is something that is merely thought or merely felt Carl Jung, CW 6, Para 28 A one-sided ("typical") attitude leaves a deficiency in the adaptive performance which accumulates during the course of life, and sooner or later this will produce a disturbance of adaptation that drives the subject toward some kind of compensation Carl Jung, CW 6, Para 28 The sacrifice that Tertullian and Origen carried out was drastic too drastic for our taste but it was in keeping with the spirit of the age, which was thoroughly concretistic Carl Jung, CW 6, Para 29 Because of this spirit the Gnostics took their visions as absolutely real, or at least as relating directly to reality, and for Tertullian the reality of his feeling was objectively valid Carl Jung, CW 6, Para 29 The Gnostics projected their subjective inner perception of the change of attitude into a cosmogonic system and believed in the reality of its psychological figures Carl Jung, CW 6, Para 29 The doctrine of the transubstantiation asserts that the wine and holy wafer become transformed into the actual blood and body of Christ. As is well known, this view became dogma, according to which the transformation is accomplished vere, realiter, substantialiter (in truth, in reality, in substance) Carl Jung, CW 6, Para 36 In my experience this type [extraverted thinker] is found chiefly among men, since, in general, thinking tends more often to be a dominant function in men than in women. When thinking dominates in a woman it is usually associated with a predominantly intuitive cast of mind Carl Jung, CW 6, Para 591 Extraverted thinking may be characterized as programmatic in contrast to introverted thinking which is rational Carl Jung, CW 6, Para 38 We might take Darwin as an example of the normal extraverted thinking type; this type speaks with facts. Darwin ranges over the wide field of objective reality Carl Jung, CW 6, Para 632 Anatole France says: "What is thinking? And how does one think? We think with words; that in itself is sensual and brings us back to nature. "This is extreme nominalism, as it is when Nietzsche says that reason is "speech metaphysics" Carl Jung, CW 6, Para 40 The concept of reality necessarily coincides with the sensuous reality of things; their individuality represents the real as opposed to the abstract idea. Strict realism, on the contrary, transfers the accent on reality to**

**the abstract, the idea, the universal, which posits ante rem (before the thing) Carl Jung, CW 6, Para 41 God is a datum formulated as the "highest good" signifying the supreme psychic value, i.e., a concept endowed with the highest and most general significance in determining our thoughts and actions Carl Jung, CW 6, Para 67 Fantasy is just as much feeling as thinking, as much intuition as sensation. There is no psychic function that, through fantasy, is not inextricably bound up with other psychic functions. Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined Carl Jung, CW 6, Para 78 Fantasy always fashions the bridge between the irreconcilable claims of subject and object, introversion and extraversion. In fantasy alone both mechanisms are united Carl Jung, CW 6, Para 78 How fantasy is assessed by psychology, so long as this remains merely science, is illustrated by the well-known views of Freud and Adler Carl Jung, CW 6, Para 88 The Freudian interpretation reduces fantasy to causal, elementary, instinctive processes. Adler's conception reduces it to the elementary, final aims of the ego Carl Jung, CW 6, Para 88 Freud's is a psychology of instinct, Adler's an ego-psychology Carl Jung, CW 6, Para 88 Instinct is an impersonal biological phenomenon. A psychology founded on instinct must by its very nature neglect the ego, since the ego owes its existence to the principium individuationis, i.e., to individual differentiation, whose isolated character removes it from the realm of general biological phenomena Carl Jung, CW 6, Para 88 Every ego-psychology must necessarily exclude and ignore just the collective element that is bound to a psychology of instinct, since it describes that very process by which the ego becomes differentiated from collective drives Carl Jung, CW 6, Para 88 Freud's and Adler's theories reject the principle of imagination (fantasy) since they reduce fantasies to something else and treat them merely as a semiotic expression Carl Jung, CW 6, Para 93 For everyone whose guiding principle is adaptation to external reality, imagination is for these reasons something reprehensible and useless Carl Jung, CW 6, Para 93 The debt we owe to the play of imagination is incalculable. It is therefore short sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. It must not be forgotten that in the imagination a man's highest value may lie Carl Jung, CW 6, Para 93 Freudian psychology is characterized by one central idea, the repression of incompatible wish-tendencies. Man appears as a bundle of wishes which are only partially adaptable to the object Carl Jung, CW 6, Para 90 The basic formula with Freud is therefore sexuality, which expresses the strongest relation between subject and object; with Adler it is the power of the subject, which secures him most effectively against the object and guarantees him an impregnable isolation that abolishes all relationships Carl Jung, CW 6, Para 91 Freud wuld like to ensure the undisturbed flow of instinct towards its object; Adler would like to break the baleful spell of the object in order to save the ego from suffocating in its own defensive armor Carl Jung, CW 6, Para 91 Abstraction is a universal image conjuring the welter of impressions of animate objects into a fixed form, having the magical significance of a defense against the chaotic flux of experience Carl Jung, CW 6, Para 499 Abstraction may be equated to thinking, thus putting it in conflict with the poetic spirit Carl Jung, CW 6, Para 117 Intuition, like sensation, is an irrational function of perception. As with sensation, its contents have the character of being "given," in contrast to the "derived" or "produced" character of thinking and feeling contents Carl Jung, CW 6, Para 770 Intuition is the function that mediates perceptions in an unconscious way. Everything, whether outer or inner objects or their relationships, can be the focus of this perception Carl Jung, CW 6, Para 770 The primary function of intuition is simply to transmit images, or perceptions of relations between things, which could not be transmitted by the other functions or only in a very roundabout way Carl Jung, CW 6, Para 611 Intuition may be seen as the perception of one's own unconscious processes, withdrawing one from the object. It mounts above it, ever seeking to rule its material, to shape it, even violently, in accordance with one's own subjective viewpoint, though without being aware of doing so Carl Jung, CW 6, Para 219 The**

**peculiarity of intuition is that it is neither sense perception, nor feeling, nor intellectual inference, although it may also appear in these forms Carl Jung, CW 6, Para 770 In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence. Intuition is a kind of instinctive apprehension, no matter of what contents Carl Jung, CW 6, Para 770 Intuition tries to apprehend the widest range of possibilities, since only through envisioning possibilities is intuition fully satisfied Carl Jung, CW 6, Para 612 Intuition is constantly seeking fresh outlets and new possibilities in external life. In a very short time every existing situation becomes a prison for the intuitive, a chain that has to be broken Carl Jung, CW 6, Para 612 The intuitive does have sensations, of course, but is not guided by them as such; he uses them merely as starting-points for his perceptions. He selects them by unconscious predilections Carl Jung, CW 6, Para 611 The intuitive typically stops at perception; perception being his main problem Carl Jung, CW 6, Para 661 The intuitive function is represented in consciousness by an attitude of expectancy, by vision and penetration; but only from the subsequent result can it be established how much of what was "seen" was actually in the object, and how much was "read into" it Carl Jung, CW 6, Para 610 Affectivity is a state felt as painful by the introvert, but something not to be missed by the extravert Carl Jung, CW 6, Para 138 Affectivity means relatedness to the extravert, being felt by him as more important than his ego since affectivity is where his "person" lies Carl Jung, CW 6, Para 138 Introversion is the opposite attitude of extraversion, where a predilection one way or the other depends on the inborn disposition of the subject, but the inborn disposition is not always the decisive factor since environmental influences can be just as important Carl Jung, CW 6, Para 479 Both introversion and extraversion may appear in the personality so we cannot decide at first to which attitude the superior function belongs, i.e., introversion or extraversion a state which can only be determined by a thorough analysis of the qualities of each function Carl Jung, CW 6, Para 576 The introvert generally has a tense attitude; however, exceptions are frequent even in one and the same individual, e.g., an introvert in a congenial, harmonious milieu relaxes into complete extraversion Carl Jung, CW 6, Para 482 The introvert reveals his "person" exclusively as the ego and shrinks from every change that is at all liable to affect his ego affectivity being something absolutely painful. The introvert discovers himself in the constant Carl Jung, CW 6, Para 138 The introvert holds the same repugnance, fear, or silent contempt for extraversion as the extravert holds for introversion Carl Jung, CW 6, Para 164 Both extraversion and introversion may appear in the personality so we cannot decide at first to which attitude the superior function belongs, i.e., to introversion or extraversion. This can only be determined by a thorough analysis of the qualities of each function Carl Jung, CW 6, Para 576 The extraverted feeling type finds himself through his feeling-relation to the object, whereas the introvert loses himself in the object Carl Jung, CW 6, Para 164 The concept of rta is a stepping-stone to the concept of Tao in Lao-tzu Carl Jung, CW 6, Para 192 Tao is the right way, the reign of law, the middle road between opposites, freed from them and yet uniting them in itself. The purpose of life is to travel this middle road and never to deviate towards the opposites Carl Jung, CW 6, Para 192 Tao contains no ecstatic element, its place being taken by a sublime philosophic lucidity, an intellectual and intuitive wisdom obscured by no mystical haze Carl Jung, CW 6, Para 192 The symbol lives through the restraint imposed upon certain forms of libido, and in turn serves to restrain these forms Carl Jung, CW 6, Para 401 For a certain time the [Holy] Grail symbol clearly fulfilled these requirements, and to this fact it owed its vitality, which, as the example of Wagner shows, is still not exhausted today, even though our age and our psychology strive unceasingly for its dissolution Carl Jung, CW 6, Para 401 Symbol-formation, therefore, must obviously be an extremely important biological function. As te symbol can come alive only through the devaluation of the object, it is evident that the purpose it serves is to deprive the object of its value Carl Jung, CW 6, Para 402 The profundity and pregnant significance of**

**the symbol appeal just as strongly to thinking as to feeling, while its peculiar plastic imagery, when shaped into sensuous form, stimulates sensation as much as intuition Carl Jung, CW 6, Para 823 The symbol has a practical importance in its relation to consciousness and the conscious conduct of life, and great significance as an exponent of the unconscious thus it is of considerable value in the treatment of neurotics Carl Jung, CW 6, Para 204 I say "may" advisedly, because on the other hand fantasies are also valueless, since in the form of raw material they possess no realizable worth. In order to unearth the treasures they contain they must be developed a stage further Carl Jung, CW 6, Para 93 Adler's psychology, on the other hand, is characterized by the central concept of ego-superiority. Man appears primarily as an ego-point which must not under any circumstances be subordinated to the object Carl Jung, CW 6, Para 90 Freud's repression of instinct in respect of the object corresponds to the security of the subject in Adler. For Adler the remedy is the removal of the security that isolates the subject; for Freud it is the removal of the repression that makes the object inaccessible Carl Jung, CW 6, Para 90 The basic formula with Freud is therefore sexuality, which expresses the strongest relation between subject and object; with Adler it is the power of the subject, which secures him most effectively against the object and guarantees him an impregnable isolation that abolishes all relationships Carl Jung, CW 6, Para 91 Abstraction may be equated to thinking, thus putting it in conflict with the poetic spirit Carl Jung, CW 6, Para 117 The primary function of intuition is simply to transmit images, or perceptions of relations between things, which could not be transmitted by the other functions or only in a very roundabout way Carl Jung, CW 6, Para 611 Intuition may be seen as the perception of one's own unconscious processes, withdrawing one from the object. It mounts above it, ever seeking to rule its material, to shape it, even violently, in accordance with one's own subjective viewpoint, though without being aware of doing so Carl Jung, CW 6, Para 219 The peculiarity of intuition is that it is neither sense perception, nor feeling, nor intellectual inference, although it may also appear in these forms Carl Jung, CW 6, Para 770 In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence. Intuition is a kind of instinctive apprehension, no matter of what contents Carl Jung, CW 6, Para 770 Intuition tries to apprehend the widest range of possibilities, since only through envisioning possibilities is intuition fully satisfied Carl Jung, CW 6, Para 612 Intuition is constantly seeking fresh outlets and new possibilities in external life. In a very short time every existing situation becomes a prison for the intuitive, a chain that has to be broken Carl Jung, CW 6, Para 612 A symbol must be the best possible expression of the prevailing world-view, an unsurpassed container of meaning Carl Jung, CW 6, Para 401 A symbol must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down Carl Jung, CW 6, Para 401 Finally, the aesthetic form of the symbol must appeal so convincingly to our feelings that no argument can be raised against it on that score Carl Jung, CW 6, Para 401 The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy no creative work has ever yet come to birth Carl Jung, CW 6, Para 93 The standpoints of Freud and Adler are equally one-sided and characteristic only of one type Carl Jung, CW 6, Para 92 Consequently, any possibility of an individual differentiation of the soul was lost when it became repressed in the collective worship. Such losses generally have unfortunate consequences, and in this case they soon made themselves felt Carl Jung, CW 6, Para 399 In the end, Hermas' libido, i.e., his erotic desire is directed to his task of the Church. In this way, the transition of the worship of woman into the worship of the soul takes place Carl Jung, CW 6, Para 383 Hermas' mistress appears to him not as an erotic fantasy but in "divine" form, seeming to him like a goddess in heaven Carl Jung, CW 6, Para 383 The Christian principle which unites the opposites in the worship of God. In Buddhism, it is the worship of the Self (self-development), while in Spitteler and Goethe**

**it is the worship of the soul symbolized by the worship of woman Carl Jung, CW 6, Para 375 Implicit in this categorization is the modern individualistic principle on the one hand, and on the other a primitive poly-daemonism which assigns to every race, every tribe, every family, every individual its specific religious principle Carl Jung, CW 6, Para 375 The dissolution of the symbol means a streaming off of libido along the direct path, or at any rate an almost irresistible urge for its direct application Carl Jung, CW 6, Para 401 The symbol acquires a conscious motive force once we grant it a value, i.e., if it is perceived, its unconscious libido-charge is thereby given an opportunity to make itself felt in the conscious conduct of life Carl Jung, CW 6, Para 204 In order to characterize more closely these two "impulses" [Apollonian and Dionysian], Nietzsche compares the peculiar psychological states they give rise to with those of dreaming and intoxication Carl Jung, CW 6, Para 226 The Apollonian impulse produces the state comparable to dreaming, the Dionysian the state comparable to intoxication Carl Jung, CW 6, Para 226 The Dionysian impulse, on the other hand, means the liberation of unbounded instinct, the breaking loose of the unbridled dynamism of animal and divine nature; hence in the Dionysian rout man appears as a satyr, god above and goat below Carl Jung, CW 6. Para 227 "All the artistry of Nature is revealed in the ecstasies of intoxication." Which means that the creative dynamism, libido in instinctive form, takes possession of the individual as though he were an object and uses him as a tool or as an expression of itself Carl Jung, CW 6. Para 227 Because of this, Nietzsche quite forgets that in the struggle between Apollo and Dionysus and in their ultimate reconciliation the problem for the Greeks was never an aesthetic one, but was essentially religious Carl Jung, CW 6. Para 231 Aestheticism is a modern bias that shows the psychological mysteries of the Dionysus cult in a light in which they were assuredly never seen or experienced by the ancients Carl Jung, CW 6. Para 231 Brahman requires that external opposites, such as heat and cold, first be denied participation in the psyche, and then that it is expressed in the Upanishads by means of symbols I have termed libido symbols Carl Jung, CW 6. Para 330 The concept of rta is a libido symbol like sun, wind, etc. Only rta is less concretistic and contains the abstract element of fixed direction and regularity, the idea of a predetermined, ordered path or process Carl Jung, CW 6. Para 355 Rta is, therefore, a kind of philosophical libido symbol that can be directly compared to the Stoic concept of Heimarmene. For the Stoics heimarmene had the significance of creative, primal heat, and at the same time it was a predetermined, regular process (hence its other meaning: "compulsion of the stars") Carl Jung, CW 6. Para 355 The natural flow of libido, the middle path, means complete obedience to the fundamental laws of human nature, and there can positively be no higher moral principle than harmony with natural laws that guide the libido in the direction of life's optimum Carl Jung, CW 6. Para 356 Tao contains no ecstatic element, its place being taken by a sublime philosophic lucidity, an intellectual and intuitive wisdom obscured by no mystical haze Carl Jung, CW 6. Para 192 Man as a microcosm uniting the world opposites is the equivalent of an irrational symbol that unites the psychological opposites Carl Jung, CW 6. Para 367 As a microcosm, man is a reconciler of the opposites. Heaven, man, and earth form the three chief elements of the world, the san-tsai Carl Jung, CW 6. Para 366 Amfortas' suffering is caused by the tension of opposites represented by the Grail and the power of Klingsor, who has taken possession of the holy spear Carl Jung, CW 6. Para 371 Klingsor holds a spell over Kundry who symbolizes the instinctive life-force or libido that Amfortas lacks Carl Jung, CW 6. Para 371 Parsifal rescues the libido from the state of restless, compulsive instinctuality, in the first place because he does not succumb to Kundry, and in the second place because he does not possess the Grail Carl Jung, CW 6. Para 371 The death of Kundry may be taken as the liberation of libido from its naturalistic, undomesticated form which falls away as a lifeless husk, while the energy bursts forth as a new stream of life in the glowing of the Grail Carl Jung, CW 6. Para 371 By Parsifal's renunciation of the opposites (unwilling though this was, at least in part), Parsifal caused a blockage of libido that**

**created a new potential and thus made a new manifestation of energy possible Carl Jung, CW 6. Para 372 Mystical interpretation, however has always loved to conceive the bride as Israel and the bridegroom as Jehovah, impelled by a sound instinct to turn even erotic feelings into a relationship between God and the chosen people Carl Jung, CW 6, Para 392 Christianity appropriated the Song of Songs for the same reason, interpreting the bridegroom as Christ and the bride as the Church Carl Jung, CW 6, Para 392 To the psychology of the Middle Ages this analogy had an extraordinary appeal, and it inspired the quite unabashed Christ-eroticism of the Christian mystics, some of the best examples of which are supplied by Mechthild of Magdeburg Carl Jung, CW 6, Para 392 The Litany of Loreto was conceived in this spirit. It derived certain attributes of the Virgin directly from the Song of Songs, as in the case of the tower symbol Carl Jung, CW 6, Para 392 The rose, too, was used as one of her attributes even at the time of the Greek Fathers, together with the lily, which likewise appear in the Song of Songs (2: 1): "I am the rose of Sharon, and the lily of the valleys" Carl Jung, CW 6, Para 392 Images much used in the medieval hymns are the "enclosed garden" and the "sealed fountain," (Song of Songs 4: 12 "a garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed") Carl Jung, CW 6, Para 392 The survival or unconscious revivification of the vessel symbol is indicative of a strengthening of the feminine principle in the masculine psychology of that time. Its symbolization in an enigmatic image must be interpreted as a spiritualization of the eroticism aroused by the worship of woman Carl Jung, CW 6, Para 401 One of the greatest schisms of the Church, having risen from the over-compensated doubt of the Inquisition which came surging up from the unconscious Carl Jung, CW 6, Para 400 The logical consequence of this subjectify process is a splitting up into sects, and its most extreme outcome is individualism, representing a new form of detachment from the world, the immediate danger of which is re-submersion in the unconscious dynamis Carl Jung, CW 6, Para 433 Gnosticism shows man's unconscious psychology in full flower, almost perverse in its luxuriance; it contained the very thing that most strongly resisted the regula fidei [rule of faith] Carl Jung, CW 6, Para 409 Meister Eckhart was the greatest thinker of early medieval times, confronting us with new ideas having the same psychic orientation that impelled Dante to follow Beatrice into the underworld of the unconscious and that inspired the singers who sang the lore of the Grail Carl Jung, CW 6, Para 410 Eckhart rose to a purely psychological and relativistic conception of God and his relation to man and the souled., a psychological understanding of religious phenomena Carl Jung, CW 6, Para 411 Eckhart had a sense of inner affinity with God which must have enhanced the value of his soul, i.e., of his own inner being sharp contrast to the Christian sense of sin Carl Jung, CW 6, Para 411 The soul must be a content in which spontaneity is inherent, and hence also partial unconsciousness, as with every autonomous complex Carl Jung, CW 6, Para 419 This absorption of the soul into consciousness is just as much a characteristic of Eastern as it is of Western culture. In Buddhism everything is dissolved into consciousness; even the samskaras, the unconscious formative forces, must be transformed through religious self-development Carl Jung, CW 6, Para 419 One of the greatest schisms of the Church, having risen from the over-compensated doubt of the Inquisition which came surging up from the unconscious Carl Jung, CW 6, Para 400 The logical consequence of this subjectifying process is a splitting up into sects, and its most extreme outcome is individualism, representing a new form of detachment from the world, the immediate danger of which is re-submersion in the unconscious dynamis Carl Jung, CW 6, Para 433 Prometheus, the artist, the servant of the soul disappears from the world of men; while society itself, in obedience to a soulless moral routine, is delivered over to Behemoth, symbolizing the inimical, the destructive effect of an obsolete ideal Carl Jung, CW 6, Para 434 Pandora, the soul, creates the saving jewel in the unconscious, but it does not benefit mankind because men fail to appreciate it Carl Jung, CW 6, Para 434 Prometheus intervenes and through his insight and understanding brings first a few, and then many, indi-**

**viduals to their senses Carl Jung, CW 6, Para 434 The jewel represents the inferior function, those psychic contents not acknowledged, hence unacceptable Carl Jung, CW 6, Para 453 The soul is a personification of the unconscious, where lies the treasure, the libido which is immersed in introversion and is allegorized as God's kingdom. This amounts to a permanent union with God, a living in his kingdom, in that state where a preponderance of libido lies in the unconscious and determines conscious life Carl Jung, CW 6, Para 424 Human psychology is chameleon-like, as the practising psychologist knows from daily experience. So whenever the object predominates, an assimilation to the object takes place Carl Jung, CW 6, Para 531 On the other hand, we also have to bear in mind the great disadvantage which identification with the directed function entails, namely, the degeneration of the individual Carl Jung, CW 6, Para 502 No doubt man can be mechanized to a very considerable extent, but not to the point of giving himself up completely, or only at the cost of the gravest injury Carl Jung, CW 6, Para 502 Abstraction thus seems to be a function that is at war with the original state of participation mystique. Its purpose is to break the object's hold on the subject. It leads on the one hand to the creation of art-forms, and on the other to knowledge of the object Carl Jung, CW 6, Para 496 All abstraction has the effect of killing the independent activity of the object in so far as this is magically related to the psyche of the subject. The abstracting type does it quite consciously, as a defense against the magical influence of the object Carl Jung, CW 6, Para 497 Abstraction and empathy, introversion and extraversion, are mechanisms of adaptation and defense Carl Jung, CW 6, Para 502 As our daily psychological experience shows, there are very many people who are completely identified with their directed (or "valuable") function, among them the very types we are discussing Carl Jung, CW 6, Para 502 It seems to me that Lévy-Bruhl's participation mystique is more descriptive of this condition [Chinese art], since it aptly formulates the primordial relation of the primitive to the object Carl Jung, CW 6, Para 495 As Worringer says, it is precisely the Oriental art-forms and religions that display this abstracting attitude to the world. To the Oriental, therefore, the world must appear very different from what it does to the Occidental, who animates it with his empathy Carl Jung, CW 6, Para 494 It is easy to see that empathy corresponds to the mechanism of extraversion, and abstraction to that of introversion Carl Jung, CW 6, Para 493 "The great inner uneasiness inspired in man by the phenomena of the external world" is nothing other than the introvert's fear of all stimuli and change, occasioned by his deeper sensitivity and powers of realization Carl Jung, CW 6, Para 493 The introvert's abstractions serve the avowed purpose of confining the irregular and changeable within fixed limits. It goes without saying that this essentially magical procedure is found in full flower in the art of primitives, whose geometrical patterns have a magical rather than an aesthetic value Carl Jung, CW 6, Para 493 The unconscious depotentiation that precedes the act of empathy gives the object a permanently lower value, as in the case of abstraction Carl Jung, CW 6, Para 497 Since the unconscious contents of the empathetic type are identical with the object and make it appear inanimate, empathy is needed in order to cognize the nature of the object Carl Jung, CW 6, Para 497 Abstraction presupposes that the object is alive and active, and seeks to withdraw from the influence of the object Carl Jung, CW 6, Para 490 An extraverted consciousness is unable to believe in invisible forces.to the blind eyes of the extravert, the intensive sympathy of the introverted feeling type looks like coldness, because usually it does nothing visible Carl Jung, CW 6, Para 641 Extraversion must be understood as a mechanism, not a trait of character, capable of being switched on or off at will, its corresponding character developing only from its habitual predominance Carl Jung, CW 6, Para 479 The extravert reveals himself simply and solely in his relatedness, i.e., in his affectivity. He discovers himself in what is fluctuating and changeable. His ego is of less importance than his relatedness Carl Jung, CW 6, Para 138 Extraversion becomes less subject to misunderstanding than the introvert because the style of the times works for him.an extraverted overvaluation of the object Carl Jung, CW 6, Para**

**645 The extravert holds a differing attitude from the introvert. This causes an intrinsically irritating conflict between the two and the most heated and futile scientific discussions Carl Jung, CW 6, Para 521 The extraverted type can barely conceive of the necessity that forces the introverted type to adapt to the world by means of a system Carl Jung, CW 6, Para 420 The idea of ritual murder is a projection, in acute form, of the rejection of the Redeemer, for one always sees the mote in one's own eye as the beam in one's brother's Carl Jung, CW 6, Para 454 As against this historical evolution of the idea of the soul, analytical psychology opposes the view that the soul does not coincide with the totality of the psychic functions. We define the soul on the one hand as the relation to the unconscious, and on the other as a personification of unconscious contents Carl Jung, CW 6, Para 420 These honorific titles reproduce the essential qualities of the redeeming symbol. Its "divine" effect comes from the irresistible dynamis of the unconscious. The saviour is always a figure endowed with magical power who makes the impossible possible Carl Jung, CW 6, Para 443 The hallmark of classic hysteria is an exaggerated rapport with persons in the immediate environment and an adjustment to surrounding conditions that amounts to imitation Carl Jung, CW 6, Para 566 There is a constant tendency for the hysteric to make himself interesting and to produce an impression Carl Jung, CW 6, Para 566 Another unmistakable sign of the extraverted hysteric is his effusiveness, which occasionally carries him into the realm of fantasy, so that he is accused of the "hysterical lie" Carl Jung, CW 6, Para 566 The hysterical character begins as an exaggeration of the normal attitude; it is then complicated by compensatory reactions from the unconscious, which counteract the exaggerated expression by means of physical symptoms that force the libido to introvert Carl Jung, CW 6, Para 566 The reaction of the unconscious produces another class of symptoms having a more introverted character, one of the most typical being a morbid intensification of fantasy activity Carl Jung, CW 6, Para 566 A purely objective orientation does violence to a multitude of subjective impulses, intentions, needs, and desires and deprives them of the libido that is their natural right Carl Jung, CW 6, Para 570 Man is not a machine that can be remodelled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way Carl Jung, CW 6, Para 570 Man carries his whole history with him; in his very structure is written the history of mankind. This historical element in man represents a vital need to which a wise psychic economy must respond Carl Jung, CW 6, Para 570 Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning Carl Jung, CW 6, Para 570 Feeling restricts the products of sensation and intuition since the choice is made by a rational judgment. It is not the intensity of a sensation that decides action but judgment (feeling) Carl Jung, CW 6, Para 602 One can feel "correctly" only when feeling is not disturbed by anything else. Nothing disturbs feeling so much as thinking. It is therefore understandable that thinking will be kept in abeyance as much as possible Carl Jung, CW 6, Para 598 If feeling is falsified by an egocentric attitude, it at once becomes unsympathetic, because it is then concerned mainly with the ego. It inevitably creates the impression of sentimental self-love, of trying to make itself interesting, and even of morbid self-admiration Carl Jung, CW 6, Para 639 The extraverted feeling type finds himself through his feeling-relation to the object, whereas the introvert loses himself in the object Carl Jung, CW 6, Para 164 Sensation is chiefly conditioned by the object, those objects that excite the strongest sensations will be decisive for the individual's psychology. The result is a strong sensuous tie to the object. Sensation is therefore a vital function equipped with the strongest vital instinct Carl Jung, CW 6, Para 605 The extraverted sensation type need not be a common voluptuary; he is merely desirous of the strongest sensations, and these, by his very nature, he can receive only from the outside Carl Jung, CW 6, Para 607 The extraverted sensation type sees love as unquestionably rooted in the physical attractions**

**of its object. If normal, he is conspicuously well adjusted to reality. That is his ideal, and it even makes him considerate of others Carl Jung, CW 6, Para 607 Over-extraverted feeling satisfies aesthetic expectations but does not speak to the heart. It appeals merely to the senses or worse still only to reason. It can provide the aesthetic padding for a situation, but there it stops, and beyond that its effect is nil. It has become sterile Carl Jung, CW 6, Para 596 The contrary attitudes [extraversion and introversion], are in themselves no more than correlative mechanisms: a diastolic going out and seizing of the object, and a systolic concentration and detachment of energy from the object seized. Every human being possesses both mechanisms as an expression of his natural life-rhythm, a rhythm which Goethe, surely not by chance, described physiologically in terms of the heart's activity. A rhythmical alternative of both forms of psychic activity would perhaps correspond to the normal course of life Carl Jung, CW 6, Para 6 One mechanism will naturally predominate, and if this condition becomes in any way chronic a type will be produced: that is, an habitual attitude in which one mechanism predominates permanently, although the other can never be completely suppressed since it is an integral part of the psychic economy. Hence there can never be a pure type in the sense that it possesses only one mechanism with the complete atrophy of the other. A typical attitude always means merely the relative predominance of one mechanism Carl Jung, CW 6, Para 6 Extraversion and introversion are to be distinguished as general basic attitudes from the function-types. These two attitudes may be recognized with the greatest ease, while it requires considerable experience to distinguish the function-type. At times it is uncommonly difficult to find out which function holds prior place Carl Jung, CW 6, Para 248 Generally speaking, a judging observer will tend to seize on the conscious character, while a perceptive observer will be more influenced by the unconscious character, since judgment is chiefly concerned with the conscious motivation of the psychic process, while perception registers the process itself Carl Jung, CW 6, Para 576 But in so far as we apply judgment and perception in equal measure, it may easily happen that a personality appears to us as both introverted and extraverted, so that we cannot decide at first to which attitude the superior function belongs. In such cases only a thorough analysis of the qualities of each function can help us to form a valid judgment Carl Jung, CW 6, Para 576 We must observe which function is completely under conscious control, and which functions have a haphazard and spontaneous character. The former is always more highly differentiated than the latter, which also possess infantile and primitive traits. Occasionally the superior function gives the impression of normality, while the others have something abnormal or pathological about them Carl Jung, CW 6, Para 576 The sort of demons that introversion and extraversion may become is a daily experience for us psychotherapists. We see in our patients and can feel in ourselves with what irresistible force the libido streams inwards or outwards, with what unshakable tenacity an introverted or extraverted attitude can take root Carl Jung, CW 6, Para 347 The two fundamental mechanisms of the psyche, extraversion and introversion, are also to a large extent the normal and appropriate ways of reacting to complexes extraversion as a means of escaping from the complex into reality, introversion as a means of detaching oneself from external reality through the complex Carl Jung, CW 6, Para 259 It is no wonder, therefore, that the earlier all-powerful collective attitude prevented almost completely an objective psychological evaluation of individual differences, or any scientific objectification of individual psychological processes. It was owing to this very lack of psychological thinking that knowledge became "psychologized," i.e., filled with projected psychology. We find striking examples of this in man's first attempts at a philosophical explanation of the cosmos Carl Jung, CW 6, Para 12 Tertullian was a pagan, and he abandoned himself to the lascivious life of his city until about his thirty-fifth year, when Tertullian became a Christian. He was the author of numerous writings wherein his character, which is our especial interest, is unmistakably displayed. Most clearly of all we see his unparalleled noble-hearted zeal, his fire,**

**his passionate temperament, and the profundity of his religious understanding Carl Jung, CW 6, Para 17 The self-mutilation performed by Tertullian in the sacrificium intellectus [the sacrifice of the intellect] led him to an unqualified recognition of the irrational inner reality, the true rock of his faith. The necessity of the religious process which he sensed in himself he crystalized in the incomparable formula anima naturaliter christiana (the soul is by nature Christian) Carl Jung, CW 6, Para 19 Tertullian is a classic example of introverted thinking. His very considerable and keenly developed intellect was flanked by an unmistakable sensuality. The psychological process of development which we call specifically Christian led him to the sacrifice, the amputation, of the most valuable function, [i.e., thinking] a mythical idea that is also found in the great and exemplary symbol of the sacrifice of the Son of God Carl Jung, CW 6, Para 20 Tertullian's most valuable organ was the intellect and the clarity of knowledge it made possible. Through the sacrificium intellectus the way of purely intellectual development was closed to him; it forced him to recognize the irrational dynamism of his soul as the foundation of his being. The intellectuality of Gnosis, the specifically rational stamp it gave to the dynamic phenomena of the soul, must have been odious to him, for that was just the way he had to forsake in order to acknowledge the principle of feeling Carl Jung, CW 6, Para 20 The introverted thinker never shrinks from thinking a thought because it might prove to be dangerous, subversive, heretical or wounding to other people's feelings, he is none the less beset by the greatest anxiety if ever he has to make it an objective reality. That goes against the grain. And when he does put his ideas into the world, he never introduces them like a mother solicitous for her children, but simply dumps them there and gets extremely annoyed if they fail to thrive on their own account. His amazing unpracticalness and horror of publicity in any form have a hand in this Carl Jung, CW 6, Para 634 The introverted thinking type is strongly influenced by ideas, though his ideas have their origin not in objective data but in his subjective foundation. He will follow his ideas like the extravert, but in the reverse direction; inwards and not outwards. Intensity is his aim, not extensity. In these fundamental respects he differs quite unmistakable from his extraverted counterpart Carl Jung, CW 6, Para 633 Introverted thinking easily gets lost in the immense truth of the subjective factor. It creates theories for their own sake, apparently with an eye to real or at least possible facts, but always with a tendency to slip over from the world of ideas into mere imagery. Accordingly, visions of numerous possibilities appear on the scene, but none of them ever becomes a reality, until finally images are produced which no longer express anything externally real, being mere symbols of the ineffable and unknowable. It is now merely a mystical thinking and quite as unfruitful as thinking that remains bound to objective data. Whereas the latter sinks to the level of a mere representation of facts, the former evaporates into a representation of the irrepresentable, far beyond anything that could be expressed in an image Carl Jung, CW 6, Para 630 With regard to the establishment of new facts it [introverted thinking] is only indirectly of value, since new views rather than knowledge of new facts are its main concern. It formulates questions and creates theories, it opens up new prospects and insights, but with regard to facts its attitude is one of reserve. They are all very well as illustrative examples, but they must not be allowed to predominate Carl Jung, CW 6, Para 628 However clear the inner structure of this his [introverted thinker] thoughts may be, he is not in the least clear where or how they link up with the world of reality. Only with the greatest difficultly will he bring himself to admit that what is clear to him may not be equally clear to everyone Carl Jung, CW 6, Para 634 Introverted thinking differs from extraverted thinking most visibly when it attempts to bring objective data into connections not warranted by the objection other words, to subordinate them to a subjective idea. Each type of thinking senses the other as an encroachment on its own province, and hence a sort of shadow effect is produced, each revealing to the other its least favourable aspect. Introverted thinking then appears as something quite arbitrary, while extraverted thinking seems**

**dull and banal. Thus the two orientations are incessantly at war Carl Jung, CW 6, Para 581 Extraverted thinking shows a dangerous tendency to force the facts into the shape of its image, or to ignore them altogether in order to give fantasy free play. In that event it will be impossible for the finished product the idea to repudiate its derivation from the dim archaic image. It will have a mythological streak which one is apt to interpret as "originality" or, in more pronounced cases, as mere whimsicality, since its archaic character is not immediately apparent to specialists unfamiliar with mythological motifs Carl Jung, CW 6, Para 629 In the introverted thinker's pursuit of his ideas he is generally stubborn, headstrong, and quite unamenable to influence. His suggestibility to personal influences is in strange contrast to this. This type tends to vanish behind a cloud of misunderstanding, which gets all the thicker the more he attempts to assume, by way of compensation and with the help of his inferior functions, an air of urbanity which contrasts glaringly with his real nature Carl Jung, CW 6, Para 634 The introverted thinker is well exemplified in the figures of Kant who relied on the subjective factor, restricting himself to a critique of knowledge Carl Jung, Tertullian, an early church father and creator of the Church Latinis a classic example of introverted thinking. His very considerable and keenly developed intellect was flanked by an unmistakable sensuality Gauss, a mathematician who had a strong distaste for teaching because he was obliged to communicate his findings to others without first having checked and polished every word of the text. To be obliged to communicate his findings to others without such verification must have felt to him as though he were exhibiting himself before strangers in his nightshirt Carl Jung, CW 6, Para 553 The detachment of libido from the object transfers it [the libido], into the subject, where it activates the images lying dormant in the unconscious. These images are archaic forms of expression which become symbols, and these appear in their turn as equivalents of the devalued objects Carl Jung, CW 6, Para 402 But this was not the only consequence. The splitting off and repression of a valuable progressive tendency resulted in a quite general activation of the unconscious. This activation could find no satisfying expression in collective Christian symbols, for an adequate expression always takes an individual form Carl Jung, CW 6, Para 400 Thus the way was paved for heresies and schisms, against which the only defense available to the Christian consciousness was fanaticism. The frenzied horror of the Inquisition was the product of over-compensated doubt, which came surging up from the unconscious and finally gave rise to one of the greatest schisms of the Church the Reformation Considered biologically, the sacrifice serves the interests of domestication, but psychologically it opens a door for new possibilities of spiritual development through the dissolution of old ties Carl Jung, CW 6, Para 24 The brahman concept contains the idea of rta, right order, the orderly course of the world. In brahman, the creative universal essence and universal Ground, all things come upon the right way, for in it they are eternally dissolved and recreated; all development in an orderly way proceeds from brahman Carl Jung, CW 6, Para 192 In his personal relations the introverted thinker appears taciturn or else throws himself on people who cannot understand him, and for him this is one more proof of the abysmal stupidity of man. If for once he is understood, he easily succumbs to a credulous overestimation of his prowess Carl Jung, CW 6, Para 635 Casual acquaintances think him [introverted thinker] inconsiderate and domineering. But the better one knows him, the more favorable one's judgment becomes, and his closest friends value his intimacy very highly. To outsiders he seems prickly, unapproachable, and arrogant, and sometimes soured as a result of his antisocial prejudices. As a personal teacher he has little influence, since the mentality of his students is strange to him. Besides, teaching has at bottom, no interest for him unless it happens to provide him with a theoretical problem. He is a poor teacher, because all the time he is teaching his thought is occupied with the material itself and not with its presentation Carl Jung, CW 6, Para 635 The introverted thinker usually has bad experiences with rivals in his own field because he never understands how to curry their favor; as a rule he**

**only succeeds in showing them how entirely superfluous they are to him. He has only to be convinced of a person's seeming innocuousness to lay himself open to the most undesirable elements. They seize hold of him from the unconscious. He lets himself be brutalized and exploited in the most ignominious way if only he can be left in peace to pursue his ideas Carl Jung, CW 6, Para 634 In the introverted thinker's pursuit of his ideas he is generally stubborn, headstrong, and quite unamenable to influence. His suggestibility to personal influences is in strange contrast to this. This type tends to vanish behind a cloud of misunderstanding, which gets all the thicker the more he attempts to assume, by way of compensation and with the help of his inferior functions, an air of urbanity which contrasts glaringly with his real nature Carl Jung, CW 6, Para 634 With the intensification of his type [introverted thinker], his convictions become all the more rigid and unbending. Outside influences are shut off; as a person, too, he becomes more unsympathetic to his wider circle of acquaintances, and therefore more dependent on his intimates. His tone becomes personal and surly, and though his ideas may gain in profundity they can no longer be adequately expressed in the material at hand. To compensate for this, he falls back on emotionality and touchiness. The outside influences he has brusquely fended off attack him from within, from the unconscious, and in his efforts to defend himself he attacks things that to outsiders seem utterly unimportant. Because of the subjectivization of consciousness resulting from his lack of relationship to the object, what secretly concerns his own person now seems to him of extreme importance Carl Jung, CW 6, Para 636 The introverted thinker begins to confuse his subjective truth with his own personality. Although he will not try to press his convictions on anyone personally, he will burst out with vicious personal retorts against every criticism, however just. Thus his isolation gradually increases. His originally fertilizing ideas become destructive, poisoned by the sediment of bitterness. His struggle against the influences emanating from the unconscious increases with his external isolation, until finally they begin to cripple him. He thinks his withdrawal into ever-increasing solitude will protect him from the unconscious influences, but as a rule it only plunges him deeper into the conflict that is destroying him from within Carl Jung, CW 6, Para 636 Origen grew up in that quite unique mental atmosphere where the ideas of East and West mingled. With an intense yearning for knowledge he eagerly absorbed all that was worth knowing, and accepted everything whether Christian, Jewish, Hellenistic, or Egyptian, that the teeming intellectual world of Alexandria offered him Carl Jung, CW 6, Para 21 Origen's self-castration had taken place sometime before A.D. 211; his inner motives for this may be guessed, but historically they are not known to us. Personally he was of great influence and had a winning speech. He was constantly surrounded by pupils and a whole host of amanuenses who gathered up the precious words that fell from the revered master's lips Carl Jung, CW 6, Para 22 In complete contrast to Tertullian, Origen did not cut himself off from the influence of Gnosticism; on the contrary, he even channelled it, in attenuated form, into the bosom of the Church, or such at least was his aim. Indeed, judging by his thought and fundamental views, he was himself almost a Christian Gnostic Carl Jung, CW 6, Para 22 Origen is a classic example of the extraverted type. His basic orientation was towards the object; this showed itself in his scrupulous regard for objective facts and their conditions, as well as in the formation of that supreme principle: amor et visio Dei. The Christian process of development encountered in Origen a type whose ultimate foundation was the relation to the object a relation that has always symbolically expressed itself in sexuality and accounts for the fact that there are certain theories today which reduce all the essential psychic functions to sexuality too Carl Jung, CW 6, Para 24 Castration was therefore an adequate expression of the sacrifice of the most valuable function. It is entirely characteristic that Tertullian should perform the sacrificium intellectus (sacrifice of the intellect), whereas Origen was led to the sacrificium phalli (castration), because the Christian process demands a complete abolition of the sensual tie to the object; in other words, it demands the sacrifice of the hitherto most**

**valued function, the dearest possession, the strongest instinct Carl Jung, CW 6, Para 24 The natural course of instinct, like everything in nature, follows the line of least resistance. One man is rather more gifted here, another there; or again, adaptation to the early environment of childhood may demand relatively more reserve and reflection or relatively more empathy and participation, according to the nature of the parents and the circumstances Carl Jung, CW 6, Para 28 The adaptive deficiency, which is the causa efficiens of the process of conversion, is subjectively felt as a vague sense of dissatisfaction. Such an atmosphere prevailed at the turning-point of our era. A quite astonishing need of redemption came over mankind, and brought about that unparalleled efflorescence of every sort of possible and impossible cult in ancient Rome Carl Jung, CW 6, Para 28 This type of man elevates objective reality, or an objectively oriented intellectual formula, into the ruling principle not only for himself but for his whole environment. By this formula good and evil are measured, and beauty and ugliness determined. Everything that agrees with this formula is right, everything that contradicts it is wrong, and anything that passes by it indifferently is merely incidental. Because this formula seems to embody the entire meaning of life, it is made into a universal law which must be put into effect everywhere all the time, both individually and collectively Carl Jung, CW 6, Para 585 Just as the extraverted thinking type subordinates himself to his formula, so, for their own good, everybody round him must obey it too, for whoever refuses to obey it is wrong he is resisting the universal law, and is therefore unreasonable, immoral, and without a conscience. His moral code forbids him to tolerate exceptions Carl Jung, CW 6, Para 585 All those activities that are dependent on feeling will become repressed in such a type for instance, aesthetic activities, taste, artistic sense, cultivation of friends, etc. Irrational phenomena such as religious experiences, passions, and suchlike are often repressed to the point of complete unconsciousness Carl Jung, CW 6, Para 587 The thinking of the extraverted type is positive, i.e., productive. It leads to the discovery of new facts or to general conceptions based on disparate empirical material. It is usually synthetic too. Even when it analyses it constructs, because it is always advancing beyond the analysis to a new combination, to a further conception which reunites the analysed material in a different way or adds something to it. One could call this kind of judgment predicative. A characteristic feature, at any rate, is that it is never absolutely depreciative or destructive, since it always substitutes a fresh value for the one destroyed. This is because the thinking of this type is the main channel into which his vital energy flows. The steady flow of life manifests itself in his thinking, so that his thought has a progressive, creative quality Carl Jung, CW 6, Para 592 The conscious altruism of the extraverted thinking type, which is often quite extraordinary, may be thwarted by a secret self-seeking which gives a selfish twist to actions that in themselves are disinterested. Purely ethical intentions may lead him into critical situations which sometimes have more than a semblance of being the outcome of motives far from ethical. There are guardians of public morals who suddenly find themselves in compromising situations, or rescue workers who are themselves in dire need of rescue. Their desire to save others leads them to employ means which are calculated to bring about the very thing they wished to avoid Carl Jung, CW 6, Para 588 There are extraverted idealists so consumed by their desire for the salvation of mankind that they will not shrink from any lie or trickery in pursuit of their ideal. In science there are not a few painful examples of highly respected investigators who are so convinced of the truth and general validity of their formula that they have not scrupled to falsify evidence in its favour. Their sanction is: the end justifies the means. Only an inferior feeling function, operating unconsciously and in secret, could seduce otherwise reputable men into such aberrations Carl Jung, CW 6, Para 588 The extraverted thinker may play a very useful role in social life as a reformer or public prosecutor or purifier of conscience, or as the propagator of important innovations. But the more rigid the formula, the more he develops into a martinet, a quibbler, and a prig, who would like to force himself and others into one mould Carl**

**Jung, CW 6, Para 585 The influence and activities of these personalities [extraverted thinking type] are the more favorable and beneficial the further from the center their radius extends. Their best aspect is to be found at the periphery of their sphere of influence. The deeper we penetrate into their own power province, the more we feel the unfavourable effects of their tyranny. A quite different life pulses at the periphery, where the truth of the formula can be felt as a valuable adjunct to the rest Carl Jung, CW 6, Para 586 But the closer we come to the center of power where the formula operates, the more life withers away from everything that does not conform to its dictates. Usually it is the nearest relatives who have to taste the unpleasant consequences of the extraverted formula, since they are the first to receive its relentless benefits. But in the end it is the subject himself who suffers most Carl Jung, CW 6, Para 586 Extraverted thinking differs from introverted thinking most visibly when it appropriates material that is the special province of introverted thinking. When, for instance, a subjective conviction is explained analytically in terms of objective data or as being derived from objective ideas. Each type of thinking senses the other as an encroachment on its own province, and hence a sort of shadow effect is produced, each revealing to the other its least favourable aspect. Introverted thinking then appears as something quite arbitrary, while extraverted thinking seems dull and banal. Thus the two orientations are incessantly at war Carl Jung, CW 6, Para 581 In keeping with the objective formula, the conscious attitude [of the extraverted thinker] becomes more or less impersonal, often to such a degree that personal interests suffer. If the attitude is extreme, all personal considerations are lost sight of, even those affecting the subject's own person. His health is neglected, his social position deteriorates, the most vital interests of his family health, finances, morals are violated for the sake of the ideal. Personal sympathy with others must in any case suffer unless they too happen to espouse the same ideal Carl Jung, CW 6, Para 589 Often the closest members of his family, his own children know such a father only as a cruel tyrant, while the outside world resounds with the fame of his humanity. Because of the highly impersonal character of the conscious attitude, the unconscious feelings are extremely personal and oversensitive, giving rise to secret prejudices a readiness, for instance, to misconstrue any opposition to his formula as personal ill-will, or a constant tendency to make negative assumptions about other people in order to invalidate their arguments in advance in defence, naturally, of his own touchiness Carl Jung, CW 6, Para 589 The extraverted thinker's unconscious sensitivity makes him sharp in tone, acrimonious, aggressive. Insinuations multiply. His feelings have a sultry and resentful character always a mark of the inferior function. Magnanimous as he may be in sacrificing himself to his intellectual goal, his feelings are petty, mistrustful, crotchety, and conservative. Anything new that is not already contained in his formula is seen through a veil of unconscious hatred and condemned accordingly Carl Jung, CW 6, Para 589 In spite of its ecclesiastical associations, nominalism is a sceptical tendency that denies the separate existence characteristic of abstractions. It is kind of scientific scepticism coupled with the most rigid dogmatism Carl Jung, CW 6, Para 41 Although biological instinctive processes also contribute to the formation of the personality, individuality is nevertheless essentially different from collective instincts; indeed, it stands in the most direct opposition to them, just as the individual as a personality is always distinct from the collective. His essence consists precisely in this distinction Carl Jung, CW 6, Para 88 Freud's view is essentially extraverted, Adler's introverted. The extraverted theory holds good for the extraverted type, the introverted theory for the introverted type. Since a pure type is a product of a wholly one-sided development it is also necessarily unbalanced. Over accentuation of the one function is synonymous with repression of the other Carl Jung, CW 6, Para 91 Psychoanalysis fails to remove this repression just in so far as the method it employs is oriented according to the theory of the patient's own type. Thus the extravert, in accordance with his [Freud's] theory, will reduce the fantasies rising out of his unconscious to their instinctual content,**

**while the introvert [according to Adler], will reduce them to his power aims Carl Jung, CW 6, Para 92 For a time objects appear to have an exaggerated value, if they should serve to bring about a solution, a deliverance, or lead to the discovery of a new possibility. Yet not sooner have they served their purpose as stepping-stones or bridges than they lose their value altogether and are discarded as burdensome appendages. Facts are acknowledged only if they open new possibilities of advancing beyond them and delivering the individual from their power. Nascent possibilities are compelling motives from which intuition cannot escape and to which all else must be sacrificed Carl Jung, CW 6, Para 612 Affectivity designates and comprises "not only the affects proper, but also the slight feelings or feeling-tones of pain and pleasure." Bleuler distinguishes affectivity from the sense-perceptions and physical sensations as well as from "feelings" that may be regarded as inner perception processes (e.g., the "feeling" of certainty, of probability, etc.) or vague thoughts or discernments Carl Jung, CW 6, Para 682 The introvert is far more subject to misunderstanding than the extravert, not so much because the extravert is a more merciless or critical adversary than he himself might be, but because of the style of the times which he himself imitates works against him. He finds himself in the minority, not in numerical relation to the extravert, but in relation to the general Western view of the world as judged by his feeling Carl Jung, CW 6, Para 645 In so far as he [the introvert] is a convinced participator in the general style, he undermines his own foundations; for the general style, acknowledging as it does only the visible and tangible values, is opposed to his specific principle. Because of its invisibility, he is obliged to depreciate the subjective factor, and must force himself to join in the extraverted overvaluation of the object. He himself sets the subjective factor at too low a value, and his feelings of inferiority are his chastisement for this sin Carl Jung, CW 6, Para 645 If the object had an absolute value, it would be an absolute determining factor for the subject and would abolish his freedom of action absolutely, since even a relative freedom could not coexist with absolute determination by the object. Absolute relation to the object is equivalent to a complete exteriorization of the conscious processes; it amounts to an identity of subject and object which would render all cognition impossible Carl Jung, CW 6, Para 402 By "dreaming" Nietzsche means, as he himself says, essentially an "inward vision," the "lovely semblance of dream-worlds." Apollo "rules over the beautiful illusion of the inner world of fantasy," he is "the god of all shape-shifting powers." He signifies measure, number, limitation, and subjugation of everything wild and untamed. "One might even describe Apollo himself as the glorious divine image of the principium individuationis" [principle of individuality] Carl Jung, CW 6, Para 226 The Dionysian is the horror of the annihilation of the principium individuationis [principle of individuality] and at the same time "rapturous delight" in its destruction. It is therefore comparable to intoxication, which dissolves the individual into his collective instincts and components an explosion of the isolated ego through the world Carl Jung, CW 6. Para 227 Hence, in the Dionysian orgy, man finds man: "alienated Nature, hostile or enslaved, celebrates once more her feast of reconciliation with her prodigal son Man." Each feels himself "not only united, reconciled, merged with his neighbour, but one with him." His individuality is entirely obliterated. "Man is no longer the artist, he has become the work of art" Carl Jung, CW 6. Para 227 It will have been the same with the Greeks. It was just their living sense of horror that gradually brought about a reconciliation of the Apollinian with the Dionysian "through a metaphysical miracle," as Nietzsche says. This statement, as well as the other where he says that the antagonism between them is "only seemingly bridged by the common term 'Art,"' must constantly be borne in mind, because Nietzsche, like Schiller, had a pronounced tendency to credit art with a mediating and redeeming role Carl Jung, CW 6. Para 230 The problem then remains stuck in aesthetics the ugly is also "beautiful," even beastliness and evil shine forth enticingly in the false glamour of aesthetic beauty. The artistic nature in both Schiller and Nietzsche claims a redemptive significance for itself and**

**its specific capacity for creation and expression Carl Jung, CW 6. Para 230 The Dionysian satyr festival, to judge by all the analogies, was a kind of totem feast involving a regressive identification with the mythical ancestors or directly with the totem animal. The cult of Dionysus had in many places a mystical and speculative streak, and in any case exercised a very strong religious influence Carl Jung, CW 6. Para 231 The fact that Greek tragedy arose out of an originally religious ceremony is at least as significant as the connection of our modern theatre with the medieval Passion play, which was exclusively religious in origin; we are not permitted, therefore, to judge the problem under its purely aesthetic aspect Carl Jung, CW 6. Para 231 With Nietzsche as with Schiller the religious viewpoint is entirely overlooked and is replaced by the aesthetic. These things obviously have their aesthetic side and it should not be neglected. Nevertheless, if medieval Christianity is understood only aesthetically its true character is falsified and trivialized, just as much as if it were viewed exclusively from the historical standpoint Carl Jung, CW 6. Para 231 This shifting of the problem must doubtless have its psychological cause and purpose. The advantages of such a procedure are not far to seek: the aesthetic approach immediately converts the problem into a picture which the spectator can contemplate at his ease, admiring both its beauty and its ugliness, merely re-experiencing its passions at a safe distance, with no danger of becoming involved in them. The aesthetic attitude guards against any real participation, prevents one from being personally implicated, which is what a religious understanding of the problem would mean Carl Jung, CW 6. Para 232 Fluctuations of emotion are, of course, the constant concomitants of all psychic opposites, and hence of all conflicts of ideas, whether moral or otherwise. We know from experience that the emotions thus aroused increase in proportion as the exciting factor affects the individual as a whole Carl Jung, CW 6. Para 329 Brahman is not only the producer but the produced, the ever-becoming. The epithet "Gracious One" (vena), here bestowed on the sun, is elsewhere applied to the seer who is endowed with the divine light, for, like the Brahman sun, the mind of the seer traverses "earth and heaven contemplating Brahman." The intimate connection, indeed identity, between the divine being and the Self (Atman) of the man is generally known Carl Jung, CW 6. Para 332 Hence the most one-sided differentiations are found among semi-barbarous people for instance, certain aspects of Christian asceticism that are an affront to good taste, and parallel phenomena among the yogis and Tibetan Buddhists. For the barbarian, this tendency to fall a victim to one-sidedness in one way or another, thus losing sight of his total personality, is a great and constant danger Carl Jung, CW 6. Para 346 The Gilgamesh epic, for example, begins with this conflict. The one-sidedness of the barbarian takes the form of daemonic compulsion; it has something of the character of going berserk or running amok. In all cases it presupposes an atrophy of instinct that is not found in the true primitive, for which reason he is in general still free from the one-sidedness of the cultural barbarian Carl Jung, CW 6. Para 346 The sort of demons that introversion and extraversion may become is a daily experience for us psychotherapists. We see in our patients and can feel in ourselves with what irresistible force the libido streams inwards or outwards, with what unshakable tenacity an introverted or extraverted attitude can take root. The description of manas and vac as "mighty monsters of Brahman" is in complete accord with the psychological fact that at the instant of its appearance the libido divides into two streams, which as a rule alternate periodically but at times may appear simultaneously in the form of a conflict, as an outward stream opposing an inward stream Carl Jung, CW 6. Para 347 The daemonic quality of the two movements lies in their ungovernable nature and overwhelming power. This quality, however, makes itself felt only when the instinct of the primitive is already so stunted as to prevent a natural and purposive counter-movement to one-sidedness, and culture not sufficiently advanced for man to tame his libido to the point where he can follow its introverting or extraverting movement of his own free will and intention Carl Jung, CW 6. Para 347 The vital optimum is not to be found in crude egoism, for**

**fundamentally man is so constituted that the pleasure he gives to his neighbour is something essential to him. Nor can the optimum be reached by an unbridled craving for individualistic supremacy, because the collective element in man is so powerful that his longing for fellowship would destroy all pleasure in naked egoism Carl Jung, CW 6. Para 356 The optimum can be reached only through obedience to the tidal laws of the libido, by which systole alternates with diastole laws which bring pleasure and the necessary limitations of pleasure, and also set us those individual life tasks without whose accomplishment the vital optimum can never be attained Carl Jung, CW 6. Para 356 Amfortas has the Grail and suffers for it, because he lacks libido. Parsifal has nothing of either, he is nirdvandva, free from opposites, and is therefore the redeemer, the bestowed of healing and renewed vitality, who unites the bright, heavenly, feminine symbol of the Grail with the dark, earthy, masculine symbol of the spear Carl Jung, CW 6. Para 371 The undeniable sexual symbolism might easily lead to the one-sided interpretation that the union of spear and Grail merely signifies a release of sexuality. The fate of Amfortas shows, however, that sexuality is not the point. On the contrary, it was his relapse into a nature-bound, brutish attitude that was the cause of his suffering and brought about the loss of his power. His seduction by Kundry was a symbolic act, showing that it was not sexuality that dealt him his wound so much as an attitude of nature-bound compulsion, a supine submission to the biological urge Carl Jung, CW 6, Para 372 This attitude expresses the supremacy of the animal part of our psyche. The sacrificial wound that is destined for the beast strikes the man who is overcome by the beast all for the sake of man's further development. The fundamental problem, as I have pointed out in Symbols of Transformation, is not sexuality per se, but the domestication of libido, which concerns sexuality only so far as it is one of the most important and most dangerous forms of libidinal expression Carl Jung, CW 6, Para 372 The central religious idea in this legend, of which there are numerous variants, is the holy vessel, which, it must be obvious to everyone, is a thoroughly non-Christian image, whose origin is to be sought in extra-canonical sources. From the material I have cited, it seems to me a genuine relic of Gnosticism, which either survived the extermination of heresies because of a secret tradition, or owed its revival to an unconscious reaction against the domination of official Christianity Carl Jung, CW 6, Para 401 But spiritualization always means the retention of a certain amount of libido, which would otherwise be immediately squandered in sexuality. Experience shows that when the libido is retained, one part of it flows into the spiritualized expression, while the remainder sinks into the unconscious and activates images that correspond to it, in this case the vessel symbol Carl Jung, CW 6. Para 401 As the symbol can come alive only through the devaluation of the object, it is evident that the purpose it serves is to deprive the object of its value. If the object had an absolute value, it would be an absolute determining factor for the subject and would abolish his freedom of action absolutely, since even a relative freedom could not coexist with absolute determination by the object Carl Jung, CW 6. Para 402 An example of the devalued object can be seen in the vision of Hermas, in which he saw a tower being built. The old woman, who at first had declared herself to be the Church, now explains that the tower is a symbol of the Church. Her significance is thus transferred to the tower, and it is with this that the whole remaining part of the text is concerned. For Hermas it is only the tower that matters, and no longer the old woman, let alone Rhoda. The detachment of libido from the real object, its concentration on the symbol and canalization into a symbolic function, is complete. The idea of a universal and undivided Church, expressed in the symbol of a seamless and impregnable tower, has become an unshakable reality in the mind of Hermas Carl Jung, CW 6. Para 402 The medieval background of Faust has quite special significance because there actually was a medieval element that presided over the birth of modern individualism. It began, it seems to me, with the worship of woman, which strengthened the man's soul very considerably as a psychological factor, since the worship of woman meant worship of the soul.**

**This is nowhere more beautifully and perfectly expresses than in Dante's Divine Comedy Carl Jung, CW 6. Para 376 Dante is the spiritual knight of his lady; for her sake he embarks on the adventure of the lower and upper worlds. In this heroic endeavor her image is exalted into the heavenly, mystical figure of the Mother of Goad figure that has detached itself from the object and become the personification of a purely psychological factor, or rather, of those unconscious contents whose personification I have termed the anima. Canto XXXIII of the Paradiso expresses this culminating point of Dante's psychic development in the prayer of St. Bernard Carl Jung, CW 6. Para 377 The very fact that Dante speaks through the mouth of St. Bernard is an indication of the transformation and exaltation of his own being. The same transformation also happens to Faust, who ascends from Gretchen to Helen and from Helen to the Mother of God; his nature is altered by repeated figurative deaths (Boy Charioteer, homunculus, Euphorion), until finally he attains the highest goal as Doctor Marianus. In that form Faust utters his prayer to the Virgin Mother Carl Jung, CW 6. Para 378 We find this characteristic transition from the worship of woman to the worship of the soul in an early Christian document, The Shepherd of Hermas, which flourished about A.D. 140. This book, written in Greek, consists of a number of visions and revelations describing the consolidation of the new faith. The book, long regarded as canonical, was nevertheless rejected by the Muratori Canon Carl Jung, CW 6, Para 381 The repressed erotic impression has activated the latent primordial image of goddess, i.e., the archetypal soul-image. The erotic impression has evidently become united in the collective unconscious with archaic residues which have preserved from time immemorial the imprint of vivid impressions of the nature of woman as mother and woman as desirable maid Carl Jung, CW 6, Para 383 Official Christianity, therefore, absorbed certain Gnostic elements that manifested themselves in the worship of woman and found a place for them in an intensified worship of Mary. I have selected the Litany of Loreto as an example of this process of assimilation from a wealth of equally interesting material. The assimilation of these elements to the Christian symbol nipped in the bud the psychic culture of the man; for his soul, previously reflected in the image of the chosen mistress, lost its individual form of expression through this absorption Carl Jung, CW 6, Para 399 Since the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants Carl Jung, CW 6. Para 399 Vessel symbolism probably contains a pagan relic which proved adaptable to Christianity, and this is all the more likely as the worship of Mary was itself a vestige of paganism which secured for the Christian Church the heritage of the Magna Mater, Isis, and other mother goddesses. The image of the vas Sapientiae, vessel of wisdom, likewise recalls its Gnostic prototype, Sophia Carl Jung, CW 6, Para 398 It elucidates the psychological relations between the worship of woman and the legend of the Grail, which was so essentially characteristic of the early Middle Ages. The central religious idea in this legend, of which there are numerous variants, is the holy vessel, a thoroughly non-Christian image, a genuine relic of Gnosticism Carl Jung, CW 6, Para 401 The symbolism of the vessel has pagan roots in the "magic cauldron" of Celtic mythology. Dagda, one of the benevolent gods of ancient Ireland, possesses such a cauldron, which supplies everybody with food according to his needs or merits. The Celtic god Bran likewise possesses a cauldron of renewal Carl Jung, CW 6, Para 401 Looked at historically, the soul, that many-faceted and much-interpreted concept, refers to a psychological content that must possess a certain measure of autonomy within the limits of consciousness. If this were not so, man would never have hit on the idea of attributing an independent existence to the soul, as though it were some objectively perceptible thing Carl Jung, CW 6, Para 419 The primitive, as we know, usually has several**

**souls several autonomous complexes with a high degree of spontaneity, so that they appear as having a separate existence (as in certain mental disorders). On a higher level the number of souls decreases, until at the highest level of culture the soul resolves itself into the subject's general awareness of his psychic activities and exists only as a term for the totality of psychic processes Carl Jung, CW 6, Para 419 The libido concentrated in the unconscious was formerly invested in objects, and this made the world seem all-powerful. God was then "outside," but now he works from within, as the hidden treasure conceived as God's kingdom. If then, Meister Eckhart reaches the conclusion that the soul is itself God's kingdom, it is conceived as a function of relation to God, and God would be the power working within the soul and perceived by it. Eckhart even calls the soul the image of God Carl Jung, CW 6, Para 424 It is evident from the ethnological and historical material that the soul is a content that belongs partly to the subject and partly to the world of spirits, i.e., the unconscious. Hence the soul always has an earthly as well as a rather ghostly quality. It is the same with magical power, the divine force of primitives, whereas on the higher levels of culture God is entirely separate from man and is exalted to the heights of pure ideality. But the soul never loses its intermediate position But symbols are shaped energies, determining ideas whose affective power is just as great as their spiritual value Carl Jung, CW 6, Para 425 The organ of perception, the soul, apprehends the contents of the unconscious, and, as the creative function, gives birth to its dynamis in the form of a symbol. The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world Carl Jung, CW 6, Para 426 We hear the voice of the collective psyche in new bold ideas, which with imperturbable assurance and the finality of natural law brings about spiritual transformation and renewal. The unconscious currents reached the surface at the time of the Reformation. The Reformation largely did away with the Church as the dispenser of salvation and established once more the personal relation to God Carl Jung, CW 6, Para 433 The end of the jewel [Pandora's] is mysterious: it falls into the hands of a wandering Jew. "It was not a Jew of this world, and his clothes seemed to us exceedingly strange." (Prometheus and Epimetheus p. 164). This peculiar Jew can only be Ahasuerus, who did not accept the actual Redeemer, and now, as it were, steals his image. Carl Jung, CW 6, Para 454 The story of Ahasuerus is a late Christian legend, which cannot be traced back earlier than the thirteenth century. Psychologically, it sprang from a component of the personality or a charge of libido that could find no outlet in the Christian attitude to life and the world and was therefore repressed. The Jews were always a symbol for this, hence the persecution mania against the Jews in the Middle Ages Carl Jung, CW 6, Para 454 The ritual murder idea also plays a part in Spitteler's story of Pandora in his Prometheus the Jew steals the wonder-child from heaven. It is a mythologized projection of a dim realization that the workings of the Redeemer are constantly being frustrated by the presence of an unredeemed element in the unconscious Carl Jung, CW 6, Para 454 This unredeemed, untamed, barbarian element, which can only be held on a chain and cannot be allowed to run free, is projected upon those who have never accepted Christianity. There is an unconscious awareness of this intractable element whose existence we don't like to admit hence the projection. In reality it is a part of ourselves that has contrived to escape the Christian process of domestication. The restlessness of the wandering Jew is a concretization of this unredeemed state Carl Jung, CW 6, Para 454 The paranoid idea can be the result, in pathological cases, of a particularly isolated and uninfluenceable complex which has become an "over-valued idea", a dominant that defies all criticism and enjoys complete autonomy, until it finally becomes an all-controlling factor manifesting itself as "spleen." In pathological cases it turns into an obsessive or paranoid idea, absolutely unshakable, that rules the individual's entire life Carl Jung, CW 6, Para 467 The extravert generally has a relaxed attitude. Exceptions, however, are frequent, even in one and the same individual., put an extravert in**

**a dark and silent room, where all his repressed complexes can gnaw at him, and he will get into such a state of tension that he will jump at the slightest stimulus Carl Jung, CW 6, Para 482 Empathy is a kind of perceptive process, characterized by the fact that, through feeling, some essential psychic content is projected into the object, so that the object is assimilated to the subject and coalesces with him to such an extent that the subject feels himself, as it were, in the object Carl Jung, CW 6, Para 486 This happens when the projected content is associated to a higher degree with the subject than with the object. He does not, however, feel himself projected into the object; rather, the "empathized" object appears animated to him [the subject], as though it were speaking to him of its own accord Carl Jung, CW 6, Para 486 It should be noted that in itself projection is usually an unconscious process not under conscious control. On the other hand it is possible to imitate the projection consciously by means of a conditional sentence for instance, "if you were my father "thus bringing about the situation of empathy Carl Jung, CW 6, Para 486 'As a rule, the projection transfers unconscious contents into the object, for which reason empathy is also termed "transference" (Freud) in analytical psychology. Empathy, therefore, is a form of extraversion Carl Jung, CW 6, Para 486 Worringer defines the aesthetic experience of empathy as follows: "Aesthetic enjoyment is objectified self-enjoyment" (Abstraction and Empathy, p. 5). Consequently, only a form one can empathize with is beautiful. Lipps says: "Only so far as this empathy extends are forms beautiful. Their beauty is simply my ideal having free play in them" (Aesthetic, p. 247). According to this, any form one cannot empathize with would be ugly. But here the theory of empathy reaches its limitations, for, as Worringer points out, there are art forms to which the empathetic attitude cannot be applied Carl Jung, CW 6, Para 487 It is indeed true that empathy presupposes a subjective attitude of confidence, or trustfulness toward the object. It is a readiness to meet the object halfway, a subjective assimilation that brings about a good understanding between subject and object or at least simulates it Carl Jung, CW 6, Para 489 As the essence of empathy is the projection of subjective contents, it follows that the preceding unconscious act must be the opposite a neutralizing of the object that renders it inoperative. In this way the object is emptied, so to speak, robbed of its spontaneous activity, and thus made a suitable receptacle for subjective contents Carl Jung, CW 6, Para 491 The empathizing subject wants to feel his own life in the object; hence the independence of the object and the difference between it and the subject must not be too great. As a result of the unconscious act that preceded empathy, the sovereignty of the object is depotentiated, or rather it is overcompensated, because the subject immediately gains ascendency over the object Carl Jung, CW 6, Para 491 This can only happen unconsciously, through an unconscious fantasy that either devalues and depotentiates the object or enhances the value and importance of the subject. Only in this way can that difference of potential arise which empathy needs in order to convey subjective contents into the object Carl Jung, CW 6, Para 491 Just as abstraction is based on the magical significance and power of the object, the basis of empathy is the magical significance of the subject, who gains power over the object by means of mystical identification. The primitive is in a similar position: he is magically influenced by the power of the fetish, yet at the same time he is the magician and accumulator of magical power who charges the fetish with potency. An example of this is the churinga rite of the Australian aborigines Carl Jung, CW 6, Para 496 The abstracting attitude is centripetal, i.e., introverting. Worringer's conception of abstraction therefore corresponds to the introverted attitude. It is significant that Worringer describes the influence of the object as fear or dread. The abstracting attitude endows the object with a threatening or injurious quality against which it has to defend itself. This seemingly a priori quality is doubtless a projection, but a negative one. We must therefore suppose that abstraction is preceded by an unconscious act of projection which transfers negative contents to the object Carl Jung, CW 6, Para 490 The man with the abstracting attitude finds himself in a frighteningly animated world that**

**seeks to overpower and smother him. He therefore withdraws into himself, in order to think up a saving formula calculated to enhance his subjective value at least to the point where he can hold his own against the influence of the object Carl Jung, CW 6, Para 492 The man with the empathetic attitude finds himself, on the contrary, in a world that needs his subjective feeling to give it life and soul. He animates it with himself, full of trust; but the man with the abstract attitude retreats mistrustfully before the daemonism of objects, and builds up a protective interlude composed of abstractions Carl Jung, CW 6, Para 492 Worringer rightly says of Oriental art: Tormented by the confusion and flux of the phenomenal world, these people were dominated by an immense need for repose. The enjoyment they sought in art consisted not so much in immersing themselves in the things of the outside world and finding pleasure there, as in raising the individual object out of its arbitrary and seemingly fortuitous existence, immortalizing it by approximation to abstract forms, and so finding a point of repose amid the ceaseless flux of appearances (Abstraction and Empathy, p. 16) Carl Jung, CW 6, Para 493 All is on fire. The eye and all the senses are on fire, with the fire of passion, the fire of hate, the fire of delusion; the fire is kindled by birth, old age, and death, by pain and lamentation, by sorrow, suffering, and despair...The whole world is in flames, the whole world is wrapped in smoke, the whole world is consumed by fire, the whole world trembles (Warren, Buddhism in Translations, p. 352) Carl Jung, CW 6, Para 494 It is this fearful and sorrowful vision of the world that forces the Buddhist into his abstracting attitude, just as, according to legend, a similar impression started the Buddha on his life's quest. The dynamic animation of the object as the impelling cause of abstraction is strikingly expressed in the Buddha's symbolic language. This animation does not come from empathy, but from an unconscious projection that actually exists a priori. The term "projection" hardly conveys the real meaning of this phenomenon. Projection is really an act that happens, and not a condition existing a priori, which is what we are obviously dealing with here Carl Jung, CW 6, Para 495 The primitive's objects have a dynamic animation. They are charged with soul-stuff or soul-force (and not always possessed of souls, as the animist theory supposes) so that they have a direct psychic effect upon him, producing what is practically a dynamic identification with the object Carl Jung, CW 6, Para 495 In certain primitive languages articles of personal use have a gender denoting "alive" (the suffix of animation). With the abstracting attitude it is much the same, for here too the object is alive and autonomous from the beginning and in no need of empathy; on the contrary, it has such a powerful effect that the subject is forced into introversion Carl Jung, CW 6, Para 495 Its strong libido investment comes from its participation mystique with the subject's own unconscious. This is clearly expressed in the words of the Buddha: the universal fire is identical with the fire of libido, with the subject's burning passion, which appears to him as an object because it is not differentiated into a disposable function Carl Jung, CW 6, Para 495 Identification with the directed function has an undeniable advantage in that a man can best adapt to collective demands and expectations; moreover, it also enables him to keep out of the way of his inferior, undifferentiated, undirected functions by self-alienation. In addition, "selflessness" is always considered a particular virtue from the standpoint of social morality Carl Jung, CW 6, Para 502 For the more he identifies with one function, the more he invests it with libido, and the more he withdraws libido from the other functions. They can tolerate being deprived of libido for even quite long periods, but in the end they will react. Being drained of libido, they gradually sink below the threshold of consciousness, lose their associative connection with it, and finally lapse into the unconscious Carl Jung, CW 6, Para 502 This is a regressive development, a reversion to the infantile and finally to the archaic level. Since man has spent only a few thousand years in a cultivated state, as opposed to several hundred thousand years in a state of savagery, the archaic modes of functioning are still extraordinarily vigorous and easily reactivated. Hence, when certain functions disintegrate by being deprived of libido, their archaic foundations in**

**the unconscious become operative again Carl Jung, CW 6, Para 502 It is sufficient to note that the peculiar nature of the extravert constantly urges him to expend and propagate himself in every way, while the tendency of the introvert is to defend himself against all demands from outside, to conserve his energy by withdrawing it from objects, thereby consolidating his own position Carl Jung, CW 6, Para 559 Blake's intuition did not err when he described the two classes of men as "prolific" and "devouring." Just as, biologically, the two modes of adaptation work equally well and are successful in their own way, so too with the typical attitudes. The one achieves its end by a multiplicity of relationships, the other by monopoly Carl Jung, CW 6, Para 559 The very adjustment of the normal extraverted type is his limitation. He owes his normality on the one hand to his ability to fit into existing conditions with comparative ease. His requirements are limited to the objectively possible, for instance to the career that holds out good prospects at this particular moment Carl Jung, CW 6, Para 564 The normal extraverted type does what is needed of him, or what is expected of him, and refrains from all innovations that are not entirely self-evident or that in any way exceed the expectations of those around him. On the other hand, his normality must also depend essentially on whether he takes account of his subjective needs and requirements, and this is just his weak point Carl Jung, CW 6, Para 564 The tendency of his type is so outer-directed that even the most obvious of all subjective facts, the condition of his own body, receives scant attention. The body is not sufficiently objective or "outside," so that the satisfaction of elementary needs which are indispensable to physical well-being is no longer given its due. The body accordingly suffers, to say nothing of the psyche Carl Jung, CW 6, Para 564 One can feel "correctly" only when feeling is not disturbed by anything else. Nothing disturbs feeling so much as thinking. It is therefore understandable that in this type [extraverted feeling] thinking will be kept in abeyance as much as possible. This does not mean that the woman does not think at all; on the contrary, she may think a great deal and very cleverly, but her thinking is never sui generis [of its own kind]it is an Epimethean appendage to her feeling. What she cannot feel, she cannot consciously think. "But I can't think what I don't feel," such a type said to me once in indignant tones. So far as her feeling allows, she can think very well, but every conclusion, however logical, that might lead to a disturbance of feeling is rejected at the outset. It is simply not thought. Thus everything that fits in with the objective values is good, and is loved, and everything else seems to her to exist in a world apart Carl Jung, CW 6, Para 598 As feeling is undeniably a more obvious characteristic of feminine psychology than thinking, the most pronounced feeling types are to be found among women. When extraverted feeling predominates we speak of an extraverted feeling type. Examples of this type that I can call to mind are, almost without exception, women. The woman of this type follows her feeling as a guide throughout life. As a result of upbringing her feeling has developed into an adjusted function subject to conscious control. Except in extreme cases, her feeling has a personal quality, even though she may have repressed the subjective factor to a large extent Carl Jung, CW 6, Para 597 Her [extraverted feeling type] personality appears adjusted in relation to external conditions. Her feelings harmonize with objective situations and general values. This is seen nowhere more clearly than in her love choice: the "suitable" man is loved, and no one else; he is suitable not because he appeals to her hidden subjective nature about which she usually knows nothing but because he comes up to all reasonable expectations in the matter of age, position, income, size and respectability of his family, etc. Carl Jung, CW 6, Para 597 Accordingly the unconscious of this type [extraverted feeling] contains first and foremost a peculiar kind of thinking, a thinking that is infantile, archaic, negative. So long as the conscious feeling preserves its personal quality, or, to put it another way, so long as the personality is not swallowed up in successive states of feeling, this unconscious thinking remains compensatory. But as soon as their personality is dissociated and dissolves into a succession of contradictory feeling states, the identity of the ego is lost and**

**the subject lapses into the unconscious Carl Jung, CW 6, Para 600 When this happens, it [the ego] gets associated with the unconscious thinking processes and occasionally helps them to the surface. The stronger the conscious feeling is and the more ego-less it becomes, the stronger grows the unconscious opposition. The unconscious thoughts gravitate round just the most valued objects and mercilessly strip them of their value Carl Jung, CW 6, Para 600 The "nothing but" type of thinking comes into its own here, since it effectively depotentiates all feelings that are bound to the object. The unconscious thinking reaches the surface in the form of obsessive ideas which are invariably of a negative and depreciatory character Carl Jung, CW 6, Para 600 Women of this type have moments when the most hideous thoughts fasten on the very objects most valued by their feelings. This negative thinking utilizes every infantile prejudice or comparison for the deliberate purpose of casting aspersions on the feeling value and musters every primitive instinct in the attempt to come out with "nothing but" interpretations. Hysteria, with the characteristic infantile sexuality of its unconscious world of ideas, is the principal form of neurosis in this type Carl Jung, CW 6, Para 600 Objects are valued in so far as they excite sensations, and so far as lies within the power of sensation, they are fully accepted into consciousness whether they are compatible with rational judgments or not. The sole criterion of their value is the intensity of the sensation produced by their objective qualities. Accordingly, all objective processes which excite any sensations at all make their appearance in consciousness Carl Jung, CW 6, Para 605 Sensation is strongly developed in children and primitives, since in both cases it predominates over thinking and feeling, though not necessarily over intuition. I [Jung] regard sensation as conscious, and intuition as unconscious, perception. For me sensation and intuition represent a pair of opposites, or two mutually compensating functions, like thinking and feeling Carl Jung, CW 6, Para 795 The extraverted sensation type is the lover of tangible reality, with little inclination for reflection and no desire to dominate. To feel the object, to have sensations and if possible enjoy them that is his constant aim. He is by no means unlovable, on the contrary, his lively capacity for enjoyment makes him very good company. He is usually a jolly fellow, and sometimes a refined aesthete. In the former case the great problems of life hang on a good or indifferent dinner, and in the latter, it's all a question of good taste Carl Jung, CW 6, Para 607 As the extraverted sensation type has no ideals connected with ideas, he has no reason to act in any way contrary to the reality of things as they are. This manifests itself in all the externals of his life. He dresses well, as befits the occasion; he keeps a good table with plenty of drink for his friends, making them feel very grand, or at least giving them to understand that his refined taste entitles him to make a few demands of them. He may even convince them that certain sacrifices are decidedly worthwhile for the sake of style Carl Jung, CW 6, Para 607 The more sensation predominates, the subject disappears behind the sensation, and the less agreeable does this type [extraverted sensation] become. He develops into a crude pleasure-seeker, or else degenerates into an unscrupulous, effete aesthete. Although the object has become quite indispensable to him, yet, as something existing in its own right, it is none the less devalued. It is ruthlessly exploited and squeezed dry, since now its sole use is to stimulate sensation Carl Jung, CW 6, Para 608 What comes from inside seems to the extraverted sensation type as morbid and suspect. He always reduces his thoughts and feelings to objective causes, to influences emanating from objects, quite unperturbed by the most glaring violations of logic. Once he can get back to tangible reality in any form he can breathe again. In this respect he is surprisingly credulous Carl Jung, CW 6, Para 607 The bondage to the object is carried to the extreme limit. In consequence, the unconscious is forced out of its compensatory role into open opposition. Above all, the repressed intuitions begin to assert themselves in the form of projections. The wildest suspicions arise; if the object is a sexual one, jealous fantasies and anxiety states gain the upper hand Carl Jung, CW 6, Para 608 More acute cases develop every sort of phobia, and, in particular, compulsion symp-**

**toms. The pathological contents have a markedly unreal character, with a frequent moral or religious streak. A pettifogging captiousness follows, or a grotesquely punctilious morality combined with primitive "magical" superstitions that fall back on abstruse rites Carl Jung, CW 6, Para 608 All these things have their source in the repressed inferior functions which have been driven into harsh opposition to the conscious attitude, and they appear in a guise that is all the more striking because they rest on the most absurd assumptions, in complete contrast to the conscious sense of reality Carl Jung, CW 6, Para 608 The whole structure of thought and feeling seems, in this second personality, to be twisted into a pathological parody: reason turns into hair-splitting pedantry, morality into dreary moralizing and blatant Pharisaism, religion into ridiculous superstition, and intuition, the noblest gift of man, into meddlesome officiousness, poking into every corner; instead of gazing into the far distance, it descends to the lowest level of human meanness Carl Jung, CW 6, Para 608 No other human type can equal the extraverted sensation type in realism. His sense for objective facts is extraordinarily developed. His life is an accumulation of actual experiences of concrete objects, and the more pronounced his type, the less use does he make of his experience. In certain cases the events in his life hardly deserve the name "experience" at all. What he experiences serves at most as a guide to fresh sensations; anything new that comes within his range of interest is acquired by way of sensation and has to serves its ends Carl Jung, CW 6, Para 606 The subjective factor has, from the earliest times and among all peoples, remained in large measure constant, elementary perceptions and cognitions being almost universally the same, it is a reality that is just as firmly established as the external object. By the subjective factor I understand that psychological action or reaction which merges with the effect produced by the object and so gives rise to a new psychic datum Carl Jung, CW 6, Para 622 How extraordinarily strong the subjective factor can be is shown most clearly in art. Its predominance sometimes amounts to a complete suppression of the object's influence Carl Jung, CW 6, Para 647 It is precisely in the present epoch, and particularly in those movements which are somewhat ahead of the time, that the subjective factor reveals itself in exaggerated, tasteless forms of expression bordering on caricature. Owing to the extraverted overvaluation of the object e.g., the art of the present day Carl Jung, CW 6, Para 645 The image is called primordial when it possesses an archaic character. I [Jung] speak of its archaic character when the image is in striking accord with familiar mythological motifs. It then expresses material primarily derived from the collective unconscious, and indicates at the same time that the factors influencing the conscious situation of the moment are collective rather than personal Carl Jung, CW 6, Para 746 The primordial image, elsewhere also termed archetype, is always collective, i.e., it is at least common to entire peoples or epochs. In all probability the most important mythological motifs are common to all times and races. I [Jung] have, in fact, been able to demonstrate a whole series of motifs from Greek mythology in the dreams and fantasies of pure-bred Negroes suffering from mental disorders Carl Jung, CW 6, Para 747 The primordial image is related just as much to certain palpable, self-perpetuating, and continually operative natural processes as it is to certain inner determinants of psychic life and of life in general. The primordial image expresses the unique and unconditioned creative power of the psyche Carl Jung, CW 6, Para 748 The primordial image frees psychic energy from its bondage to sheer uncomprehended perception. At the same time, it links the energies released by the perception of stimuli to a definite meaning, which then guides action along paths corresponding to this meaning Carl Jung, CW 6, Para 749 It releases unavailable, dammed-up energy by leading the mind back to nature and canalizing sheer instinct into mental forms Carl Jung, CW 6, Para 749 The primordial image has one great advantage over the clarity of the idea, and that is its vitality. It is a self-activating organism, "endowed with generative power" Carl Jung, CW 6, Para 754 The primordial image is an inherited organization of psychic energy, an ingrained system, which not only gives expression to the energic**

**process but facilitates its operation. It shows how the energic process has run its unvarying course from time immemorial, while simultaneously allowing a perpetual repetition of it by means of an apprehension or psychic grasp of situations so that life can continue into the future Carl Jung, CW 6, Para 754 The primordial images, in their totality, constitute a psychic mirror-world. It is a mirror with the peculiar faculty of reflecting the existing contents of consciousness not in their known and customary form but, as it were, sub specie aeternitatis, somewhat as a million-year-old consciousness might see them. Such a consciousness would see the becoming and passing away of things simultaneously with their momentary existence in the present, and not only that, it would also see what was before their becoming and will be after their passing hence Carl Jung, CW 6, Para 649 The predominance of the subjective factor in consciousness naturally involves a devaluation of the object. The object is not given the importance that belongs to it by right. Just as it plays too great a role in the extraverted attitude, it has too little meaning for the introvert. To the extent that his consciousness is subjectivized and excessive importance attached to the ego, the object is put in a position which in the end becomes untenable. The object is a factor whose power cannot be denied, whereas the ego is a very limited and fragile thing Carl Jung, CW 6, Para 626 It would be a very different matter if the Self opposed the object. Self and world are commensurable factors; hence a normal introverted attitude is as justifiable and valid as a normal extraverted attitude. But if the ego has usurped the claims of the subject, this naturally produces, by way of compensation, an unconscious reinforcement of the influence of the object Carl Jung, CW 6, Para 626 In spite of positively convulsive efforts to ensure the superiority of the ego, the object comes to exert an overwhelming influence, which is all the more invincible because it seizes on the individual unawares and forcibly obtrudes itself on his consciousness Carl Jung, CW 6, Para 626 As a result of the ego's unadapted relation to the object for a desire to dominate it is not adaptation a compensatory relation arises in the unconscious which makes itself felt as an absolute and irrepressible tie to the object. The more the ego struggles to preserve its independence, freedom from obligation, and superiority, the more it becomes enslaved to the objective data Carl Jung, CW 6, Para 626 The individual's freedom of mind is fettered by the ignominy of his financial dependence, his freedom of action trembles in the face of public opinion, his moral superiority collapses in a morass of inferior relationships, and his desire to dominate ends in a pitiful craving to be loved Carl Jung, CW 6, Para 626 It is now the unconscious that takes care of the relation to the object, and it does so in a way that is calculated to bring the illusion of power and the fantasy of superiority to utter ruin. The object assumes terrifying proportions in spite of the conscious attempt to degrade it Carl Jung, CW 6, Para 626 In consequence, the ego's efforts to detach itself from the object and get it under control become all the more violent. In the end it surrounds itself with a regular system of defences (aptly described by Adler) for the purpose of preserving at least the illusion of superiority. The introvert's alienation from the object is now complete; he wears himself out with defence measures on the one hand, while on the other he makes fruitless attempts to impose his will on the object and assert himself. These efforts are constantly being frustrated by the overwhelming impressions received from the object Carl Jung, CW 6, Para 626 The object continually imposes itself on him against his will, it arouses in him the most disagreeable and intractable affects and persecutes him at every step. A tremendous inner struggle is needed all the time in order to "keep going." The typical form his neurosis takes is psychasthenia, a malady characterized on the one hand by extreme sensitivity and on the other by great proneness to exhaustion and chronic fatigue Carl Jung, CW 6, Para 626 The introvert's fear of objects develops into a peculiar kind of cowardliness; he shrinks from making himself or his opinions felt, fearing that this will only increase the object's power Carl Jung, CW 6, Para 627 He is terrified of strong affects in others, and is hardly ever free from the dread of falling under hostile influences Carl Jung, CW 6, Para 627 Objects possess**

**puissant and terrifying qualities for him qualities he cannot consciously discern in them, but which he imagines he sees through his unconscious perception Carl Jung, CW 6, Para 627 As the introvert's relation to the object is very largely repressed, it takes place via the unconscious, where it becomes charged with the latter's qualities. These qualities are mostly infantile and archaic, so that the relation to the object becomes primitive too, and the object seems endowed with magical powers Carl Jung, CW 6, Para 627 Anything strange and new arouses fear and mistrust, as though concealing unknown perils; heirlooms and suchlike are attached to the introvert's soul as by invisible threads; any change is upsetting, if not positively dangerous, as it seems to denote a magical animation of the object Carl Jung, CW 6, Para 627 The introvert's ideal is a lonely island where nothing moves except what he permits to move Carl Jung, CW 6, Para 627 Since the introverted feeling type appears rather cold and reserved, it might seem on a superficial view that such women have no feelings at all. But this would be quite wrong. Such a misunderstanding is a common occurrence in the life of this type, and is used as a weighty argument against the possibility of any deeper feeling relation to the object Carl Jung, CW 6, Para 641 It is principally among women that I have found the predominance of introverted feeling. "Still waters run deep" is very true of such women. They are mostly silent, inaccessible, hard to understand; often they hide behind a childish or banal mask, and their temperament is inclined to melancholy Carl Jung, CW 6, Para 640 The introverted feeling type neither shine nor reveal themselves. As they are mainly guided by their subjective feelings, their true motives generally remain hidden. Their outward demeanour is harmonious, inconspicuous, giving an impression of pleasing repose, or of sympathetic response Carl Jung, CW 6, Para 640 Introverted feeling is conditioned subjectively and is only secondarily concerned with the object. It seldom appears on the surface and is generally misunderstood. It is a feeling which seems to devalue the object, and it therefore manifests itself for the most part negatively Carl Jung, CW 6, Para 638 Secret feelings give a woman of this type a mysterious power that may prove terribly fascinating to the extraverted man, for it touches his unconscious Carl Jung, CW 6, Para 642 The existence of positive feeling can be inferred only indirectly. The aim of introverted feeling is not to adjust itself to the object, but to subordinate it in an unconscious effort to realize the underlying images. It is continually seeking an image which has no existence in reality, but which it has seen in a vision. It glides unheedingly over all objects that do not fit in with its aim. It strives after inner intensity, for which the objects serve at most as a stimulus Carl Jung, CW 6, Para 638 The primordial images are, of course, just as much ideas as feelings. Fundamental ideas, ideas like God, freedom, and immortality, are just as much feeling-values as they are significant ideas. Everything, therefore, that we have said about introverted thinking is equally true of introverted feeling, only here everything is felt while there it was thought. But the very fact that thoughts can generally be expressed more intelligibly than feelings demands a more than ordinary descriptive or artistic ability before the real wealth of this feeling can be even approximately presented or communicated to the world. If subjective thinking can be understood only with difficulty because of it unrelatedness, this is true in even higher degree of subjective feeling Carl Jung, CW 6, Para 639 In order to communicate with others, it [feeling] has to find an external form not only acceptable to itself, but capable also of arousing a parallel feeling in them. Thanks to the relatively great inner (as well as outer) uniformity of human beings, it is actually possible to do this, though the form acceptable to feeling is extraordinarily difficult to find so long as it is still mainly oriented to the fathomless store of primordial images Carl Jung, CW 6, Para 639 If, however, feeling is falsified by an egocentric attitude, it at once becomes unsympathetic, because it is then concerned mainly with the ego. It inevitably creates the impression of sentimental self-love, of trying to make itself interesting, and even of morbid self-admiration. The intensification of egocentric feeling only leads to inane transports of feeling for their own sake. This is**

**the mystical, ecstatic stage which opens the way for the extraverted functions that feeling has repressed Carl Jung, CW 6, Para 639 Just as introverted thinking is counterbalanced by a primitive feeling, to which objects attach themselves with a magical force, introverted feeling is counterbalanced by a primitive thinking, whose concretism and slavery to facts surpass all bounds. Feeling progressively emancipates itself from the object and creates for itself a freedom of action and conscience that is purely subjective and may even renounce all traditional values. But so much the more does unconscious thinking fall a victim to the power of objective reality Carl Jung, CW 6, Para 639 Introverted feeling makes little effort to respond to the real emotions of the other person. They are more often damped down and rebuffed, or cooled off by a negative value judgment Carl Jung, CW 6, Para 640 The introverted feeling type has no desire to affect others, to impress, influence, or change them in any way. If this outward aspect is more pronounced, it arouses a suspicion of indifference and coldness, which may actually turn into a disregard for the comfort and well-being of others. One is distinctly aware then of the movement of feeling away from the object Carl Jung, CW 6, Para 640 The mysterious power of this type comes from the deeply felt, unconscious images, but consciously the introverted feeling type is apt to relate it to the ego, where upon her influence becomes debased into a personal tyranny. Whenever the unconscious subject is identified with the ego, the mysterious power of intensive feeling turns into a banal and overweening desire to dominate, into vanity and despotic bossiness. This produces a type of woman notorious for her unscrupulous ambition and mischievous cruelty. It is a change, however that leads to neurosis Carl Jung, CW 6, Para 642 Although the tendency [of the introverted feeling type] to overpower or coerce the other person with her secret feelings rarely plays a disturbing role in the normal type, some trace of it nevertheless seeps through in the form of a domineering influence often difficult to define. It is sensed as a sort of stifling or oppressive feeling which holds everybody around her under a spell Carl Jung, CW 6, Para 642 Although, with the introverted feeling type, there is a constant readiness for peaceful and harmonious co-existence, strangers are shown no touch of amiability, no gleam of responsive warmth, but are met with apparent indifference or a repelling coldness. Often they are made to feel entirely superfluous. This type observes a benevolent though critical neutrality, coupled with a faint trace of superiority that soon takes the wind out of the sails of a sensitive person. Any stormy emotion, however, will be struck down with murderous coldness Carl Jung, CW 6, Para 640 The introverted feeling type's feelings are intensive rather than extensive. They develop in depth. While an extensive feeling of sympathy can express itself in appropriate words and deeds, and thus quickly gets back to normal again, an intensive sympathy, being shut off from every means of expression, acquires a passionate depth that comprises a whole world of misery and simple gets benumbed. To the outside world, or to the blind eyes of the extravert, this intensive sympathy looks like coldness, because usually it does nothing visible, and an extraverted consciousness is unable to believe in invisible forces Carl Jung, CW 6, Para 641 Introverted feeling remains normal so long as the ego feels subordinate to the unconscious subject, and feeling is aware of something higher and mightier than the ego, otherwise it leads to neurosis Carl Jung, CW 6, Para 643 With the introverted intuitive type, a compulsion neurosis expresses itself with hypochondriacal symptoms, hypersensitivity of the sense organs, and compulsive ties to particular persons or objects. A condition occurring through a forced exaggeration of the conscious attitude Carl Jung, CW 6, Para 663 In the introverted sensation type a compulsion neurosis results as soon as the unconscious becomes antagonistic. The archaic intuitions come to the surface and exert their pernicious influence, forcing themselves on the individual and producing compulsive ideas of the most perverse kind. Hysterical features are masked by symptoms of exhaustion Carl Jung, CW 6, Para 654 Since extraverted intuition is directed predominantly to objects, it actually comes very close to sensation; indeed, the expectant attitude to external objects is**

**just as likely to make use of sensation. Hence, if intuition is to function properly, sensation must to a large extent be suppressed Carl Jung, CW 6, Para 611 This type seizes on new objects or situations with great intensity, sometimes with extraordinary enthusiasm, only to abandon them cold-bloodedly, without any compunction and apparently without remembering them, as soon as their range is known and no further developments can be divined. So long as a new possibility is in the offing, the intuitive is bound to it with the shackles of fate. It is as though his whole life vanished in the new situation Carl Jung, CW 6, Para 613 The extraverted intuitive claims a freedom and exemption from restraint, submitting his decisions to no rational judgment and relying entirely on his nose for the possibilities that chance throws in his way Carl Jung, CW 6, Para 615 The extraverted intuitive is continually scenting out new possibilities which he pursues with equal unconcern for his own welfare and for that of others, pressing on quite heedless of human considerations and tearing down what has been built in his everlasting search for change Carl Jung, CW 6, Para 658 The extraverted intuitive type is uncommonly important both economically and culturally. If his intentions are good, i.e., if his attitude is not too egocentric, he can render exceptional service as the initiator or promoter of new enterprises. He is the natural champion of all minorities with a future. Because he is able, when oriented more to people than things, to make an intuitive diagnosis of their abilities and potentialities, he can also "make" men. His capacity to inspire courage or to kindle enthusiasm for anything new is unrivalled, although he may already have dropped it by the morrow Carl Jung, CW 6, Para 614 The stronger his intuition, the more his ego becomes fused with all the possibilities he envisions. He brings his vision to life, he presents it convincingly and with dramatic fire, he embodies it, so to speak. But this is not play-acting, it is a kind of fate Carl Jung, CW 6, Para 614 Since the extraverted intuitive tends to rely most predominantly on his vision, his moral efforts become one-sided; he makes himself and his life symbolic adapted, it is true, to the inner and eternal meaning of events, but unadapted to present-day reality. He thus deprives himself of any influence upon it because he remains uncomprehended. His language is not the one currently spoken it has become too subjective. His arguments lack the convincing power of reason. He can only profess or proclaim. His is "the voice of one crying in the wilderness" Carl Jung, CW 6, Para 662 Because extraverted intuition is oriented by the object, there is a marked dependence on external situations, but it is altogether different than the dependence of the sensation type Carl Jung, CW 6, Para 613 The extraverted intuitive type would seem to be more common among women than among men. In women the intuitive capacity shows itself not so much in the professional as in the social sphere. Such women understand the art of exploiting every social occasion, they make the right social connections, they seek out men with prospects only to abandon everything again for the sake of a new possibility Carl Jung, CW 6, Para 613 The extraverted intuitive will experience through a forced exaggeration of the conscious attitude, a complete subordination to inner perceptions, the unconscious goes over to the opposition, giving rise to compulsive sensations whose excessive dependence on the object directly contradicts the conscious attitude Carl Jung, CW 6, Para 663 The exrraverted intuitive exempts himself from the restrictions of reason only to fall victim to neurotic compulsions in the form of over-subtle ratiocinations, hairsplitting dialectics, and a compulsive tie to the sensation aroused by the object. His conscious attitude towards both sensation and object is one of ruthless superiority. Not that he means to be ruthless or superior he simply does not see the object that everyone else sees and rides roughshod over it, just as the sensation type has no eyes for its soul. But sooner or later the object takes revenge in the form of compulsive hypochondriacal ideas, phobias, and every imaginable kind of absurd bodily sensation Carl Jung, CW 6, Para 615 Thinking and feeling, the indispensable components of conviction, are his [extraverted intuitive] inferior functions, carrying no weight and hence incapable of effectively withstanding the power of intuition. And yet these functions**

**are the only ones that could compensate its supremacy by supplying the judgment which the intuitive type totally lacks. The intuitive's morality is governed neither by thinking nor by feeling; he has his own characteristic morality, which consists in a loyalty to his vision and in voluntary submission to its authority Carl Jung, CW 6, Para 613 The extraverted intuitive's consideration for the welfare of others is weak. Their psychic well-being counts as little with him as does his own. He has equally little regard for their convictions and way of life, and on this account he is often put down as an immoral and unscrupulous adventurer Carl Jung, CW 6, Para 613 The extraverted intuitive represses the sensation of the object, giving rise to a compensatory extraverted sensation function of an archaic character. The unconscious personality can best be described as an extraverted sensation type of a rather low and primitive order. Instinctuality and intemperance are the hallmarks of this sensation, combined with an extraordinary dependence on sense-impressions Carl Jung, CW 6, Para 663 The extraverted intuitive's consideration for the welfare of others is weak. Their psychic well-being counts as little with him as does his own. He has equally little regard for their convictions and way of life, and on this account he is often put down as an immoral and unscrupulous adventurer Carl Jung, CW 6, Para 613 The extraverted intuitive's remarkable indifference to external objects is shared by the introverted intuitive in relation to inner objects Carl Jung, CW 6, Para 658 Apperception is a psychic process by which a new content is articulated with similar, already existing contents in such a way that it becomes understood, apprehended, or "clear." We distinguish active from passive apperception Carl Jung, CW 6, Para 683 Active apperception is a process by which the subject, of his own accord and from his own motives, consciously apprehends a new content with attention and assimilates it to other contents already constellated Carl Jung, CW 6, Para 683 Passive apperception is a process by which a new content forces itself upon consciousness either from without (through the senses) or from within (from the unconscious) and, as it were, compels attention and enforces apprehension Carl Jung, CW 6, Para 683 Such contents are what Lévy-Bruhl calls the représentations collectives of primitives. Among primitives, the représentations collectives are at the same time collective feelings, as Lévy-Bruhl has shown. Because of this collective feeling-value he calls the représentations collectives "mystical," since they are not merely intellectual but emotional Carl Jung, CW 6, Para 692 Among civilized peoples, too, certain collective ideas God, justice, fatherland, etc. are bund up with collective feelings. This collective quality adheres not only to particular psychic elements or contents but to whole functions (q.v.). Thus the thinking function as a whole can have a collective quality, when it possesses general validity and accords with the laws of logic. Similarly, the feeling function as a whole can be collective, when it is identical with the general feeling and accords with general expectations, the general moral consciousness, etc. In the same way, sensation and intuition are collective when they are at the same time characteristic of a large group of men Carl Jung, CW 6, Para 692 Thinking is oriented by the object and fed from objective data transmitted largely by sense perception, therefore it need not be purely concretistic since it can just as well be purely ideal thinking Carl Jung, CW 6, Para 577 The thinking type restricts the products of sensation and intuition since choice is made by a rational judgment. It is not the intensity of a sensation that decides action but judgment Carl Jung, CW 6, Para 602 The thinking function as a whole can have a collective quality when it possesses general validity and accords with the laws of logic Carl Jung, CW 6, Para 692 Thinking is a directed function, and so is feeling. When these functions are concerned not with a rational choice of objects, or with the qualities and interrelations of objects, but with the perception of accidentals which the actual object never lacks, they at once lose the attribute of directedness and, with it, something of their rational character, because they then accept the rational. They begin to be irrational. Thinking and feeling find fulfillment only when they are in complete harmony with the laws of reason Carl Jung, CW 6, Para 776 Concretism is a concept which falls under the**

**more general concept of participation mystique. Just as the latter represents a fusion of the individual with external objects, concretism represents a fusion of thinking and feeling with sensation, so that the object of one is at the same time the object of the other. This fusion prevents any differentiation of thinking and feeling and keeps them both within the sphere of sensation; they remain its servants and can never be developed into pure functions Carl Jung, CW 6, Para 698 Concretism, therefore, is an archaism. The magical influence of the fetish is not experienced as a subjective state of feeling but sensed as a magical effect. That is concretistic feeling. The primitive does not experience the idea of divinity as a subjective content; for him the sacred tree is the abode of the god, or even the god himself. That is concretistic thinking. In civilized man, concretistic thinking consists in the inability to conceive of anything except immediately obvious facts transmitted by the senses, or in the inability to discriminate between subjective feeling and the sensed object Carl Jung, CW 6, Para 697 Differentiation is a form of mental activity that frees a content from its association with the irrelevant elements by distinguishing it from them or, in other words, differentiating it Carl Jung, CW 6, Para 677 Differentiation means the development of differences, the separation of parts from a whole. It consists in the separation of the function from other functions, and in the separation of its individual parts from each other. Without differentiation direction is impossible, since the direction of a function towards a goal depends on the elimination of anything irrelevant. Fusion with the irrelevant precludes direction; only a differentiated function is capable of being directed Carl Jung, CW 6, Para 705 Feeling is primarily a process that takes place between the ego and a given content, a process, moreover, that imparts to the content a definite value in the sense of acceptance or rejection ("like" or "dislike"). The process can also appear isolated, as it were, in the form of a "mood," regardless of the momentary contents of consciousness or momentary sensations Carl Jung, CW 6, Para 724 Feeling, therefore, is an entirely subjective process, which may be in every respect independent of external stimuli, though it allies itself with every sensation. Even an "indifferent" sensation possesses a feeling-tone, namely that of indifference, which again expresses some sort of valuation. Hence feeling is a kind of judgment, differing from intellectual judgment in that its aim is not to establish conceptual relations but to set up a subjective criterion of acceptance or rejection. Valuation by feeling extends to every content of consciousness, of whatever kind it may be Carl Jung, CW 6, Para 725 Feeling may be distinguished from affect, in spite of the fact that the dividing line is fluid, since every feeling, after attaining a certain strength, releases physical innervations, thus becoming an affect Carl Jung, CW 6, Para 681 Feeling restricts the products of sensation and intuition since the choice is made by a rational judgment. It is not the intensity of a sensation that decides action but judgment (feeling) Carl Jung, CW 6, Para 602 One can feel "correctly" only when feeling is not disturbed by anything else. Nothing disturbs feeling so much as thinking. It is therefore understandable that thinking will be kept in abeyance as much as possible Carl Jung, CW 6, Para 598 If feeling is falsified by an egocentric attitude, it at once becomes unsympathetic, because it is then concerned mainly with the ego. It inevitably creates the impression of sentimental self-love, of trying to make itself interesting, and even of morbid self-admiration Carl Jung, CW 6, Para 639 Identification is a psychological process in which the personality is partially or totally dissimilated. Identification is an alienation of the subject from himself for the sake of the object, in which he is, so to speak, disguised Carl Jung, CW 6, Para 738 For example, identification with the father means, in practice, adopting all the father's ways of behaving, as though the son were the same as the father and not a separate individuality Carl Jung, CW 6, Para 738 Identification differs from imitation in that it is an unconscious imitation, whereas imitation is a conscious copying. Imitation is an indispensable aid in developing the youthful personality. It is beneficial so long as it does not serve as a mere convenience and hinder the development of ways and means suited to the individual Carl Jung, CW 6, Para 738 Similarly,**

**identification can be beneficial so long as the individual cannot go his own way. But when a better possibility presents itself, identification shows its morbid character by becoming just as great a hindrance as it was an unconscious help and support before. It now has a dissociative effect, splitting the individual into two mutually estranged personalities Carl Jung, CW 6, Para 738 Identification does not always apply to persons but may also apply to things (e.g., a movement of some kind, a business, etc.) and to psychological functions. The latter kind is, in fact, particularly important Carl Jung, CW 6, Para 739 Identification then leads to the formation of a secondary character, the individual identifying with his best developed function to such an extent that he alienates himself very largely or even entirely from his original character, with the result that his true individuality falls into the unconscious. This is nearly always the rule with people who have one highly differentiated function. It is, in fact, a necessary transitional stage on the way to individuation Carl Jung, CW 6, Para 739 The primordial image, elsewhere also termed archetype, is always collective, i.e., it is at least common to entire peoples or epochs. In all probability the most important mythological motifs are common to all times and races. I [Jung] have, in fact, been able to demonstrate a whole series of motifs from Greek mythology in the dreams and fantasies of pure-bred Negroes suffering from mental disorders Carl Jung, CW 6, Para 747 The primordial image is the precursor of the idea, and its matrix. By detaching it from the concretism peculiar and necessary to the primordial image, reason develops it into a concept i.e., an idea which differs from all other concepts in that it is not a datum of experience but is actually the underlying principle of all experience. The idea derives this quality from the primordial image, which, as an expression of the specific structure of the brain, gives every experience a definite form Carl Jung, CW 6, Para 750 The term introjection was introduced by Avenarius to correspond with projection. The expulsion of a subjective content into an object, which is what Avenarius meant, Ferenczi has now defined introjection as the opposite of projection, namely as an indrawing of the object into the subjective sphere of interest, while projection is an expulsion of subjective contents into the object. Introjection is a sort of "diluting process," an "expansion of the circle of interest" Carl Jung, CW 6, Para 767 Reductive means 'leading back.' The term is used to denote a method of psychological interpretation which regards the unconscious product not as a symbol but semiotically, as a sign or symptom of an underlying process Carl Jung, CW 6, Para 788 The reductive method traces the unconscious product back to its elements, no matter whether these be reminiscences of events that actually took place, or elementary psychic processes. The reductive method is oriented backwards, in contrast to the constructive method, whether in the purely historical sense or in the figurative sense of tracing complex, differentiated factors back to something more general and more elementary Carl Jung, CW 6, Para 788 The interpretive methods of both Freud and Adler are reductive, since in both cases there is a reduction to the elementary processes of wishing or striving, which in the last resort are of an infantile or physiological nature Carl Jung, CW 6, Para 788 Reduction has a disintegrative effect on the real significance of the unconscious product, since this is either traced back to its historical antecedents and thereby annihilated, or integrated once again with the same elementary process whence it arose Carl Jung, CW 6, Para 788 Sensation is chiefly conditioned by the object, those objects that excite the strongest sensations will be decisive for the individual's psychology. The result is a strong sensuous tie to the object. Sensation is therefore a vital function equipped with the strongest vital instinct Carl Jung, CW 6, Para 605 Abstract sensation is a sensation that is abstracted or separated from the other psychic elements. Abstract sensation is a differentiated kind of perception, which might be termed "aesthetic" in so far as, obeying its own principle, it detaches itself from all contamination with the different elements in the perceived object and from all admixtures of thought and feeling, and thus attains a degree of purity beyond the reach of concrete sensation Carl Jung, CW 6, Para 794 Abstract sensation, like every abstraction, is always**

**associated with the will, i.e., with a sense of direction. The will that is directed to abstract sensation is an expression and application of the aesthetic sensation attitude Carl Jung, CW 6, Para 794 Abstract sensation immediately picks out the most salient sensuous attributes, e.g., of a flower and its redness, and by makes this the sole or at least the principal content of consciousness, entirely detached from all other admixtures. Abstract sensation is found chiefly among artists. Like every abstraction, it is a product of functional differentiation Carl Jung, CW 6, Para 794 Concrete sensation is a reactive phenomenon, in contrast to abstract sensation which is always associated with the will, i.e., with a sense of direction Carl Jung, CW 6, Para 794 Concrete sensation conveys a full perception, e.g., in the case of a flower. The perception not only of the flower as such, but also of the stem, leaves, habitat, and so on. It is also instantly mingled with feelings of pleasure or dislike which the sight of the flower evokes, or with simultaneous olfactory perceptions, or with thoughts about its botanical classification, etc. Carl Jung, CW 6, Para 794 Concrete sensation never appears in "pure" form, but is always mixed up with ideas, feelings, thoughts Carl Jung, CW 6, Para 794 With men the anima is usually personified by the unconscious as a woman; with women the animus is personified as a man. In every case where the individuality is unconscious, and therefore associated with the soul, the soul-image has the character of the same sex Carl Jung, CW 6, Para 808 In all cases where there is an identity with the persona, and the soul accordingly is unconscious, the soul-image is transferred to a real person. This person is the object of intense love or equally intense hate (or fear). The influence of such a person is immediate and absolutely compelling, because it always provokes an effective response Carl Jung, CW 6, Para 808 The affect is due to the fact that a real, conscious adaptation to the person representing the soul-image is impossible. Because an objective relationship is non-existent and out of the question, the libido gets dammed up and explodes in an outburst of affect. Affects always occur where there is a failure of adaptation Carl Jung, CW 6, Para 808 Conscious adaptation to the person representing the soul-image is impossible precisely because the subject is unconscious of the soul. Were he conscious of it, it could be distinguished from the object, whose immediate effects might then be mitigated, since the potency of the object depends on the projection of the soul-image. Carl Jung, CW 6, Para 808 Precisely because the new symbol is born of man's highest spiritual aspirations and must at the same time spring from the deepest roots of his being, it cannot be a one-sided product of the most highly differentiated mental functions but must derive equally from the lowest and most primitive levels of the psyche. For this collaboration of opposing states to be possible at all, they must first face one another in the fullest conscious opposition. This necessarily entails a violent disunion with oneself, to the point where thesis and antithesis negate one another, while the ego is forced to acknowledge its absolute participation in both Carl Jung, CW 6, Para 824 The living symbol cannot come to birth in a dull or poorly developed mind, for such a mind will be content with the already existing symbols offered by established tradition. Only the passionate yearning of a highly developed mind, for which the traditional symbol is no longer the unified expression of the rational and the irrational, of the highest and the lowest, can create a new symbol Carl Jung, CW 6, Para 823 The raw material shaped by thesis and antithesis, and in the shaping of which the opposites are united, is the living symbol. Its profundity of meaning is inherent in the raw material itself, the very stuff of the psyche, transcending time and dissolution; and its configurations by the opposites ensures its sovereign power over all the psychic functions Carl Jung, CW 6, Para 828 Hysteria is characterized by a centrifugal movement of libido, while in schizophrenia the movement is more centripetal. The reverse obtains, however, when the illness has fully established its compensatory effects Carl Jung, CW 6, Para 859 In the hysteric the libido is then hampered in its movement of expansion and is forced to regress upon itself. The patients cease to partake in the common life, are wrapped up in their daydreams, keep to their beds, remain shut up in their sickrooms, etc.**

**Carl Jung, CW 6, Para 859 During the incubation of his illness the schizophrenic likewise turns away from the outer world in order to withdraw into himself, but when the period of morbid compensation arrives, he seems constrained to draw attention to himself, to force himself upon the notice of those around him, by his extravagant, insupportable, or directly aggressive behavior Carl Jung, CW 6, Para 859 Of these perhaps the most important was Claudius Galen, the Greek physician who lived in the second century A.D. He distinguished four basic temperaments: the sanguine, the phlegmatic, the choleric, and melancholic Carl Jung, CW 6, Para 883 The underlying idea goes back to the fifth century B.C., to the teachings of Hippocrates, that the human body was composed of the four elements, air, water, fire, and earth. Corresponding to these elements, four substances were to be found in the living body, blood, phlegm, yellow bile, and black bile. It was Galen's idea that, by the varying admixture of these four substances, men could be divided into four classes Carl Jung, CW 6, Para 883 Those in whom there was a preponderance of blood belonged to the sanguine type; a preponderance of phlegm produced the phlegmatic; yellow bile produced the choleric, and black bile the melancholic. As our language shows, these differences of temperament have passed into history, though they have, of course, long since been superseded as a physiological theory Carl Jung, CW 6, Para 883 The earliest sign of extraversion in a child is his quick adaptation to the environment, and the extraordinary attention he gives to objects and especially to the effect he has on them Carl Jung, CW 6, Para 896 Fear of objects is minimal; he lives and moves among them with confidence. His apprehension is quick but imprecise. He appears to develop more rapidly than the introverted child, since he is less reflective and usually without fear Carl Jung, CW 6, Para 896 The extraverted child feels no barrier between himself and objects and can therefore play with them freely and learn through them. He likes to carry his enterprises to the extreme and exposes himself to risks. Everything unknown is alluring Carl Jung, CW 6, Para 896 One of the earliest signs of introversion in a child is a reflective, thoughtful manner, marked shyness and even fear of unknown objects. Very early there appears a tendency to assert himself over familiar objects, and attempts are made to master them. Everything unknown is regarded with mistrust; outside influences are usually met with violent resistance Carl Jung, CW 6, Para 897 The child wants his own way, and under no circumstances will he submit to an alien rule he cannot understand. When he asks questions, it is not from curiosity or a desire to create a sensation, but because he wants names, meanings, explanation to give him subjective protection against the object Carl Jung, CW 6, Para 897 Thus very early in an introverted child the characteristic defensive attitude can be noted which the adult introvert displays toward the object; just as in an extraverted child one can very early observe a marked assurance and initiative, a happy trustfulness in his dealings with objects Carl Jung, CW 6, Para 897 This is indeed the basic feature of the extraverted attitude: psychic life is, as it were, enacted outside the individual in objects and objective relationships. In extreme cases there is even a sort of blindness for his own individuality Carl Jung, CW 6, Para 897 The introvert, on the contrary, always acts as though the object possessed a superior power over him against which he has to defend himself. His real world is the inner one Carl Jung, CW 6, Para 897 The distinction between mind and body is an artificial dichotomy, an act of discrimination based far more on the peculiarity of intellectual cognition than on the nature of things. In fact, so intimate is the intermingling of bodily and psychic traits that not only can we draw far-reaching inferences as to the constitution of the psyche from the constitution of the body, but we can also infer from psychic peculiarities the corresponding bodily characteristics Carl Jung, CW 6, Para 916 It is true that the latter process is far more difficult, not because the body is less influenced by the psyche than the psyche by the body, but for quite another reason. In taking the psyche as our starting point, we work from the relatively unknown to the known; while in the opposite case we have the advantage of starting from something known, that is, from the visible body**

**Carl Jung, CW 6, Para 916 Despite all the psychology we think we possess today; the psyche is still infinitely more obscure to us than the visible surface of the body. The psyche is still a foreign, barely explored country of which we have only indirect knowledge, mediated by conscious functions that are open to almost endless possibilities of deception Carl Jung, CW 6, Para 916 To the same class of interpretations from outward signs belong palmistry, Gall's phrenology, Lavater's physiognomy, and more recently graphology, Kretschmer's physiological types, and Rorschach's klexographic method. As we can see, there are any number of paths leading from outside inwards, from the physical to the psychic, and it is necessary that research should follow this direction until the elementary psychic facts are established with sufficient certainty 91 Carl Jung, CW 6, Para 7 These characteristics of the complex throw a significant light on its origin. It obviously arises from the clash between a demand of adaptation and the individual's constitutional inability to meet the challenge. Seen in this light, the complex is a valuable symptom which helps us to diagnose an individual disposition Carl Jung, CW 6, Para 926 Experience shows us that complexes are infinitely varied, yet careful comparison reveals a relatively small number of typical primary forms, which are all built upon the first experiences of childhood. This must necessarily be so, because the individual disposition is already a factor in infancy; it is innate, and not acquired in the course of life Carl Jung, CW 6, Para 927 A study of the complexes leads logically to the problem of their origin, experience shows that complexes always contain something like a conflict, or at least are either the cause or the effect of a conflict. At any rate the characteristics of conflict shock, upheaval, mental agony, inner strife are peculiar to the complexes Carl Jung, CW 6, Para 924 They are the "sore spots," the bétes noires, the "skeletons in the cupboard" which we do not like to remember and still less to be reminded of by others, but which frequently come back to mind unbidden and in the most unwelcome fashion. They always contain memories, wishes, fears, duties, needs, or insights which somehow we can never really grapple with, and for this reason they constantly interfere with our conscious life in a disturbing and usually a harmful way Carl Jung, CW 6, Para 924 Complexes obviously represent a kind of inferiority in the broadest senseit only means that something discordant, unassimilated, and antagonistic exists, perhaps as an obstacle, but also as an incentive to greater effort, and so, perhaps, to new possibilities of achievement Carl Jung, CW 6, Para 925 Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill. They point to the unresolved problems in the individual, the places where he has suffered a defeat, at least for the time being, and where there is something he cannot evade or overcome his weak spots in every sense of the word Carl Jung, CW 6, Para 925 I need only mention the whole mythological complex of the dying and resurgent god and its primitive precursors all the way down to the recharging of fetishes and churingas with magical force. It expresses a transformation of attitude by means of which a new potential, a new manifestation of life, a new fruitfulness, is created. Carl Jung, CW 6, Page 325 The inner personality is the way one behaves in relation to one's inner psychic processes; it is the inner attitude, the characteristic face, that is turned towards the unconscious. I call the outer attitude, the outward face, the persona; the inner attitude, the inward face, I call the anima. Carl Jung, CW 6, Para 803 … in a man the soul, i.e., anima, or inner attitude, is represented in the unconscious by definite persons with the corresponding qualities. Such an image is called a "soul-image." Sometimes these images are of quite unknown or mythological figures. Carl Jung, CW 6, Para 808 The Christian principle which unites the opposites is the worship of God, in Buddhism it is the worship of the self (self-development), while in Spitteler and Goethe it is the worship of the soul symbolized by the worship of woman. Implicit in this categorization is the modern individualistic principle on the one hand, and on the other a primitive Polydaemonism which assigns to every race, every tribe, every family, every individual its specific religious principle. Carl Jung, CW 6,**

**Para 376 [The patient] … is quite right to treat the anima as an autonomous personality and to address personal questions to her. I mean this as an actual technique … The art of it consists only in allowing our invisible partner to make herself herd … [O]ne should cultivate the art of conversing with oneself in the setting provided by an affect … Carl Jung, CW 6, Para 322 [In the German text the word Anima is used only twice … Everywhere else the word used is Seele (soul). In this translation anima is substituted for "soul" when it refers specifically to the feminine component in a man … "Soul" is retained only when it refers to the psychic factor common to both sexes. The distinction is not always easy to make … Carl Jung, CW 6, Para 803, fn 80. As to the common human qualities, the character of the anima can be deduced from that of the persona … But as regards its individual qualities, nothing can be deduced … We can only be certain that when a man is identical with his persona, his individual qualities will be associated with the anima. This association frequently gives rise in dreams to the symbol of psychic pregnancy … The child that is to be born signifies the individuality, which, though present, is not yet conscious. Carl Jung, CW 6, Para 806 His mistress appears before him … seeming to him like a goddess in heaven. The repressed erotic impression has activated the latent primordial image of the goddess, i.e., the archetypal sol-image. Through insight into the actual existence of his erotic desire, [the shepherd of] Hermas was able to acknowledge this metaphysical reality. The sensual libido … now passed to his soul-image and invested it with the reality which the object had claimed exclusively for itself. Consequently his soul could speak to good effect and successfully enforce her demands. Carl Jung, CW 6, Para 383 Prometheus surrenders himself … to his soul, that is, to the function of relation to the inner world … Prometheus concedes her an absolute significance, as mistress and guide … He sacrifices his individual ego to the soul, to the relation with the unconscious as the matrix of eternal images and meanings … Prometheus loses all connection with the surrounding world, and hence also the very necessary corrective offered by external reality. Carl CW 6, Para 278 I am first and foremost a doctor and practising psychotherapist, and all my psychological formulations are based on the experiences gained in the hard course of my daily professional work. Carl Jung, CW 6, Page 18 Carl Jung: *CW 7 "Two Essays on Analytical Psychology" Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively. Carl Jung, CW 7, Page 162. I expose myself to his critical judgment because I feel it is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error. Carl Jung, CW 7, Para 201 stands in sorry contrast to the dazzling persona … [ T] he "nothing but fantasy" attitude will never persuade me to regard my anima manifestations as anything more than fatuous weakness. If, however, I take the line that the world is outside and inside, … I must logically accept the upsets and annoyances that come to me from inside as symptoms of faulty adaptation to the conditions of that inner world. Carl Jung, CW 7, Para 428 When the anima continually thwarts the good intentions of the conscious mind, by contriving a private life that stands in sorry contrast to the dazzling persona, it is exactly the same as when a naïve individual, who has not the ghost of a persona, encounters the most painful difficulties in his passage through the world. … But if we reverse the picture and confront the man who possesses a brilliant persona with the anima, … then we shall see that the latter is just as well informed about the anima and her affairs as the former is about the world. Carl Jung, CW 7, Para 318 Just as the persona is the image of himself which the subject presents to the world, and which is seen by the world, so the anima is the image of the subject in his relation to the collective unconscious … One could also say: the anima is the face of the subject as seen by the collective unconscious … If the ego adopts the standpoint of the anima, adaptation to reality is severely compromised. Carl Jung, CW 7, Para 521 … when**

**anima forfeits the daemonic power of an autonomous complex … she is depotentiated … no longer is the soul to be called "Mistress," but a psychological function of an intuitive nature, akin to what the primitives mean when they say, "He has gone into the forest to talk with the spirits" or "My snake spoke with me …" Carl Jung, CW 7, Para 374 The archaic souls, the ha and ka of the Egyptians, are complexes of this kind. At a still higher level, … this complex is invariably of the feminine gender – anima … Carl Jung, CW 7, Para 295 The dissolution of the anima means that we have gained insight into the driving forces of the unconscious, but not that we have made these forces ineffective. Carl Jung, CW 7, Para 391) To the degree that the patient takes an active part, the personified figure of anima or animus will disappear. It becomes the function of relationship between conscious and unconscious. Carl Jung, CW 7, Para 370 … the immediate goal has been achieved, namely the conquest of the anima as an autonomous complex, and her transformation into a function of relationship between the conscious and the unconscious. Carl Jung, CW 7, Para 374 The man who is pauper or parasite will never solve the social question. Carl Jung, CW 7, Page 226 A mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks . . . [it is] a compromise between individual and society as to what a man should appear to be. Carl Jung, CW 7, Page 157 For the purpose of individuation, or self-realization it is essential for a man to distinguish between what he is and how he appears to himself and to others, so it is also necessary for the same purpose that he should become conscious of his invisible system of relations to the unconscious. Carl Jung, CW 7, Page 195 . . . what Freud probably means is the essential fact that every process is a phenomenon of energy, and that all energy can only proceed from the tension of opposites . . . it is sufficiently obvious that life, like any process, has a beginning and an end, and that every beginning is also the beginning of the end. Carl Jung, CW 7, Para 34 For if such a large percentage of the population has an insatiable need for this counterpole to the scientific spirit, we can be sure that the collective psyche in every individual – be he never so scientific – has this psychological requirement in equally high degree. A certain kind of "scientific" scepticism and criticism in our time is nothing but a misplaced compensation of the powerful and deep-rooted superstitious impulses of the collective psyche. Carl Jung, CW 7, Para 495 Even today, however, astrology is still highly regarded in the East, particularly in Persia, India, and China." One must be smitten with blindness to write such a thing nowadays. The truth is that astrology flourishes as never before. There is a regular library of astrological books and magazines that sell for far better than the best scientific works. The Europeans and Americans who have horoscopes cast for them may be counted not by the hundred thousand but by the million. Astrology is a flourishing industry. Yet the encyclopaedia can say: "The poet Dryden (d. 1701) still had horoscopes cast for his children." Christian Science, too, has swamped Europe and America. Hundreds and thousands of people on both sides of the Atlantic swear by theosophy and anthroposophy, and anyone who believes that the Rosicrucians are a legend of the dim bygone has only to open his eyes to see them as much alive today as they ever were. Folk magic and secret lore have by no means died out. Nor should it be imagined that only the dregs of the populace fall for such superstitions. We have, as we know, to climb very high on the social scale to find the champions of this other principle. Carl Jung, CW 7, Para 494 It is sufficient to know that the human psyche is both individual and collective, and that its well-being depends on the natural co-operation of these two apparently contradictory sides. Their union is essentially an irrational life process that can, at most, be described in individual cases, but can neither be brought about, nor understood, nor explained rationally. Carl Jung, CW 7, Para 487 Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing them upon his neighbors under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious**

**urges to personal power. Individual self-reflection return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny—here is the beginning of a cure for the blindness which reigns at the present hour. - C.G. Jung, CW 7, Page 5 Individuation . . .. means to become a single, discrete being, and inasmuch as the concept of individuality embraces that innermost, last, and incomparable uniqueness of our being, it also includes the idea of becoming one's own real self . . . 'coming to selfhood,' or 'self-realization.' Carl Jung, CW 7, Page 240 Something works behind the veil of fantastic images, whether we give this something either a good name or a bad. It is something real, and for this reason its vital manifestations must be taken seriously. Carl Jung, CW 7, Page 240 For Jung, the great benefit of active imagination is to 'distinguish ourselves from the unconscious contents. Carl Jung, CW 7, Para 373 I write about things which actually happen, and am not propounding methods of treatment' Carl Jung, CW 7, Page 22 We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers. Carl Jung, CW 7, Para III We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. Carl Jung, CW 7, Para 425 The old religions with their sublime and ridiculous, their friendly and fiendish symbols did not drop from the blue but were born of this human soul that dwells within us at this moment. Carl Jung, CW 7, Para 326 Failure to adapt to this inner world is a negligence entailing just as serious consequences as ignorance and ineptitude in the outer world. Carl Jung, CW 7, Para 326 Too much of the animal distorts the civilized man, too much civilization makes sick animals. Carl Jung, CW 7, Para 32 Neurosis is self-division. Carl Jung, CW 7, Para 18 True education can only start from naked reality, not from a delusive ideal. Carl Jung, CW 7, Para 93 Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210 The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc. Carl Jung, CW 7, Page 188. Love is of fundamental importance in human life and of far greater significance than the individual suspects. Carl Jung, CW 7, Page 218. I call every interpretation which equates the dream images with real objects an interpretation on the objective level... Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. Carl Jung; CW 7, para. 131. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. Carl Jung; CW 7, para. 131. Only what is really oneself has the power to heal. Carl Jung; CW 7, Page 258 The Self is our life's goal, for it is the completest expression of that fateful combination we call individuality. Carl Jung, CW 7, par. 404. If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. Carl Jung, CW 7, Page 285. The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Carl Jung, CW 7, Page 271 Repression is a process**

**that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung, CW 7, para 202. The idea of angels, archangels, "principalities and powers" in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Para 104. The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184. The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different…. Carl Jung, CW 7, Para 114. Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. Carl Jung, CW 7, Pages 74-75. What youth found and must find outside; the man of life's afternoon must find within himself. Carl Jung, CW 7, Pages 74-75. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. Carl Jung, CW 7, Pages 74-75. The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, Page 19. Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, Page 27. A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, Page 27. Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, Pages 27. We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, Page 27. Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. Carl Jung, CW 7, Par. 78. The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184 There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. Carl Jung, CW 7, Para 201. Individualism means deliberately stressing and giving prominence to some supposed peculiarity. Carl Jung, CW 7, Para 267f [The Self] …might equally be called the God within us. Carl Jung, CW 7, Par. 399 Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person? Carl Jung, CW 7, para 214. No one who has undergone the process of assimilating the unconscious will deny that it gripped his very vitals and changed him. Carl Jung, CW 7, Para 361 Disalliance with the unconscious is synonymous with loss of instinct and rootlessness. Carl Jung, CW 7, Para 195 For the important thing is not to interpret and understand the fantasies, but primarily to experience them. Carl Jung, CW 7, Para 342. Neurosis is nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a "question," is not an ens per se [thing in itself] but exists only in the hearts of individuals. Carl Jung, CW 7, Para 438 Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. Carl Jung, CW 7, Para 363. Life is born only of the spark of opposites. Carl Jung, CW 7, Para 78 It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30. The art of it consists only in allowing our invisible partner to make herself heard, in putting the mechanism of expression momentarily at her disposal, without being overcome by the distaste one naturally feels at playing such an apparently ludicrous game with one-**

**self, or by doubts as to the genuineness of the voice of one's interlocutor. Carl Jung, CW 7, Para 323. This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360 It is only in modern times that te dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt. Carl Jung, CW 7, Para 21 A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy. Carl Jung, CW 7, Para 336 Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man. Carl Jung, CW 7, Para 336. It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul. Carl Jung, CW 7, Para 25 It is sufficiently obvious that life, like any other process, has a beginning and an end and that every beginning is also the beginning of the end. Carl Jung, CW 7, Para 34. Individuation is an ineluctable psychological necessity. Carl Jung, CW 7, Para 241. We could therefore translate individuation as "coming to selfhood" or "self-realization." Carl Jung, CW 7, Para 266 The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other. Carl Jung, CW 7, Para 269 To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is. Carl Jung, CW 7, Para 242. In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198 Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, Page 27. We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche bears the same relation to the collective psyche as the individual to society. Carl Jung, CW 7, Para 234 The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. Carl Jung, CW 7, Para 305 A wrong functioning of the psyche can do much to injure the body, just as conversely a bodily illness can affect the psyche; for psyche and body are not separate entities, but one and the same life. Carl Jung, CW 7, Page 115 Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively. Carl Jung, CW 7, Para 162 Neurosis is intimately bound up with the problem of our time and really represents an unsuccessful attempt on the part of the individual to solve the general problem in his own person. Neurosis is self-division. Carl Jung, CW 7, Para 18 Unfortunately far too many of us talk about a man only as it would be desirable for him to be, never about the man as he really is. But the doctor has always to do with the real man, who remains obstinately himself until all sides of his reality are recognized. True education can only start from naked reality, not from a delusive ideal. Carl Jung, CW 7, Para 93 In spite of all indignant protestations to the contrary, the fact remains that love (using the word in the wider sense which belongs to it by right and embraces more than sexuality), its problems and its conflicts, is of fundamental importance in human life and, as careful inquiry consistently shows, is of far greater significance than the individual suspects. Carl Jung, CW 7, Para 14 It is the way of moralists not to put the slightest trust in God, as**

**if they thought that the good tree of humanity flourished only by dint of being pruned, tied back, and trained on a trellis; whereas in fact Father Sun and Mother Earth have allowed it to grow for their delight in accordance with deep, wise laws. Carl Jung, CW 7, Para 427 A little less hypocrisy and a little more tolerance towards oneself can only have good results in respect for our neighbour; for we are all too prone to transfer to our fellows the injustice and violence we inflict upon our own natures. Carl Jung, CW 7, Para 439 If ever there was a time when self-reflection was the absolutely necessary and only right thing, it is now, in our present catastrophic epoch. Yet whoever reflects upon himself is bound to strike upon the frontiers of the unconscious, which contains what above all else he needs to know. Carl Jung, CW 7, Para 4 New ideas, if they are not just a flash in the pan, generally require at least a generation to take root. Psychological innovations probably take much longer, since in this field more than in any other practically everybody sets himself up as an authority. Carl Jung, CW 7, Para 8 The effect of the unconscious images has something fateful about it. Perhaps—who knows—these eternal images are what men mean by fate. Carl Jung, CW 7, Para 183 Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172 Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210 The popular saying, "Old so-and-so chose the right time to die," comes from a sure sense of the secret psychological cause. Carl Jung, CW 7, Para 194 All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung, CW 7, Page 72 The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation. Carl Jung, CW 7, Para 311 Love may be effectively used as a means for gaining the upper hand. Love and good behaviour are, from the standpoint of the power-instinct, known to be a choice means to this end. Virtuousness often serves to compel recognition from others Carl Jung, CW 7, Para 50 Love may summon forth unsuspected powers in the soul for which we had better be prepared Carl Jung, CW 7, Para 164 The term persona is really a very appropriate expression for this, for originally it meant the mask once worn by actors to indicate the role they played Carl Jung, CW 7, Para 245 If we endeavour to draw a precise distinction between what psychic material should be considered personal, and what impersonal, we soon find ourselves in the greatest dilemma, for by definition we have to say of the persona's contents what we have said of the impersonal unconscious, namely, that it is collective Carl Jung, CW 7, Para 245 It is only because the persona represents a more or less arbitrary and fortuitous segment of the collective psyche that we can make the mistake of regarding it in toto as something individual. It is, as its name implies, only a mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks Carl Jung, CW 7, Para 245 When we analyse the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask for the collective psyche Carl Jung, CW 7, Para 246 Fundamentally the persona is nothing real: it is a compromise between individual and society as to what a man should appear to be. He takes a name, earns a title, exercises a function, he is this or that Carl Jung, CW 7, Para 246 In a certain sense all this is real, yet in relation to the essential individuality of the person concerned**

**it is only a secondary reality, a compromise formation, in making which others often have a greater share than he. The persona is a semblance, a two-dimensional reality, to give it a nickname Carl Jung, CW 7, Para 246 There is, after all, something individual in the peculiar choice and delineation of the persona, and that despite the exclusive identity of the ego-consciousness with the persona the unconscious Self, one's real individuality, is always present and makes itself felt indirectly if not directly Carl Jung, CW 7, Para 247 Although the ego-consciousness is at first identical with the persona that compromise role in which we parade before the community, yet the unconscious Self can never be repressed to the point of extinction. Its influence is chiefly manifest in the special nature of the contrasting and compensating contents of the unconscious Carl Jung, CW 7, Para 247 Through the analysis of the personal unconscious, the conscious mind becomes suffused with collective material which brings with it the elements of individuality Carl Jung, CW 7, Para 247 In the case of a patient of Jung [a philosophy student] her analysis revealed a persona behind which her real and authentic being, her individual Self, lay hidden. Indeed, to the extent that she at first completely identified herself with her role, she was altogether unconscious of her real Self. She was still in her nebulous infantile world and had not yet discovered the real world at all. Carl Jung, CW 7, Para 248 But as, through progressive analysis, she became conscious of the nature of her transference, the dreams began to materialize. They brought up bits of the collective unconscious, and that was the end of her infantile world and of all the heroics. She came to herself and to her own real potentialities Carl Jung, CW 7, Para 248 This is roughly the way things go in most cases, if the analysis is carried far enough. That the consciousness of her individuality should coincide exactly with the reactivation of an archaic god-image is not just as isolated coincidence, but a very frequent occurrence which, in my view, corresponds to an unconscious law. Carl Jung, CW 7, Para 248 Once the personal repressions are lifted, the individuality and the collective psyche begin to emerge in a coalescent state, thus releasing the hitherto repressed personal fantasies. The fantasies and dreams which now appear assume a somewhat different aspect. An infallible sign of collective images seems to be the appearance of the "cosmic" element, i.e., the images in the dream or fantasy are connected with cosmic qualities, such as: Temporal and spatial infinity Enormous speed and extension of movement "Astrological" associations Telluric, lunar, and solar analogies Changes in the proportions of the body, etc. The obvious occurrence of mythological and religious motifs in a dream also points to the activity of the collective unconscious Carl Jung, CW 7, Para 250 The collective element is very often announced by peculiar symptoms, as for example by dreams where the dreamer is flying through space like a comet, or feels that he is the earth, or the sun, or a star; or else is of immense size, or dwarfishly small; or that he is dead, is in a strange place, is a stranger to himself, confused, mad, etc. Similarly, feelings of disorientation, of dizziness and the like, may appear along with symptoms of inflation. Carl Jung, CW 7, Para 250 The forces that burst out of the collective psyche has a confusing and blinding effect. One result of the dissolution of the persona is a release of involuntary fantasy, which is apparently nothing else than the specific activity of the collective psyche. This activity throws up contents whose existence one had never suspected before. Carl Jung, CW 7, Para 251 But as the influence of the collective unconscious increases, so the conscious mind loses its power of leadership. Imperceptibly it becomes the led, while an unconscious and impersonal process gradually takes control. Thus, without noticing it, the conscious personality is pushed about like a figure on a chess-board by an invisible player. It is this player who decides the game of fate, not the conscious mind and its plans. This is how the resolution of the transference, apparently so impossible to the conscious mind, was brought about [in my patient. Carl Jung, CW 7, Para 251 The plunge into this process [disintegration of the persona] becomes unavoidable, whenever the necessity arises of overcoming an apparently insuperable difficulty. But when this inner adaptation becomes a problem, strange,**

**irresistible attraction proceeds from the unconscious and exerts a powerful influence on the conscious direction of life. Carl Jung, CW 7, Para 252 Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing them upon his neighbours under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny ± here is the beginning of a cure for that blindness which reigns at the present hour. Carl Jung, CW 7, Page 5 I have often been asked where the archetypes or primordial images come from. It seems to me that their origin can only be explained by assuming them to be deposits of the constantly repeated experiences of humanity. One of the commonest and at the same time most impressive experiences is the apparent movement of the sun every day. We certainly cannot discover anything of the kind in the unconscious, so far as the known physical process is concerned. Carl Jung, CW 7, Page 109 [T]he archetypes usually appear in projection; and, because projections are unconscious, they appear on persons in the immediate environment, mostly in the form of abnormal over- or under-evaluations which provoke misunderstandings, quarrels, fanaticisms, and follies of every description. Thus we say,**

```
He makes a god of so-and-so', or
```

so-and-so is Mr. X's bete noire'. In this way, too, there grow up modern myth formations, i.e., fantastic rumours, suspicions, prejudices. Carl Jung, CW 7, Page 152 **[T]he idea of energy and its conservation must be a primordial image that was dormant in the collective unconscious. . .. [T]he most primitive religions in the most widely separated parts of the earth are founded upon this image. These are the so-called dynamistic religions whose sole and determining thought is that there exists a universal magical power [i.e. mana] about which everything revolves. Tylor, the well-known English investigator, and Frazer likewise, misunderstood this idea as animism. In reality primitive peoples do not mean, by their power concept, souls or spirits at all, but something which the American investigator Lovejoy has appropriately termed 'primitive energetics'. . .. So this idea has been stamped on the human brain for aeons. That is why it lies ready to hand in the unconscious of every man. Only, certain conditions are needed to cause it to appear. Carl Jung, CW 7, Page 108 The predominance of unconscious influences, together with the associated disintegration of the persona and the deposition of the conscious mind from power, constitute a state of psychic disequilibrium which, in analytical treatment, is artificially induced for the therapeutic purpose of resolving a difficulty that might block further development. Carl Jung, CW 7, Para 252 There are of course innumerable obstacles that can be overcome with good advice and a little moral support, aided by goodwill and understanding on the part of the patient. Excellent curative results can be obtained in this way. Cases are not uncommon where there is no need to breathe a word about the unconscious Carl Jung, CW 7, Para 252 But again, there are difficulties to which one can foresee no satisfactory solution. If in these cases the psychic equilibrium is not already disturbed before treatment begins, it will certainly be upset during the analysis, and sometimes without any interference by the doctor. It often seems as though these patients had only been waiting to find a trustworthy person in order to give up and collapse. Such a loss of balance is similar in principle to a psychotic disturbance; that is, it differs from the initial stages of mental illness only by the fact that it leads in the end to greater health, while the latter leads to yet greater destruction. Carl Jung, CW 7, Para 252 It is a condition of panic; a letting go in face of apparently hopeless complications. Mostly it was preceded by desperate efforts to master the difficulty by force of will; then came the collapse, and the once guiding will crumble completely. The energy thus freed disappears from consciousness and falls into the unconscious. As a matter of fact, it is at these mo-**

**ments that the first signs of unconscious activity appear. Carl Jung, CW 7, Para 252 Hence I regard the loss of balance as purposive, since it replaces a defective consciousness, which is aiming all the time at the creation of a new balance and will moreover achieve this aim, provided that the conscious mind is capable of assimilating the contents produced by the unconscious, i.e., of understanding and digesting them Car Jung, CW 7, Para 253 If I were to attempt to put in a nutshell the difference between man and woman in this respect, i.e., what it is that characterizes the animus as opposed to the anima, I could only say this: as the anima produces moods, so the animus produces opinions; and as the moods of a man issue from a shadowy background, so the opinions of a woman rest on equally unconscious prior assumptions. Carl Jung, CW 7, Para 331 The animus does not appear as one person, but as a plurality of persons. Carl Jung, CW 7, Para 332 This collection of condemnatory judges, a sort of College of Preceptors, corresponds to a personification of the animus. The animus is rather like an assembly of fathers or dignitaries of some kind who lay down incontestable, "rational," ex cathedra judgments. Carl Jung, CW 7, Para 332 It goes without saying that the animus is just as often projected as the anima. Carl Jung, CW 7, Para 333 t would be insufficient to characterize the animus merely as a conservative, collective conscience; he is also a neologist who, in flagrant contradiction to his correct opinions, has an extraordinary weakness for difficult and unfamiliar words which act as a pleasant substitute for the odious task of reflection. Carl Jung, CW 7, Para 333 Like the anima, the animus is a jealous lover. He is an adept at putting, in place of the real man, an opinion about him, the exceedingly disputable grounds for which are never submitted to criticism. Carl Jung, CW 7, Para 334 Men can be pretty venomous here, for it is an inescapable fact that the animus always plays up the anima—and vice versa, of course—so that all further discussion becomes pointless. Carl Jung, CW 7, Para 334 Like the anima, the animus is a jealous lover. He is an adept at putting, in place of the real man, an opinion about him, the exceedingly disputable grounds for which are never submitted to criticism. Carl Jung, CW 7, Para 334 Animus opinions are invariably collective, and they override individuals and individual judgments in exactly the same way as the anima thrusts her emotional anticipations and projections between man and wife. Carl Jung, CW 7, Para 334 In intellectual women the animus encourages a critical disputatiousness and would-be highbrowism, which, however, consists essentially in harping on some irrelevant weak point and nonsensically making it the main one. Carl Jung, CW 7, Para 335 Without knowing it, such women are solely intent upon exasperating the man and are, in consequence, the more completely at the mercy of the animus. "Unfortunately I am always right," one of these creatures once confessed to me. Carl Jung, CW 7, Para 335 The animus does not belong to the function of conscious relationship; his function is rather to facilitate relations with the unconscious. Instead of the woman merely associating opinions with external situations—situations which she ought to think about consciously—the animus, as an associative function, should be directed inwards, where it could associate the contents of the unconscious. Carl Jung, CW 7, Para 336 The technique of coming to terms with the animus is the same in principle as in the case of the anima; only here the woman must learn to criticize and hold her opinions at a distance; not in order to repress them, but, by investigating their origins, to penetrate more deeply into the background, where she will then discover the primordial images, just as the man does in his dealings with the anima. Carl Jung, CW 7, Para 336 The animus is the deposit, as it were, of all woman's ancestral experiences of man—and not only that, he is also a creative and procreative being, not in the sense of masculine creativity, but in the sense that he brings forth something we might call the \6yos ffirepvarixos, the spermatic word. Carl Jung, CW 7, Para 336 This would be the femme inspiratrice who, if falsely cultivated, can turn into the worst kind of dogmatist and high-handed pedagogue—a regular "animus hound," as one of my women patients aptly expressed it. Carl Jung, CW 7, Para 336 A woman possessed by the animus is always in danger of losing her femininity, her**

**adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy. Carl Jung, CW 7, Para 337 In woman the compensating figure is of a masculine character and can therefore appropriately be termed the animus. If it was no easy task to describe what is meant by the anima, the difficulties become almost insuperable when we set out to describe the psychology of the animus. Carl Jung, CW 7, Para 328 A passionate exclusiveness therefore attaches to the man's anima, and an indefinite variety to the woman's animus. Carl Jung, CW 7, Para 338 Whereas the man has, floating before him, in clear outlines, the alluring form of a Circe or a Calypso, the animus is better expressed as a bevy of Flying Dutchmen or unknown wanderers from over the sea, never quite clearly grasped, protean, given to persistent and violent motion. Carl Jung, CW 7, Para 338 I do not expect every reader to grasp right away what is meant by animus and anima. But I hope he will at least have gained the impression that it is not a question of anything "metaphysical," but far rather of empirical facts which could equally well be expressed in rational and abstract language. Carl Jung, CW 7, Para 340 If the unconscious simply rides roughshod over the conscious mind, a psychotic condition develops. If it can neither completely prevail nor yet be understood, the result is a conflict that cripples all further advance. But with this question, namely the understanding of the collective unconscious, we come to a formidable difficulty. Carl Jung, CW 7, Para 253 On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. Carl CW 7: Page 199. The vast majority of people are quite incapable of putting themselves individually into the mind of another. This is indeed a singularly rare art, and truth to tell, it does not take us very far. Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. He is different. The most we can do, and the best, is to have at least some inkling of his otherness, to respect it, and to guard against the outrageous stupidity of wishing to interpret it. Carl Jung, CW 7, Para 363 For the primitive anything strange is hostile and evil. This line of division serves a purpose, which is why the normal person feels under no obligation to make these projections conscious, although they are dangerously illusory. War psychology has made this abundantly clear: everything my country does is good, everything the others do is bad. The centre of all iniquity is invariably found to lie a few miles behind the enemy lines. Because the individual has this same primitive psychology, every attempt to bring these age-old projections to consciousness is felt as irritating. Naturally one would like to have better relations with one's fellows, but only on the condition that they live up to our expectations—in other words, that they become willing carriers of our projections. Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517 What is true of humanity in general is also true of each individual, for humanity consists only of individuals. And as is the psychology of humanity so also is the psychology of the individual. The [first] World War brought a terrible reckoning with the rational intentions of civilization. What is called "will" in the individual is called "imperialism" in nations; for all will is a demonstration of power over fate, i.e., the exclusion of chance. Civilization is the rational, "purposeful" sublimation of free energies, brought about by will and intention. It is the same with the individual; and just as the idea of a world civilization received a fearful correction at the hands of war, so the individual must often learn in his life that so-called "disposable" energies are not his to dispose. Carl Jung, CW 7, Para 74 This war has pitilessly revealed to civilized man that he is still a barbarian and**

**has at the same time shown what an iron scourge lies in store for him if ever again he should be tempted to make his neighbour responsible for his own evil qualities. The psychology of the individual is reflected in the psychology of the nation. What the nation does is done also by each individual, and so long as the individual continues to do it, the nation will do likewise. Only a change in the attitude of the individual can initiate a change in the psychology of the nation. Carl Jung, CW 7, Para 4 Human beings have one faculty which, though it is of the greatest utility for collective purposes, is most pernicious for individuation, and that is the faculty of imitation. Collective psychology cannot dispense with imitation, for without it all mass organizations, the State and the social order, are impossible. Society is organized, indeed, less by law than by the propensity to imitation, implying equally suggestibility, suggestion, and mental contagion. But we see every day how people use, or rather abuse, the mechanism of imitation for the purpose of personal differentiation: they are content to ape some eminent personality, some striking characteristic or mode of behaviour, thereby achieving an outward distinction from the circle in which they move. We could almost say that as a punishment for this the uniformity of their minds with those of their neighbours, already real enough, is intensified into an unconscious, compulsive bondage to the environment. As a rule these specious attempts at individual differentiation stiffen into a pose, and the imitator remains at the same level as he always was, only several degrees more sterile than before. Carl Jung, CW 7, Para 242 The element of differentiation is the individual. All the highest achievements of virtue, as well as the blackest villainies, are individual. The larger a community is, and the more the sum total of collective factors peculiar to every large community rests on conservative prejudices detrimental to individuality, the more will the individual be morally and spiritually crushed, and, as a result, the one source of moral and spiritual progress for society is choked up. Naturally the only thing that can thrive in such an atmosphere is sociality and whatever is collective in the individual. Everything individual in him goes under, i.e., is doomed to repression. The individual elements lapse into the unconscious, where, by the law of necessity, they are transformed into something essentially baleful, destructive, and anarchical. Socially, this evil principle shows itself in the spectacular crimes—regicide and the like—perpetrated by certain prophetically-inclined individuals; but in the great mass of the community it remains in the background, and only manifests itself indirectly in the inexorable moral degeneration of society. Carl Jung, CW 7, Para 240 It is a notorious fact that the morality of society as a whole is in inverse ratio to its size; for the greater the aggregation of individuals, the more the individual factors are blotted out, and with them morality, which rests entirely on the moral sense of the individual and the freedom necessary for this. Hence every man is, in a certain sense, unconsciously a worse man when he is in society than when acting alone; for he is carried by society and to that extent relieved of his individual responsibility. Carl Jung, CW 7, Para 240 Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid, and violent animal. The bigger the organization, the more unavoidable is its immorality and blind stupidity {Senatus bestia, senatores boni viri). Society, by automatically stressing all the collective qualities in its individual representatives, puts a premium on mediocrity, on everything that settles down to vegetate in an easy, irresponsible way. Individuality will inevitably be driven to the wall. This process begins in school, continues at the university, and rules all departments in which the State has a hand. In a small social body, the individuality of its members is better safeguarded; and the greater is their relative freedom and the possibility of conscious responsibility. Without freedom there can be no morality. Carl Jung, CW 7, Para 240 Our admiration for great organizations dwindles when once we become aware of the other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is. The man of today, who resembles more or less the collective**

**ideal, has made his heart into a den of murderers. Carl Jung, CW 7, Para 240 The importance of personal prestige can hardly be overestimated, because the possibility of regressive dissolution in the collective psyche is a very real danger, not only for the outstanding individual but also for his followers. This possibility is most likely to occur when the goal of prestige —universal recognition—has been reached. The person then becomes a collective truth, and that is always the beginning of the end. To gain prestige is a positive achievement not only for the outstanding individual but also for the clan. The individual distinguishes himself by his deeds, the many by their renunciation of power. So long as this attitude needs to be fought for and defended against hostile influences, the achievement remains positive; but as soon as there are no more obstacles and universal recognition has been attained, prestige loses its positive value and usually becomes a dead letter. A schismatic movement then sets in, and the whole process begins again from the beginning. Carl Jung, CW 7, Para 238 The office I hold is certainly my special activity; but it is also a collective factor that has come into existence historically through the cooperation of many people and whose dignity rests solely on collective approval. When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists, or as though I were not only the bearer of the office, but also and at the same time the approval of society. I have made an extraordinary extension of myself and have usurped qualities which are not in me but outside e. Carl Jung, CW 7, Para 227 On closer examination one is always astonished to see how much of our so-called individual psychology is really collective. So much, indeed, that the individual traits are completely overshadowed by it. Since, however, individuation is an ineluctable psychological necessity, we can see from the ascendancy of the collective what very special attention must be paid to this delicate plant "individuality" if it is not to be completely smothered. Carl Jung, CW 7, Para 241 We do not sufficiently distinguish between individualism and individuation. Individualism means deliberately stressing and giving prominence to some supposed peculiarity, rather than to collective considerations and obligations. But individuation means precisely the better and more complete fulfilment of the collective qualities of the human being, since adequate consideration of the peculiarity of the individual is more conducive to better social achievement than when the peculiarity is neglected or suppressed. Carl Jung, CW 7, Para 268 Human imperfection is always a discord in the harmony of our ideals. Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or building can be done without dirtying one's hands. Whenever things get really bad, there is always someone to assure us amid great applause that nothing has happened, and everything is in order. Carl Jung, CW 7, Para 263 Society expects, and indeed must expect every individual to play the part assigned to him as perfectly as possible. so that a man who is a parson must not only carry out his official functions objectively but must at all times and in all circumstances play the role of parson in a flawless manner. Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet. Carl Jung, CW 7, Para 305 Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations. Only, the danger is that they become identical with their personas—the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself. A man cannot get rid of himself in favour of an artificial personality**

**without punishment. Even the attempt to do so brings on, in all ordinary cases, unconscious reactions in the form of bad moods, affects, phobias, compulsive ideas, backslidings, vices, etc. The social "strong man" is in his private life often a mere child where his own states of feeling are concerned; his discipline in public (which he demands quite particularly of others) goes miserably to pieces in private. His "happiness in his work" assumes a woeful countenance at home; his "spotless" public morality looks strange indeed behind the mask—we will not mention deeds, but only fantasies, and the wives of such men would have a pretty tale to tell. As to his selfless altruism, his children have decided views about that. Carl Jung, CW 7, Para 307 I once made the acquaintance of a very venerable personage—in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me. Well, nothing of the sort has ever happened to me since. But this I did learn that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis. Carl Jung, CW 7, Para 306 It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses, and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Para 35 We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts. Carl Jung, CW 7, Para 425 It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a preexisting polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy—can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this wav empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115 The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to**

**which the rationalistic temper of our age has hitherto given short shrift. Carl Jung, CW 7, Para 24 Dreams contain images and thought associations which we do not create with conscious intent. They arise spontaneously without our assistance and are representatives of a psychic activity withdrawn from our arbitrary will. Therefore the dream is, properly speaking, a highly objective, natural product of the psyche, from which we might expect indications, or at least hints, about certain basic trends in the psychic process. Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210 On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. Carl Jung, CW 7, Para 199 I call every interpretation which equates the dream images with real objects an interpretation on the objective level. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the objective level is analytic, because it breaks down the dream content into memory complexes that refer to external situations. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. In this case, therefore, all the contents of the dream are treated as symbols for subjective contents. Carl Jung, CW 7, Para 130 He would be better advised to put away his scholar's gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. Carl Jung, CW 7 Para 409 It is difficult to gauge the spirit of one's own time; but, if we observe the trend of art, of style, and of public taste, and see what people read and write, what sort of societies they found, what "questions" are the order of the day, what the Philistines fight against, we shall find that in the long catalogue of our present social questions by no means the last is the so-called "sexual question." This is discussed by men and women who challenge the existing sexual morality and who seek to throw off the burden of moral guilt which past centuries have heaped upon Eros. One cannot simply deny the existence of these endeavours nor condemn then as indefensible; they exist, and probably have adequate grounds for their existence. It is more interesting and more useful to examine carefully the underlying causes of these contemporary movements than to join in the lamentations of the professional mourners of morality who prophesy the moral downfall of humanity. Carl Jung, CW 7, Para 427 Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent. But triumph over nature is dearly paid for. Nature requires no explanations of principle but asks only for tolerance and wise measure. "Eros is a mighty daemon," as the wise Diotima said to Socrates. We shall never get the better of him, or only to our own hurt. He is not the whole of our inward nature, though he is at least one of its essential aspects. Carl Jung, CW 7, Para note Eros is a questionable fellow and will always remain so, whatever the legislation of the future may have to say about it. He belongs on one side to man's primordial animal nature which will endure as long as man has an animal**

**body. On the other side he is related to the highest forms of the spirit. But he only thrives when spirit and instinct are in right harmony. If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological. Too much of the animal distorts the civilized man, too much civilization makes sick animals. Carl Jung, CW 7, Para 32 No man is so entirely masculine that he has nothing feminine in him. The fact is, rather, that very masculine men have—carefully guarded and hidden—a very soft emotional life, often incorrectly described as "feminine." A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be "mannish." The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious. No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity—a woman, in short, who can unhesitatingly receive the projection of his soul. Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worst weakness. Carl Jung, CW 7, Para 297 The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Carl Jung, CW 7, Para 309 Our life is like the course of the sun. In the morning it gains continually in strength until it reaches the zenith heat of high noon. Then comes the enantiodromia the steady forward movement no longer denotes an increase, but a decrease, in strength. Thus our task in handling a young person is different from the task of handling an older person. In the former case, it is enough to clear away all the obstacles that hinder expansion and ascent; in the latter, we must nurture everything that assists the descent, Carl Jung, CW 7, Para 114 An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway they have their lives behind them and are no better than petrified pillars of the past. But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is "finished." The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114 Man has two aims the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins the cultural aim. For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps. Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children, hoping to salvage in this way a last little scrap of youth. One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up. No wonder that so many bad neuroses appear at the onset of life's afternoon. It is a sort of sec-**

**ond puberty, another "storm and stress" period, not infrequently accompanied by tempests of passion—the "dangerous age." But the problems that crop up at this age are no longer to be solved by the old recipes the hand of this clock cannot be put back. What youth found and must find outside; the man of life's afternoon must find within himself. Carl Jung, CW 7, Para 114 The rapid development of the towns, with the specialization of work brought about by the extraordinary division of labour, the increasing industrialization of the countryside, and the growing sense of insecurity, deprive men of many opportunities for giving vent to their affective energies. The peasant's alternating rhythm of work secures him unconscious satisfactions through its symbolical content—satisfactions which the factory workers and office employees do not know and can never enjoy. What do these know of his life with nature, of those grand moments when, as lord and fructifier of the earth, he drives his plough through the soil, and with a kingly gesture scatters the seed for the future harvest; of his rightful fear of the destructive power of the elements, of his joy in the fruitfulness of his wife, who bears him the daughters and sons who mean increased working-power and prosperity? From all this we city-dwellers, we modern machine-minders, are far removed. Is not the fairest and most natural of all satisfactions beginning to fail us, when we can no longer regard with unmixed joy the harvest of our own sowing, the "blessing" of children? Carl Jung, CW 7, Para 428 A man is a philosopher of genius only when he succeeds in transforming the primitive and wholly natural vision into an abstract idea belonging to the common stock of consciousness. This achievement, and this alone, constitutes his personal value, for which he may take credit without necessarily succumbing to inflation. The personal value lies entirely in the philosophical achievement, not in the primary vision. To the philosopher this vision comes as so much increment and is simply a part of the common property of mankind, in which, in principle, everyone has a share. The golden apples drop from the same tree, whether they be gathered by an imbecile locksmith's apprentice or by a Schopenhauer. Carl Jung, CW 7, Para 229 Morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Morality is not imposed from outside; we have it in ourselves from the start —not the law, but our moral nature without which the collective life of human society would be impossible. That is why morality is found at all levels of society. It is the instinctive regulator of action which also governs the collective life of the herd. But moral laws are only valid within a compact human group. Beyond that, they cease. There the old truth runs: Homo homini lupus. With the growth of civilization we have succeeded in subjecting ever larger human groups to the rule of the same morality, without, however, having yet brought the moral code to prevail beyond the social frontiers, that is, in the free space between mutually independent societies. There, as of old, reign lawlessness and license and mad immorality—though of course it is only the enemy who dares to say it out loud. Carl Jung, CW 7, Para 30 The sense of moral inferiority always indicates that the missing element is something which, to judge by his feeling about it, really ought not be missing, or which could be made conscious if only one took sufficient trouble. The moral inferiority does not come from a collision with the generally accepted and, in a sense, arbitrary moral law, but from the conflict with one's own self which, for reasons of psychic equilibrium, demands that the deficit be redressed. Whenever a sense of moral inferiority appears, it indicates not only a need to assimilate an unconscious component, but also the possibility of such assimilation. In the last resort it is a man's moral qualities which force him, either through direct recognition of the need or indirectly through a painful neurosis, to assimilate his unconscious self and to keep himself fully conscious. Carl Jung, CW 7, Para 218 We always start with the naive assumption that we are masters in our own house. Hence we must first accustom ourselves to the thought that, in our most intimate psychic life as well, we live in a kind of house which has doors and windows to the world, but that, although the objects or contents of this world act upon us, they do not belong to us. For many people this**

**hypothesis is by no means easy to conceive, just as they do not find it at all easy to understand and to accept the fact that their neighbour's psychology is not necessarily identical with their own. Carl Jung, CW 7, Para 329 Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing these things upon his neighbours under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny here is the beginning of a cure for that blindness which reigns at the present hour. Carl Jung, CW 7, Para 5 Old Heraclitus, who was indeed a very great sage, discovered the most marvellous of all psychological laws: the regulative function of opposites. He called it enantiodromia, a running contrariwise, by which he meant that sooner or later everything runs into its opposite. Thus the rational attitude of culture necessarily runs into its opposite, namely the irrational devastation of culture. We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers. The irrational cannot be and must not be extirpated. The gods cannot and must not die. Carl Jung, CW 7, Para III A man is only half understood when we know how everything in him came into being. If that were all, he could just as well have been dead years ago. As a living being he is not understood, for life does not have only a yesterday, nor is it explained by reducing today to yesterday. Life has also a tomorrow, and today is understood only when we can add to our knowledge of what was yesterday the beginnings of tomorrow. This is true of all life's psychological expressions, even of pathological symptoms. Carl Jung, CW 7, Para 67 It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error. The one helps, the other warns. Not the criticism of individual contemporaries will decide the truth or falsity of his discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. Carl Jung, CW 7, Para 201 Too many still look outwards, some believing in the illusion of victory and of victorious power, others in treaties and laws, and others again in the overthrow of the existing order. But still too few look inwards, to their own selves, and still too few ask themselves whether the ends of human society might not best be served if each man tried to abolish the old order in himself, and to practise in his own person and in his own inward state those precepts and victories which he preaches at every street-corner, instead of always expecting these things of his fellow men. Carl Jung, CW 7, Para 5 From a consideration of the claims of the inner and outer worlds, or rather, from the conflict between them, the possible and the necessary follows. Unfortunately our Western mind, lacking all culture in this respect, has never yet devised a concept, nor even a name, for the union of opposites through the middle path, that most fundamental item of inward experience, which could respectably be set against the Chinese concept of Tao. It is at once the most individual fact and the most universal, the most legitimate fulfilment of the meaning of the individual's life. Carl Jung, CW 7, Para 327 The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation. However different, to all intents and purposes, these opposing forces may be, their fundamental meaning and desire is the life of the individual they always fluctuate round this centre of balance. Just because they are inseparably related through opposition, they also unite in a mediatory meaning, which, willingly or unwillingly, is born out of the individual and is therefore divined by him. He has a strong feeling of what should be and what could be. To depart from this divination means error, aberration, illness. Carl Jung, CW 7, Para 311 We know that there is no human fore-**

**sight or wisdom that can prescribe direction to our life, except for small stretches of the way. This is of course true only of the "ordinary" type of life, not of the "heroic" type. The latter kind also exists, though it is much rarer. Here we are certainly not entitled to say that no marked direction can be given to life, or only for short distances. The heroic conduct of life is absolute—that is, it is oriented by fateful decisions, and the decision to go in a certain direction holds, sometimes, to the bitter end. Carl Jung, CW 7, Para 72 Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale. So too with the possibility of psychic development: it is not reserved for specially gifted individuals. In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198 Much indeed can be attained by the will, but, in view of the fate of certain markedly strong-willed personalities, it is a fundamental error to try to subject our own fate at all costs to our will. Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection. This, if it really is reflection, is supposed to be rational, i.e., in accord with reason. But has it ever been shown, or will it ever be, that life and fate are in accord with reason, that they too are rational? We have on the contrary good grounds for supposing that they are irrational, or rather that in the last resort they are grounded beyond human reason. Carl Jung, CW 7, Para 72 We know of course that when for one reason or another we feel out of sorts, we are liable to commit not only the minor follies, but something really dangerous which, given the right psychological moment, may well put an end to our lives. The popular saying, "Old so-and-so chose the right time to die," comes from a sure sense of the secret psychological cause. Carl Jung, CW 7, Para 194 Our life is indeed the same as it ever was. At all events, in our sense of the word it is not transitory; for the same physiological and psychological processes that have been man's for hundreds of thousands of years still endure, instilling into our inmost hearts this profound intuition of the "eternal" continuity of the living. But the self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring. This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect. The idea of immortality follows legitimately from these psychological premises. Carl Jung, CW 7, Para 303 The idea of God is an absolutely necessary psychological function of an irrational nature, which has nothing whatever to do with the question of God's existence. The human intellect can never answer this question, still less give any proof of God. Moreover such proof is superfluous, for the idea of an all-powerful divine Being is present everywhere, unconsciously if not consciously, because it is an archetype. Carl Jung, CW 7, Para 110 "The transition from morning to afternoon means a revaluation of the earlier values. There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much antagonism and even hatred lay in what, until now, had passed for love. Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former ego. Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite. The snag about a radical conversion into one's opposite is that one's former life suffers repression and thus produces just as unbalanced a state as existed before, when the counterparts of the conscious virtues and values were still repressed and unconscious. Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through the repression of former idols. It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human**

**is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process-which is energy can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115 It seems to me their origin can only be explained by assuming them to be deposits of the constantly repeated experiences of humanity Carl Jung, CW 7, Para 109 …for the contents of the collective unconscious are not only residues of archaic, specifically human modes of functioning, but also the residues of functions from [our] animal ancestry, whose duration in time was infinitely greater than the relatively brief epoch of specifically human existence Carl Jung, CW 7, Para 159. I [Jung] regard dreams not only as a valuable source of information but as an extraordinarily effective instrument of education Carl Jung, CW 7, Para 174 It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature [in man] that thirsts for freedom. From time to time there passes as it were a wave of frenzy through the ranks of men too long constrained within the limitations of their culture Carl Jung, CW 7, Para 17 Antiquity experienced it [the frenzy] in the Dionysian orgies that surged over from the East and became an essential and characteristic ingredient of classical culture Carl Jung, CW 7, Para 17 Morality is not imposed from outside; we have it in ourselves from the start not the law, but our moral nature without which the collective life of human society would be impossible. That is why morality is found at all levels of society Carl Jung, CW 7, Para 30 It is a notorious fact that the morality of a society as a whole is in inverse ratio to its size; for the greater the aggregation of individuals, the more the individual factors are blotted out, and with them morality, which rests entirely on the moral sense of the individual and the freedom necessary for this Carl Jung, CW 7, Para 240 The spirit of these orgies contributed not a little towards the development of the stoic ideal of asceticism in the innumerable sects and philosophical schools of the last century before Christ, which produced from the polytheistic chaos of that epoch the twin ascetic religions of Mithraism and Christianity Carl Jung, CW 7, Para 17 But the most important method of getting at the pathogenic conflicts is, as Freud was the first to show, through the analysis of dreams Carl Jung, CW 7, Para 20 Hence every man is, in a certain sense, unconsciously a worse man when he is in society than when acting alone; for he is carried by society and to that extent relieved of his individual responsibility Carl Jung, CW 7, Para 240 Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid, and violent animal. The bigger the organization, the more unavoidable is its immorality and blind stupidity Carl Jung, CW 7, Para 240 Society, by automatically stressing all the collective qualities in its individual representatives, puts a premium on mediocrity, on everything that settles down to vegetate in an easy, irresponsible way Carl Jung, CW 7, Para 240 Individuality will inevitably be driven to the wall. This process begins in school, continues at the university, and rules all departments in which the State has a hand Carl Jung, CW 7, Para 240 The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers, as can easily be proved by the analysis of his unconscious, even though he himself is not in the least disturbed by it Carl Jung, CW 7, Para 240 In so far as he is normally "adapted" to his environment, it is true that the greatest infamy on the part of his group will not disturb him, so long as the majority of his fellows steadfastly believe in the exalted morality of their social organization Carl Jung, CW 7, Para 240 Morality is not imposed from outside; we have it in ourselves from the start not the law, but our moral nature without which the collective life of human society would be impossible. That is why morality is found at all levels of society Carl Jung, CW 7, Para 30**

**It is the instinctive regulator of action which also governs the collective life of the herd. But moral laws are only valid within a compact human group. Beyond that, they cease Carl Jung, CW 7, Para 30 In a small social body, the individuality of its members is better safeguarded; and the greater is their relative freedom and the possibility of conscious responsibility Carl Jung, CW 7, Para 240 "Eros is a mighty daemon," as the wise Diotima said to Socrates. We shall never get the better of him, or only to our own hurt. He is not the whole of our inward nature, though he is at least one of its essential aspects Carl Jung, CW 7, Para 33 Man can suffer only a certain amount of culture without injury. The endless dilemma of culture and nature is always a question of too much or too little, never of either-or. Carl Jung, CW 7, Para 41 Faust shows in Part I what it means to accept instinct, and in Part II what it means to accept the ego and its weird unconscious world Carl Jung, CW 7, Para 43 Love may be effectively used as a means for gaining the upper hand. Love and good behaviour are, from the standpoint of the power-instinct, known to be a choice means to this end. Virtuousness often serves to compel recognition from others Carl Jung, CW 7, Para 50 Chance falls into the category of the irrational not as denoting something contrary to reason, but something beyond reason Carl Jung, CW 7, Para 774 It results from the irrationality of the events of life and fate, reigning everywhere, hence reason and the will that is grounded in reason are valid only up to a point Carl Jung, CW 7, Para 72 It has become abundantly clear to me that life can flow forward only along the path of the gradient. But there is no energy unless there is a tension of opposites; hence it is necessary to discover the opposite to the attitude of the conscious mind Carl Jung, CW 7, Para 78 The conscious mind is on top, the shadow underneath, and just as high always longs for low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites Carl Jung, CW 7, Para 78 The reflective nature of the introvert causes him always to think and consider before acting. This naturally makes him slow to act. His shyness and distrust of things induce hesitation, and so he always has difficulty in adapting to the external world Carl Jung, CW 7, Para 80 The two types therefore seem created for a symbiosis. The ones takes care of reflection [introvert], and the other sees to the initiative and practical action [extravert] Carl Jung, CW 7, Para 80 The essence of the inferior function is autonomy; it is independent, it attacks, it fascinates and so spins us about that we are no longer masters of ourselves and can no longer rightly distinguish between ourselves and others Carl Jung, CW 7, Para 85 The original method was hypnotism: either interrogation in a state of hypnotic concentration or else the spontaneous production of fantasies by the patient while in this state. This method is still occasionally employed, but compared with the present technique it is primitive and often unsatisfactory Carl Jung, CW 7, Para 20 This [identification with the collective psyche] amounts to an acceptance of "godlikeness," but now exalted into a system. That is to say, one is the fortunate possessor of the great truth, which was only waiting to be discovered, of the eschatological knowledge which spells the healing of the nation's Carl Jung, CW 7, Para 476 Access to the collective psyche means a renewal of life for the individual, no matter whether this renewal is felt as pleasant or unpleasant. Everybody would like to hold fast to this renewal: one man because it enhances his life-feeling, another because it promises a rich harvest of knowledge Carl Jung, CW 7, Para 476 But he thrives only when spirit and instinct are in right harmony. If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological. Too much of the animal distorts the civilized man, too much civilization makes sick animals Carl Jung, CW 7, Para 32 This dilemma reveals the vast uncertainty that Eros holds for man. For, at the bottom, Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent. But triumph over nature is dearly paid for. Nature requires no explanations of principle, but asks only for tolerance and wise mea-**

**sure Carl Jung, CW 7, Para 32 The universal similarity of human brains leads to the universal possibility of a uniform mental functioning. This functioning is the collective psyche. This can be subdivided into the collective mind and the collective soul Carl Jung, CW 7, Para 456 Inasmuch as there are differentiations corresponding to race, tribe, and even family, there is also a collective psyche limited to race, tribe, and family over and above the "universal" collective psyche Carl Jung, CW 7, Para 456 To borrow an expression from Pierre Janet, the collective psyche comprises the parties inférieures of the mental functions, that is to say those deep-rooted, well-nigh automatic portions of the individual psyche which are inherited and are to be found everywhere, and are thus impersonal or suprapersonal Carl Jung, CW 7, Para 456 Consciousness plus the personal unconscious constitutes the parties supérieures of the mental functions, those portions, therefore, that are developed ontogenetically and acquired as a result of personal differentiation Carl Jung, CW 7, Para 456 And that is what matters in practical treatment: that human beings should get a hold on their own lives, not that the principles by which they live should be proved rationally to be "right" Carl Jung, CW 7, Para 493 Sometimes it is enough to leave the unconscious to discover the new line, but this attitude is not to be recommended to the neurotic under all circumstances, although there are indeed cases where this is just what the patient needs to learn how to put his trust in so-called chance Carl Jung, CW 7, Para 501 However, it is not advisable to let oneself drift for any length of time; a watchful eye should at least be kept on the reactions of the unconscious, that is, on dreams, which indicate like a barometer the one-sidedness of our attitude Carl Jung, CW 7, Para 501 Unlike other psychologists, I therefore consider it necessary for the patient to remain in contact with his unconscious, even after analysis, if he wishes to avoid a relapse Carl Jung, CW 7, Para 501 Often enough I have observed an increase in the liability to physical illness, but only when the patients relish their condition and dwell on it too long Carl Jung, CW 7, Para 467 It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom Carl Jung, CW 7, Para 427 This step beyond science is an unconditional requirement of the psychological development I have sought to depict, because without this postulate I could give no adequate formulation of the psychic processes that occur empirically Carl Jung, CW 7, Para 405 The Self could be characterized as a kind of compensation for the conflict between inside and outside. This formulation would not be unfitting, since the Self has somewhat the character of a result, of a goal attained, something that has come to pass very gradually and is experienced with much travail Carl Jung, CW 7, Para 404 So too the Self is our life's goal, for it is the completest expression of that fateful combination we call individuality, the full flowering not only of the single individual, but of the group, in which each adds his portion to the whole Carl Jung, CW 7, Para 404 The fact is that the whole symbolism of initiation rises up, clear and unmistakable, in the unconscious contents. The objection that this is antiquated superstition and altogether unscientific is about as intelligent as remarking, in the presence of a cholera epidemic, that it is merely an infectious disease and exceedingly unhygienic Carl Jung, CW 7, Para 385 Hence the "magician" could only take possession of the ego only because the ego dreamed of victory over the anima. That dream was an encroachment, and every encroachment of the ego is followed by an encroachment from the unconscious Carl Jung, CW 7, Para 382 Consequently, if the ego drops its claim to victory, possession by the magician ceases automatically. But what happens to the mana? Carl Jung, CW 7, Para 382 Now when the anima loses her mana, what becomes of it? Clearly the man who has mastered the anima acquires her mana, in accordance with the primitive belief that when a man kills the mana-person he assimilates the other's mana into his own body Carl Jung, CW 7, Para 376 In the case of a real settlement with the unconscious it is not a question of interpretation: it is a question of releasing unconscious processes and letting them come into the conscious mind in the form of fantasies Carl Jung, CW 7, Para 342 Without knowing it, such women are solely**

**intent upon exasperating the man and are, in consequence, the more completely at the mercy of the animus. “Unfortunately I am always right,” one of these creatures once confessed to me Carl Jung, CW 7, Para 335 It would be insufficient to characterize the animus merely as a conservative, collective conscience; he is also a neologist who, in flagrant contradiction to his correct opinions, has an extraordinary weakness for difficult and unfamiliar words which act as a pleasant substitute for the odious task of reflection Carl Jung, CW 7, Para 333 The aim of individuation is nothing less than to divest the Self of the false wrappings of the persona on the one hand, and the suggestive power of primordial images on the other Carl Jung, CW 7, Para 269 The moment of irruption can, however, be very sudden, so that consciousness is instantaneously flooded with extremely strange and apparently quite unsuspected contents. That is how it looks to the layman and even to the person concerned, but the experienced observer knows that psychological events are never sudden Carl Jung, CW 7, Para 270 In reality the irruption has been preparing for many years, often for half a lifetime, and already in childhood all sorts of remarkable signs could have been detected which, in more or less symbolic fashion, hinted at abnormal future developments Carl Jung, CW 7, Para 270 We should not, however, labor under the illusion that we have now discovered the real nature of the unconscious processes. We never succeed in getting further than the hypothetical “as if” Carl Jung, CW 7, Para 272 People who go illegitimately mooning after the infinite often have absurdly banal dreams which endeavor to damp down their ebullience. Thus, from the nature of the compensation, we can at once draw conclusions as to the seriousness and rightness of the conscious strivings Carl Jung, CW 7, Para 288 Even with us the collective dream has a feeling of importance about it that impels communication. It springs from a conflict of relationship and must therefore be built into our conscious relations, because it compensates these and not just some inner personal quirk Carl Jung, CW 7, Para 277 It is in fact one of the earliest and most universal acquisitions of humanity: it is nothing less than the conviction as to the concrete existence of a spirit-world Carl Jung, CW 7, Para 293 The spirit-world was certainly never an invention in the sense that fire-boring was an invention; it was far rather the experience, the conscious acceptance of a reality in no way inferior to that of the material world Carl Jung, CW 7, Para 293 The image is unconsciously projected, and when the parents die, the projected image goes on working as though it were a spirit existing on its own. The primitive then speaks of parental spirits who return by night (revenants), while the modern man calls it a father or mother complex Carl Jung, CW 7, Para 294 The more limited a man’s field of consciousness is, the more numerous the psychic contents (imagos) which meet him as quasi-external apparitions, either in the form of spirits, or as magical potencies projected upon living people (magicians, witches, etc.) Carl Jung, CW 7, Para 295 At a rather higher stage of development, where the idea of the soul already exists, not all the imagos continue to be projected (where this happens, even trees and stones talk), but one or the other complex has come near enough to consciousness to be felt as no longer strange, but as somehow “belonging” Carl Jung, CW 7, Para 295 A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be “mannish.” The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious Carl Jung, CW 7, Para 297 The “spotless” man of honor and public benefactor, whose tantrums and explosive moodiness terrify his wife and children. What is the anima doing here? Carl Jung, CW 7, Para 319 Whence does the anima obtain the power to wield such enchantment. On the analogy with the persona there must be values or some other important and influential factors lying in the background like seductive promises. In such matters we must guard against rationalizations Carl Jung, CW 7, Para 320 Thus the whole nature of man presupposes woman, both physically and spiritually. His system is tuned in to woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates, etc. Carl Jung, CW 7, Para 300 “High**

**rests on low," says Lao-tzu. An opposite forces its way up from inside; it is exactly as though the unconscious suppressed the ego with the very same power which drew the ego into the persona Carl Jung, CW 7, Para 308 The absence of resistance outwardly against the lure of the persona means a similar weakness inwardly against the influence of the unconscious Carl Jung, CW 7, Para 308 Outwardly an effective and powerful role is played, while inwardly an effeminate weakness develops in face of every influence coming from the unconscious. Moods, vagaries, timidity, even a limp sexuality (culminating in impotence), gradually gain the upper hand Carl Jung, CW 7, Para 308 In place of the parents, woman takes up her position as the most immediate environmental influence in the life of the adult man. She becomes his companion, she belongs to him in so far as she shares his life and is more or less the same age Carl Jung, CW 7, Para 296 Now, everything that is true of the persona and of all autonomous complexes in general also holds true of the anima. She likewise is a personality, and this is why she is so easily projected upon a woman. So long as the anima is unconscious she is always projected, for everything unconscious is projected Carl Jung, CW 7, Para 314 The first bearer of the soul-image is always the mother; later it is borne by those women who arouse the man's feelings, whether in a positive or a negative sense. Because the mother is the first bearer of the soul-image, separation from her is a delicate and important matter of the greatest educational significance Carl Jung, CW 7, Para 314 The anima comes between them like a jealous mistress who tries to alienate the man from his family. An official post or any other advantageous social position can do the same thing, but there we can understand the force of the attraction Carl Jung, CW 7, Para 320 It could therefore be said just as truly that one should cultivate the art of conversing with oneself in the setting provided by an affect, as though the affect itself were speaking without regard to our rational criticism. So long as the affect is speaking, criticism must be withheld Carl Jung, CW 7, Para 323 These two examples of fantasy represent the positive activity of anima and animus. To the degree that the patient takes an active part, the personified figure of anima or animus will disappear. It becomes the function of relationship between conscious and unconscious Carl Jung, CW 7, Para 370 Victory over the collective psyche alone yields the true value the capture of the hoard, the invincible weapon, the magic talisman, or whatever it be that the myth deems most desirable Carl Jung, CW 7, Para 477 Anyone who identifies with the collective psyche or, in mythological terms, lets himself be devoured by the monster and vanishes in it, attains the treasure that the dragon guards, but he does so in spite of himself and to his own greatest harm Carl Jung, CW 7, Para 477 If we reduce this by analysis to something that is generally known, we destroy the true value of the symbol; but to attribute hermeneutic significance to it is consistent with its value and its meaning Carl Jung, CW 7, Para 492 Thus Freud's sexual theory of neurosis is grounded on a true and factual principle. But it makes the mistake of being one-sided and exclusive; also it commits the imprudence of trying to lay hold of unconfinable Eros with the crude terminology of sex. In this respect Freud is a typical representative of the materialistic epoch, whose hope it was to solve the world riddle in a test-tube. Freud himself, with advancing years, admitted this lack of balance in his theory, and he opposed to Eros, whom he called libido, the destructive or death instinct Carl Jung, CW 7, Para 33 But the ecstatic by-passes the law of his own life and behaves, from the point of view of nature, improperly. This impropriety is the exclusive prerogative of man, whose consciousness and free will can occasionally loose themselves contra naturam from their roots in animal nature. It is the indispensable foundation of all culture, but also of spiritual sickness if exaggerated Carl Jung, CW 7, Para 41 I myself have known more than one person who owed his entire usefulness and reason for existence to a neurosis, which prevented all the critical follies in his life and forced him to a mode of living that developed his valuable potentialities. These might have been stifled had not the neurosis, with iron grip, held him to the place where he belonged Carl Jung, CW 7, Para 68 There are actually people who have the whole**

**meaning of their life, their true significance, in the unconscious, while in the conscious mind is nothing but inveiglement and error. With others the case is reversed, and here neurosis has a different meaning. In these cases, but not in the former, a thorough going reduction is indicated Carl Jung, CW 7, Para 68 The question of the gradient is an eminently practical problem which crops up in most analyses. For instance, when in a favourable case the disposable energy, the so-called libido, does seize hold of a rational object, we think we have brought about the transformation through conscious exertion of the will. But in that we are deluded, because even the most strenuous exertions would not have sufficed had there not been present at the same time a gradient in that direction Carl Jung, CW 7, Para 77 When the man has made enough money, or if a fine legacy should drop from the skies and external necessity no longer presses, then they have time to occupy themselves with one another. Hitherto they stood back-to-back and defended themselves against necessity. But now they turn face to face and look for understanding only to discover that they have never understood one another. Each speaks a different language. Then the conflict between the two types begins Carl Jung, CW 7, Para 80 Let us suppose two youths are rambling in the country. They come to a fine castle; both want to see inside it. The introvert says, "I'd like to know what it's like inside." The extravert answers, "Right, let's go in," and makes for the gateway. The introvert draws back "Perhaps we aren't allowed in," says he, with visions of policemen, fines, and fierce dogs in the background. Whereupon the extravert answers, "Well, we can ask. They'll let us in all right "with visions of kindly old watchmen, hospitable seigneurs, and the possibility of romantic adventures. On the strength of extraverted optimism they at length find themselves in the castle. But now comes the dénouement Carl Jung, CW 7, Para 81 The castle has been rebuilt inside and contains nothing but a couple of rooms with a collection of old manuscripts. As it happens, old manuscripts are the chief joy of the introverted youth. Hardly has he caught sight of them than he becomes as one transformed. He loses himself in contemplation of the treasures, uttering cries of enthusiasm. He engages the caretaker in conversation so as to extract from him as much information as possible, and when the result is disappointing he asks to see the curator in order to propound his questions to him. His shyness has vanished, objects have taken on a seductive glamour, and the world wears a new face Carl Jung, CW 7, Para 81 But meanwhile the spirits of the extraverted youth are ebbing lower and lower. His face grows longer and he begins to yawn. No kindly watchmen are forthcoming here, no knightly hospitality, not a trace of romantic adventure only a castle made over into a museum. There are manuscripts enough to be seen at home. While the enthusiasm of the one rises, the spirits of the other fall, the castle bores him, the manuscripts remind him of a library, library is associated with university, university with studies and menacing examinations Carl Jung, CW 7, Para 81 Gradually a veil of gloom descends over the once so interesting and enticing castle. The object becomes negative. "Isn't it marvellous," cries the introvert, "to have stumbled on this wonderful collection?" "The place bores me to extinction," replies the other with undisguised ill humour. This annoys the introvert, who secretly vows never again to go rambling with an extravert. The latter is annoyed with the other's annoyance, and he thinks to himself that he always knew the fellow was an inconsiderate egotist who would, in his own selfish interest, waste all the lovely spring day that could be enjoyed so much better out of doors Carl Jung, CW 7, Para 81 A feeling which the person who has a secret need to be understood and recognized speaks of but does not really believe Carl Jung, CW 7, Para 226 Positive as well as negative occurrences can constellate the inferior counter-function. When this happens, sensitiveness appears. Sensitiveness is a sure sign of the presence of inferiority. This provides the psychological basis for discord and misunderstanding, not only as between two people, but also in ourselves Carl Jung, CW 7, Para 85 We have to distinguish between a personal unconscious and an impersonal or transpersonal unconscious. We speak of the latter also as the collective unconscious, because it is**

**detached from anything personal and is common to all men, since its contents can be found everywhere, which is naturally not the case with the personal contents Carl Jung, CW 7, Para 103 The personal unconscious contains lost memories, painful ideas that are repressed (i.e., forgotten on purpose), subliminal perceptions, by which are meant sense-perceptions that were not strong enough to reach consciousness, and finally, contents that are not yet ripe for consciousness. It corresponds to the figure of the shadow so frequently met with in dreams Carl Jung, CW 7, Para 103 The personal layer ends at the earliest memories of infancy, but the collective layer comprises the pre-infantile period, that is, the residues of ancestral life. Whereas the memory-images of the personal unconscious are, as it were, filled out, because they are images personally experienced by the individual, the archetypes of the collective unconscious are not filled out because they are forms not personally experienced Carl Jung, CW 7, Para 118 When on the other hand, psychic energy regresses, going beyond even the period of early infancy, and breaks into the legacy of ancestral life, the mythological images are awakened: these are the archetypes. An interior spiritual world whose existence we never suspected opens out and displays contents which seem to stand in sharpest contrast to all our former ideas Carl Jung, CW 7, Para 118 These images are so intense that it is quite understandable why millions of cultivated persons should be taken in by theosophy and anthroposophy. This happens simply because such modern gnostic systems meet the need for expressing and formulating the wordless occurrences going on within ourselves better than any of the existing forms of Christianity, not excepting Catholicism Carl Jung, CW 7, Para 118 The primordial images [archetypes] are as much feelings as thoughts; indeed, they lead their own independent life rather in the manner of part-souls, as can easily be seen in those philosophical or Gnostic systems which rely on perception of the unconscious as the source of knowledge Carl Jung, CW 7, Para 104 In the Old Testament the magic power glows in the burning bush and in the countenance of Moses; in the Gospels it descends with the Holy Ghost in the form of fiery tongues from heaven. In Heraclitus it appears as world energy, as "ever-living fire"; among the Persians it is the fiery glow of haoma, divine grace; among the Stoics it is the original heat, the power of fate Carl Jung, CW 7, Para 108 So this idea has been stamped on the human brain for aeons. That is why it lies ready to hand in the unconscious of every man. Only, certain conditions are needed to cause it to appear. These conditions were evidently fulfilled in the case of Robert Mayer. The greatest and best thoughts of man shape themselves upon these primordial images as upon a blueprint Carl Jung, CW 7, Para 109 His energy, until now laid up in unserviceable and pathological forms, has come into its proper sphere. It is essential, in differentiating the ego from the non-ego, that a man should be firmly rooted in his ego-function; that is, he must fulfil his duty to life, so as to be in every respect a viable member of the community Carl Jung, CW 7, Para 113 As soon as we speak of the collective unconscious we find ourselves in a sphere, and concerned with a problem, which is altogether precluded in the practical analysis of young people or of those who have remained infantile too long Carl Jung, CW 7, Para 113 Wherever the father and mother imagos have still to be overcome, wherever there is a little bit of life still to be conquered, which is the natural possession of the average man, then we had better make no mention of the collective unconscious and the problem of opposites Carl Jung, CW 7, Para 113 But once the parental transferences and the youthful illusions have been mastered, or are at least ripe for mastery, then we must speak of these things. We are here outside the range of Freudian and Adlerian reductions; we are no longer concerned with how to remove the obstacles to a man's profession, or to his marriage, or to anything that means a widening of his life, but are confronted with the task of finding a meaning that will enable him to continue living at allay meaning more than blank resignation and mournful retrospect Carl Jung, CW 7, Para 113 The interpretation of a change of place as a change of attitude is corroborated by forms of speech in certain primitive languages, where, for example, "I am thinking of going" is ex-**

**pressed as “I am at the place of (on the point of) going” Carl Jung, CW 7, Para 132 In so far as through our unconscious we have a share in the historical collective psyche, we live naturally and unconsciously in a world of werewolves, demons, magicians, etc., for these are things which all previous ages have invested with tremendous affectivity. Equally we have a share in gods and devils, saviours and criminals; but it would be absurd to attribute these potentialities of the unconscious to ourselves personally Carl Jung, CW 7, Para 150 It is therefore absolutely essential to make the sharpest possible demarcation between the personal and the impersonal attributes of the psyche. This is not to deny the sometimes very formidable existence of the contents of the collective unconscious, but only to stress that, as contents of the collective psyche, they are opposed to and different from the individual psyche Carl Jung, CW 7, Para 150 Thus the gods were disposed of. But the corresponding psychological function was by no means disposed of; it lapsed into the unconscious, and men were thereupon poisoned by the surplus of libido that had once been laid up in the cult of divine images. The devaluation and repression of so powerful a function as the religious function naturally has serious consequences for the psychology of the individual. The unconscious is prodigiously strengthened by this reflux of libido, and, through its archaic collective contents, begins to exercise a powerful influence on the conscious mind. The period of the Enlightenment closed, as we know, with the horrors of the French Revolution Carl Jung, CW 7, Para 150 On account of their affinity with physical phenomena, the archetypes usually appear in projection; and, because projections are unconscious, they appear on persons in the immediate environment, mostly in the form of abnormal over- or under-valuations which provoke misunderstandings, quarrels, fanaticisms, and follies of every description Carl Jung, CW 7, Para 152 Thus we say, “He makes a god of so-and-so,” or, “So-and-so is Mr. X’s bête noire.” In this way, too, there grow up modern myth-formations, i.e., fantastic rumours, suspicions, prejudices. The archetypes are therefore exceedingly important things with a powerful effect, meriting our closest attention. They must not be suppressed out of have, but must be very carefully weighed and considered, if only because of the danger of psychic infection they carry with them Carl Jung, CW 7, Para 152 Thus, when somebody projects the devil upon his neighbour, he does so because this person has something about him which makes the attachment of such an image possible. But this is not to say that the man is on that account a devil; on the contrary, he may be a particularly good fellow, but antipathetic to the maker of the projection, so that a “devilish” (i.e., dividing) effect arises between them Carl Jung, CW 7, Para 152 Nor need the projector necessarily be a devil, although he has to recognize that he has something just as devilish in himself and has only stumbled upon it by projecting it. But that does not make him a devil; indeed he may be just as decent as the other man. The appearance of the devil in such a case simply means that the two people are at present incompatible: for which reason the unconscious forces them apart and keeps them away from each other. The devil is a variant of the “shadow” archetype, i.e., of the dangerous aspect of the unrecognized dark half of the personality Carl Jung, CW 7, Para 152 A good example of this is Gustav Meyrink’s Golem, also the Tibetan wizard in the same author’s Fledermäuse, who unleashes world war by magic. Naturally Meyrink learned nothing of this from me; he brought it independently out of his unconscious by clothing in words and imagery a feeling not unlike the one which my patient had projected upon me Carl Jung, CW 7, Para 153 This figure often appears as dark-skinned and of mongoloid type, and then it represents a negative and possibly dangerous aspect. Sometimes it can hardly be distinguished, if at all, from the shadow; but the more the magical note predominates, the easier it is to make the distinction, and this is not without relevance in so far as the demon can also have a very positive aspect as the “wise old man” Carl Jung, CW 7, Para 154 She has too little hold upon life to risk all at once a complete reversal of standpoint. The collective unconscious has fallen upon her and threatens to bear her away from a reality whose demands have not been adequately met. Accordingly, as the**

**dream indicates, the collective unconscious had to be presented to her as something dangerous, otherwise she would have been only too ready to make it a refuge from the demands of life Carl Jung, CW 7, Para 161 He [the patient] had a particularly close tie with his mother. By this we are not to understand a particularly good or intense conscious relationship, but something in the nature of a secret, subterranean tie which expresses itself consciously, perhaps, only in the retarded development of character, i.e., in a relative infantilism Carl Jung, CW 7, Para 171 In the case of this young man the images of the collective unconscious play an entirely positive role, which comes from the fact that he has no really dangerous tendency to fall back on a fantasy-substitute for reality and to entrench himself behind it against life. The effect of these unconscious images has something fateful about it. Perhaps who knows? These eternal images are what men mean by fate Carl Jung, CW 7, Para 183 Viewed in this light, the homosexuality of adolescence is only a misunderstanding of the otherwise very appropriate need for masculine guidance. One mght also say that the fear of incest which is based on the mother-complex extends to women in general; but in my opinion an immature man is quite right to be afraid of women, because his relations with women are generally disastrous Carl Jung, CW 7, Para 173 This natural process of individuation served me both as a model and guiding principle for my method of treatment. The unconscious compensation of a neurotic conscious attitude contains all the elements that could effectively and healthily correct the one-sidedness of the conscious mind, if these elements were made conscious, i.e., understood and integrated into it as realities Carl Jung, CW 7, Para 187 It is only very seldom that a dream achieves such intensity that the shock is enough to throw the conscious mind out of the saddle. As a rule dreams are too feeble and too unintelligible to exercise a radical influence on consciousness. In consequence, the compensation runs underground in the unconscious and has no immediate effect. But it has some effect all the same; only, it is indirect in so far as the unconscious opposition will, if consistently ignored, arrange symptoms and situations which irresistibly thwart our conscious intentions Carl Jung, CW 7, Para 187 The aim of the treatment is therefore to understand and to appreciate, so far as practicable, dreams and all other manifestations of the unconscious, firstly in order to prevent the formation of an unconscious opposition which becomes more dangerous as time goes on, and secondly in order to make the fullest possible use of the healing factor of compensation Carl Jung, CW 7, Para 187 When a case is treated in the manner indicated, the initiative lies with the unconscious, but all criticism, choice, and decision lie with the conscious mind. If the decision is right, it will be confirmed by dreams indicative of progress; in the other event correction will follow from the side of the unconscious Carl Jung, CW 7, Para 189 The course of treatment is thus rather like a running conversation with the unconscious. That the correct interpretation of dreams is of paramount importance should be sufficiently clear from what has been said. But when, you may rightly ask, is one sure of the interpretation? Is there anything approaching a reliable criterion for the correctness of an interpretation? This question, happily, can be answered in the affirmative. If we have made a wrong interpretation, or if it is somehow incomplete, we may be able to see it from the next dream Carl Jung, CW 7, Para 189 Thus, for example, the earlier motif will be repeated in clearer form, or our interpretation may be deflated by some ironic paraphrase, or it may meet with straightforward violent opposition Carl Jung, CW 7, Para 189 Now supposing that these interpretations also go astray, the general inconclusiveness and futility of our procedure will make itself felt soon enough in the bleakness, sterility, and pointlessness of the undertaking, so that doctor and patient alike will be suffocated either by boredom or by doubt. Just as the reward of a correct interpretation is an uprush of life, so an incorrect one dooms them to deadlock, resistance, doubt, and mutual desiccation Carl Jung, CW 7, Para 189 A very large number of accidents of every description, more than people would ever guess, are of psychic causation, ranging from trivial mishaps like stumbling, banging oneself, burning one's fingers, etc., to car smashes**

**and catastrophes in the mountains: all these may be psychically caused and may sometimes have been preparing for weeks or even months Carl Jung, CW 7, Para 194 I have examined many cases of this kind, and often I could point to dreams which showed signs of a tendency to self-injury weeks beforehand. All those accidents that happen from so-called carelessness should be examined for such determinants Carl Jung, CW 7, Para 194 We know of course that when for one reason or another we feel out of sorts, we are liable to commit not only the minor follies, but something really dangerous which, given the right psychological moment, may well put an end to our lives Carl Jung, CW 7, Para 194 This activity should be thought of as completely autonomous only in pathological cases; normally it is co-ordinated with the conscious mind in a compensatory relationship Carl Jung, CW 7, Para 204 The progress of her life was thus held up, and that inner disunity so characteristic of a neurosis promptly made its appearance. The so-called normal person would probably be able to break the emotional bond in one or the other direction by a powerful act of will, or else and this is perhaps the more usual thing he would come through the difficulty unconsciously, on the smooth path of instinct, without ever being aware of the sort of conflict that lay behind his headaches or other physical discomforts Carl Jung, CW 7, Para 206 But any weakness of instinct (which may have many causes) is enough to hinder a smooth unconscious transition. Then all progress is delayed by conflict, and the resulting stasis of life is equivalent to a neurosis Carl Jung, CW 7, Para 206 In consequence of the standstill, psychic energy flows off in every conceivable direction, apparently quite uselessly. For instance, there are excessive innervations of the sympathetic system, which lead to nervous disorders of the stomach and intestines; or the vagus (and consequently the heart) is stimulated; or fantasies and memories, uninteresting enough in themselves, become overvalued and prey on the conscious mind (mountains out of molehills) Carl Jung, CW 7, Para 206 In this state a new motive is needed to put an end to the morbid suspension. Nature herself paves the way for this, unconsciously and indirectly, through the phenomenon of the transference (Freud). In the course of treatment the patient transfers the father-imago to the doctor, thus making him, in a sense, the father, and in the sense that he is not the father, also making him a substitute for the man she cannot reach. The doctor therefore becomes both a father and a kind of lover in other words, an object of conflict Carl Jung, CW 7, Para 206 In him the opposites are united, and for this reason he stands for a quasi-ideal solution of the conflict. Without in the least wishing it, he draws upon himself an over-valuation that is almost incredible to the outsider, for to the patient he seems like a saviour or a god Carl Jung, CW 7, Para 206 This way of speaking is not altogether so laughable as it sounds. It is indeed a bit much to be a father and lover at once. Nobody could possibly stand up to it in the long run, precisely because it is too much of a good thing. One would have to be a demigod at least to sustain such a role without a break, for all the time one would have to be the giver Carl Jung, CW 7, Para 206 To the patient in the state of transference, this provisional solution naturally seems ideal, but only at first; in the end she comes to a standstill that is just as bad as the neurotic conflict was. Fundamentally, nothing has yet happened that might lead to a real solution. The conflict has merely been transferred Carl Jung, CW 7, Para 206 Nevertheless a successful transference cant least temporarily cause the whole neurosis to disappear, and for this reason it has been very rightly recognized by Freud as a healing factor of first-rate importance, but, at the same time, as a provisional state only, for although it holds out the possibility of a cure, it is far from being the cure itself Carl Jung, CW 7, Para 206 But the energy of the transference is so strong that it gives one the impression of a vital instinct. That being so, what is the purpose of such fantasies? A careful examination and analysis of the dreams, revealed a very marked tendency in contrast to conscious criticism, which always seeks to reduce things to human proportions to endow the person of the doctor with superhuman attributes Carl Jung, CW 7, Para 214 He had to be gigantic, primordial, huger than the father, like the wind that sweeps over the earth was he**

**then to be made into a god? Or, I said to myself, was it rather the case that the unconscious was trying to create a god out of the person of the doctor, as it were to free a vision of God from the veils of the personal, so that the transference to the person of the doctor was no more than a misunderstanding on the part of the conscious mind, a stupid trick played by "sound common sense"? Carl Jung, CW 7, Para 214 The analysis and conscious realization of unconscious contents engender a certain superior tolerance, thanks to which even relatively indigestible portions of one's unconscious characterology can be accepted. This tolerance may look very wise and superior, but often it is no more than a grand gesture that brings all sorts of consequences in its train Carl Jung, CW 7, Para 224 Two spheres [the knowledge of good and evil] have been brought together which before were kept anxiously apart. After considerable resistances have been overcome, the union of opposites is successfully achieved, at least to all appearances Carl Jung, CW 7, Para 224 The deeper understanding thus gained, the juxtaposition of what was before separated [good and evil], and hence the apparent overcoming of the moral conflict, give rise to a feeling of superiority that may well be expressed by the term "godlikeness." But this same juxtaposition of good and evil can have a very different effect on a different kind of temperament. Not everyone will feel himself a superman, holding in his hands the scales of good and evil. It may also seem as though he were a helpless object caught between hammer and anvil; not in the least a Hercules at the parting of the ways, but rather a rudderless ship buffeted between Scylla and Charybdis Carl Jung, CW 7, Para 224 For without knowing it, he is caught up in perhaps the greatest and most ancient of human conflicts, experiencing the throes of eternal principles in collision. Well might he feel himself like a Prometheus chained to the Caucasus, or as one crucified. This would be a "godlikeness" in suffering Carl Jung, CW 7, Para 224 Godlikeness is certainly not a scientific concept, although it aptly characterizes the psychological state in question. Nor do I imagine that every reader will immediately grasp the peculiar state of mind implied by "godlikeness." The term belongs too exclusively to the sphere of belles-lettres. So I should probably be better advised to give a more circumspect description of this state Carl Jung, CW 7, Para 224 The insight and understanding, then, gained by the analysand usually reveal much to him that was before unconscious. He naturally applies this knowledge to his environment: in consequence he sees, or thinks he sees, many things that before were invisible. Since his knowledge was helpful to him, he readily assumes that it would be useful also to others Carl Jung, CW 7, Para 224 In this way he is liable to become arrogant; it may be well meant, but it is nonetheless annoying to other people. He feels as though he possesses a key that opens many, perhaps even all, doors Carl Jung, CW 7, Para 224 Psychoanalysis itself has this same bland unconsciousness of its limitations, as can clearly be seen from the way it meddles with works of art Carl Jung, CW 7, Para 224 Since human nature is not compounded wholly of light, but also abounds in shadows, the insight gained in practical analysis is often somewhat painful, the more so if, as is generally the case, one has previously neglected the other side. Hence there are people who take their newly won insight very much to heart, far too much in fact, quite forgetting that they are not unique in having a shadow-side. They allow themselves to get unduly depressed and are then inclined to doubt everything, finding nothing right anywhere Carl Jung, CW 7, Para 225 One man's optimism makes him overweening, while another's pessimism makes him over-anxious and despondent. Such are the forms which the great conflict takes when reduced to a smaller scale Carl Jung, CW 7, Para 225 But even in these lesser proportions the essence of the conflict is easily recognized: the arrogance of the one and the despondency of the other share a common uncertainty as to their boundaries. The one is excessively expanded, the other excessively contracted. Their individual boundaries are in some way obliterated Carl Jung, CW 7, Para 225 If we now consider the fact that, as a result of psychic compensation, great humility stands very close to pride, and that "pride goeth before a fall," we can easily discover behind the haughtiness**

**certain traits of an anxious sense of inferiority Carl Jung, CW 7, Para 225 In fact we shall see clearly how his uncertainty forces the enthusiast to puff up his truths, of which he feels none too sure, and to win proselytes to his side in order that his followers may prove to himself the value and trustworthiness of his own convictions Carl Jung, CW 7, Para 225 Nor is he altogether so happy in his fund of knowledge as to be able to hold out alone; at bottom he feels isolated by it, and the secret fear of being left alone with it induces him to trot out his opinions and interpretations in and out of season, because only when convincing someone else does he feel safe from gnawing doubts Carl Jung, CW 7, Para 225 It is just the reverse with our despondent friend. The more he withdraws and hides himself, the greater becomes his secret need to be understood and recognized. Although he speaks of his inferiority he does not really believe it. There arises within him a defiant conviction of his unrecognized merits, and in consequence he is sensitive to the slightest disapprobation, always wearing the stricken air of one who is misunderstood and deprived of his rightful due. In this way he nurses a morbid pride and an insolent discontent which is the very last thing he wants and for which his environment has to pay all the more dearly Carl Jung, CW 7, Para 226 Both [states] are at once too small and too big; their individual mean, never very secure, now becomes shakier than ever. It sounds almost grotesque to describe such a state as "godlike." But since each in his way steps beyond his human proportions, both of them are a little "superhuman" and therefore, figuratively speaking, godlike Carl Jung, CW 7, Para 227 If we wish to avoid the use of this metaphor [godlike], I would suggest that we speak instead of "psychic inflation." The term seems to me appropriate in so far as the state we are discussing involves an extension of the personality beyond individual limits, in other words, a state of being puffed up. In such a state a man fills a space which normally he cannot fill. He can only fill it by appropriating to himself contents and qualities which properly exist for themselves alone and should therefore remain outside our bounds. What lies outside ourselves belongs either to someone else, or to everyone, or to no one Carl Jung, CW 7, Para 227 Since psychic inflation is by no means a phenomenon induced exclusively by analysis, but occurs just as often in ordinary life, we can investigate it equally well in other cases. A very common instance is the humourless way in which many men identify themselves with their business or their titles. The office I hold is certainly my special activity; but it is also a collective factor that has come into existence historically through the cooperation of many people and whose dignity rests solely on collective approval. When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists, or as though I were not only the bearer of the office, but also and at the same time the approval of society. I have made an extraordinary extension of myself and have usurped qualities which are not in me but outside me. L'état c'est moi [I am the state!] is the motto for such people Carl Jung, CW 7, Para 227 Consequently, the individual who annexes the unconscious heritage of the collective psyche to what has accrued to him in the course of his ontogenetic development, as though it were part of the latter, enlarges the scope of his personality in an illegitimate way and suffers the consequences Carl Jung, CW 7, Para 235 In so far as the collective psyche comprises the parties inférieures of the psychic functions and thus forms the basis of every personality, it has the effect of crushing and devaluing the personality. This shows itself either in the aforementioned stifling of self-confidence or else in an unconscious heightening of the ego's importance to the point of a pathological will to power Carl Jung, CW 7, Para 235 This discovery makes him therefore less individually unique, and more collective. His collectivization is not always a step to the bad; it may sometimes be a step to the good. There are people who repress their good qualities and consciously give free rein to their infantile desires Carl Jung, CW 7, Para 236 The lifting of personal repression at first brings purely personal contents into consciousness; but attached to them are the collective elements of the unconscious, the ever-present instincts, qualities, and ideas**

**(images) as well as all those “statistical” quotas of average virtue and average vice which we recognize when we say, “Everyone has in him something of the criminal, the genius, and the saint” Carl Jung, CW 7, Para 236 If I were more of a therapist than an investigator, I would naturally be unable to check a certain optimism of judgment, because my eyes would then be glued to the number of cures. But my conscience as an investigator is concerned not with quantity but with quality Carl Jung, CW 7, Para 236 Nature is aristocratic, and one person of value outweighs ten lesser ones. My eye followed the valuable people, and from them I learned the dubiousness of the results of a purely personal analysis, and also to understand the reasons for this dubiousness Carl Jung, CW 7, Para 236 In primitives, development of personality, or more accurately, development of the person, is a question of magical prestige. The figure of the medicine-man or chief leads the way: both make themselves conspicuous by the singularity of their ornaments and their mode of life, expressive of their social roles Carl Jung, CW 7, Para 237 The singularity of his [the chief’s] outward tokens marks the individual off from the rest, and the segregation is still further enhanced by the possession of special ritual secrets. By these and similar means the primitive creates around him a shell, which might be called a persona (mask). Masks, as we know, are actually used among primitives in totem ceremoniesfor instance, as a means of enhancing or changing the personality. In this way the outstanding individual is apparently removed from the sphere of the collective psyche, and to the degree that he succeeds in identifying himself with his persona, he actually is removed. This removal means magical prestige Carl Jung, CW 7, Para 237 One could easily assert that the impelling motive in this development is the will to power. But that would be to forget that the building up of prestige is always a product of collective compromise: not only must there be one who wants prestige, there must also be a public seeking somebody on whom to confer prestige Carl Jung, CW 7, Para 237 That being so, it would be incorrect to say that a man creates prestige for himself out of his individual will to power; it is on the contrary an entirely collective affair. Since society as a whole needs the magically effective figure, it uses this need of the will to power in the individual, and the will to submit in the mass, as a vehicle, and thus brings about the creation of personal prestige. The latter is a phenomenon which, as the history of political institutions shows, is of the utmost importance for the comity of nations Carl Jung, CW 7, Para 237 The importance of personal prestige can hardly be overestimated, because the possibility of regressive dissolution in the collective psyche is a very real danger, not only for the outstanding individual but also for his followers. This possibility is most likely to occur when the goal of prestige universal recognition has been reached. The person then becomes a collective truth, and that is always the beginning of the end Carl Jung, CW 7, Para 238 To gain prestige is a positive achievement not only for the outstanding individual but also for the clan. The individual distinguishes himself by his deeds, the many by their renunciation of power. So long as this attitude needs to be fought for and defended against hostile influences, the achievement remains positive; but as soon as there are no more obstacles and universal recognition has been attained, prestige loses its positive value and usually becomes a dead letter. A schismatic movement then sets in, and the whole process begins again from the beginning Carl Jung, CW 7, Para 238 Because personality is of such paramount importance for the life of the community, everything likely to disturb its development is sensed as a danger. But the greatest danger of all is the premature dissolution of prestige by an invasion of the collective psyche. Absolute secrecy is one of the best-known primitive means of exorcising this danger Carl Jung, CW 7, Para 239 Collective thinking and feeling and collective effort are far less of a strain than individual functioning and effort; hence there is always a great temptation to allow collective functioning to take the place of individual differentiation of the personality Carl Jung, CW 7, Para 239 t is a notorious fact that the morality of a society as a whole is in inverse ratio to its size; for the greater the aggregation of individuals, the more the individual factors are blotted out, and with them**

**morality, which rests entirely on the moral sense of the individual and the freedom necessary for this Carl Jung, CW 7, Para 240 Hence every man is, in a certain sense, unconsciously a worse man when he is in society than when acting alone; for he is carried by society and to that extent relieved of his individual responsibility Carl Jung, CW 7, Para 240 Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid, and violent animal. The bigger the organization, the more unavoidable is its immorality and blind stupidity Carl Jung, CW 7, Para 240 Society, by automatically stressing all the collective qualities in its individual representatives, puts a premium on mediocrity, on everything that settles down to vegetate in an easy, irresponsible way Carl Jung, CW 7, Para 240 Individuality will inevitably be driven to the wall. This process begins in school, continues at the university, and rules all departments in which the State has a hand Carl Jung, CW 7, Para 240 In a small social body, the individuality of its members is better safeguarded; and the greater is their relative freedom and the possibility of conscious responsibility Carl Jung, CW 7, Para 240 The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers, as can easily be proved by the analysis of his unconscious, even though he himself is not in the least disturbed by it Carl Jung, CW 7, Para 240 In so far as he is normally "adapted" to his environment, it is true that the greatest infamy on the part of his group will not disturb him, so long as the majority of his fellows steadfastly believe in the exalted morality of their social organization Carl Jung, CW 7, Para 240 The collective instincts and fundamental forms of human thought and feeling whose activity is revealed by the analysis of the unconscious constitute, for the conscious personality, an acquisition which it cannot assimilate without considerable disturbance Carl Jung, CW 7, Para 241 It is therefore of the utmost importance in practical treatment to keep the integrity of the personality constantly in mind. For, if the collective psyche is taken to be the personal possession of the individual, it will result in a distortion or an overloading of the personality which is very difficult to deal with Carl Jung, CW 7, Para 241 Hence it is imperative to make a clear distinction between personal contents and those of the collective psyche. This distinction is far from easy, because the personal grows out of the collective psyche and is intimately bound up with it. So it is difficult to say exactly what contents are to be called personal and what collective Carl Jung, CW 7, Para 241 There is no doubt, for instance, that archaic symbolisms such as we frequently find in fantasies and dreams are collective factors. All basic instincts and basic forms of thought and feeling are collective. Everything that all men agree in regarding as universal is collective, likewise everything that is universally understood, universally found, universally said and done Carl Jung, CW 7, Para 241 Human beings have one faculty which, though it is of greatest utility for collective purposes, is most pernicious for individuation, and that is the faculty of imitation. Collective psychology cannot dispense with imitation, for without it all mass organizations, the State and the social order, are impossible Carl Jung, CW 7, Para 242 Society is organized, indeed, less by law than by the propensity to imitation, implying equally suggestibility, suggestion, and mental contagion Carl Jung, CW 7, Para 242 But we see every day how people use, or rather abuse, the mechanism of imitation for the purpose of personal differentiation: they are content to ape some eminent personality, some striking characteristic or mode of behaviour, thereby achieving an outward distinction from the circle in which they move Carl Jung, CW 7, Para 242 We could almost say that as a punishment for this uniformity of their minds with those of their neighbours, already real enough, is intensified into an unconscious, compulsive bondage to the environment. As a rule these specious attempts at individual differentiation stiffen into a pose, and the imitator remains at the same level as he always was, only several degrees more sterile than before Carl Jung, CW 7, Para 242 To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is Carl Jung, CW 7, Para 242 I have shown that to annex the deeper layers of the unconscious, which I**

**have called the collective unconscious, produces an enlargement of the personality leading to the state of inflation. This state is reached by simply continuing the analytical work, By continuing the analysis we add to the personal consciousness certain fundamental, general, and impersonal characteristics of humanity, thereby bringing about the inflation which might be regarded as one of the unpleasant consequences of becoming fully conscious Carl Jung, CW 7, Para 243 This phenomenon, which results from the extension of consciousness, is in no sense specific to analytical treatment. It occurs whenever people are overcome by knowledge or by some new realization, "Knowledge puffeth up," Paul writes to the Corinthians, for the new knowledge had turned the heads of many, as indeed constantly happens Carl Jung, CW 7, Para 243 The inflation has nothing to do with the kind of knowledge, but simply and solely with the fact that any new knowledge can so seize hold of a weak head that he no longer sees and hears anything else. He is hypnotized by it, and instantly believes he has solved the riddle of the universe Carl Jung, CW 7, Para 243 But that is equivalent to almighty self-conceit. This process is such a general reaction that, in Genesis 2: 17, eating of the tree of knowledge is represented as a deadly sin. It may not be immediately apparent why greater consciousness followed by self-conceit should be a dangerous thing Carl Jung, CW 7, Para 243 Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped. I think that Genesis is right in so far as every step towards greater consciousness is a kind of Promethean guilt: through knowledge, the gods are as it were robbed of their fire, that is, something that was the property of the unconscious powers is torn out of its natural context and subordinated to the whims of the conscious mind Carl Jung, CW 7, Para 243 The man who has usurped the new knowledge suffers, however, a transformation or enlargement of consciousness, which no longer resembles that of his fellow men. He has raised himself above the human level of his age ("ye shall become like unto God"), but in so doing has alienated himself from humanity. The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man Carl Jung, CW 7, Para 243 The term persona is really a very appropriate expression for this, for originally it meant the mask once worn by actors to indicate the role they played Carl Jung, CW 7, Para 245 If we endeavour to draw a precise distinction between what psychic material should be considered personal, and what impersonal, we soon find ourselves in the greatest dilemma, for by definition we have to say of the persona's contents what we have said of the impersonal unconscious, namely, that it is collective Carl Jung, CW 7, Para 245 It is only because the persona represents a more or less arbitrary and fortuitous segment of the collective psyche that we can make the mistake of regarding it in toto as something individual. It is, as its name implies, only a mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks Carl Jung, CW 7, Para 245 When we analyse the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask for the collective psyche Carl Jung, CW 7, Para 246 Fundamentally the persona is nothing real: it is a compromise between individual and society as to what a man should appear to be. He takes a name, earns a title, exercises a function, he is this or that Carl Jung, CW 7, Para 246 In a certain sense all this is real, yet in relation to the essential individuality of the person concerned it is only a secondary reality, a compromise formation, in making which others often have a greater share than he. The persona is a semblance, a two-dimensional reality, to give it a nickname Carl Jung, CW 7, Para 246 There is, after all, something individual in the peculiar choice and delineation of the persona, and that despite the exclusive identity of the ego-consciousness with the persona the unconscious Self, one's real individuality, is always present and makes itself felt indirectly if not directly Carl Jung, CW 7, Para 247 Although**

**the ego-consciousness is at first identical with the persona that compromise role in which we parade before the community yet the unconscious Self can never be repressed to the point of extinction. Its influence is chiefly manifest in the special nature of the contrasting and compensating contents of the unconscious Carl Jung, CW 7, Para 247 Through the analysis of the personal unconscious, the conscious mind becomes suffused with collective material which brings with it the elements of individuality Carl Jung, CW 7, Para 247 In the case of a patient of Jung [a philosophy student] her analysis revealed a persona behind which her real and authentic being, her individual Self, lay hidden. Indeed, to the extent that she at first completely identified herself with her role, she was altogether unconscious of her real Self. She was still in her nebulous infantile world and had not yet discovered the real world at all Carl Jung, CW 7, Para 248 But as, through progressive analysis, she became conscious of the nature of her transference, the dreams began to materialize. They brought up bits of the collective unconscious, and that was the end of her infantile world and of all the heroics. She came to herself and to her own real potentialities Carl Jung, CW 7, Para 248 This is roughly the way things go in most cases, if the analysis is carried far enough. That the consciousness of her individuality should coincide exactly with the reactivation of an archaic god-image is not just as isolated coincidence, but a very frequent occurrence which, in my view, corresponds to an unconscious law Carl Jung, CW 7, Para 248 Once the personal repressions are lifted, the individuality and the collective psyche begin to emerge in a coalescent state, thus releasing the hitherto repressed personal fantasies. The fantasies and dreams which now appear assume a somewhat different aspect. An infallible sign of collective images seems to be the appearance of the collective element is very often announced by peculiar symptoms, as for example by dreams where the dreamer is flying through space like a comet, or feels that he is the earth, or the sun, or a star; or else is of immense size, or dwarfishly small; or that he is dead, is in a strange place, is a stranger to himself, confused, mad, etc. Similarly, feelings of disorientation, of dizziness and the like, may appear along with symptoms of inflation Carl Jung, CW 7, Para 250 The forces that burst out of the collective psyche has a confusing and blinding effect. One result of the dissolution of the persona is a release of involuntary fantasy, which is apparently nothing else than the specific activity of the collective psyche. This activity throws up contents whose existence one had never suspected before. Carl Jung, CW 7, 251 But as the influence of the collective unconscious increases, so the conscious mind loses its power of leadership. Imperceptibly it becomes the led, while an unconscious and impersonal process gradually takes control. Thus, without noticing it, the conscious personality is pushed about like a figure on a chess-board by an invisible player. It is this player who decides the game of fate, not the conscious mind and its plans. This is how the resolution of the transference, apparently so impossible to the conscious mind, was brought about [in my patient] Carl Jung, CW 7, Para 251 The plunge into this process [disintegration of the persona] becomes unavoidable, whenever the necessity arises of overcoming an apparently insuperable difficulty. But when this inner adaptation becomes a problem, a strange, irresistible attraction proceeds from the unconscious and exerts a powerful influence on the conscious direction of life Carl Jung, CW 7, Para 252 The predominance of unconscious influences, together with the associated disintegration of the persona and the deposition of the conscious mind from power, constitute a state of psychic disequilibrium which, in analytical treatment, is artificially induced for the therapeutic purpose of resolving a difficulty that might block further development Carl Jung, CW 7, Para 252 There are of course innumerable obstacles that can be overcome with good advice and a little moral support, aided by goodwill and understanding on the part of the patient. Excellent curative results can be obtained in this way. Cases are not uncommon where there is no need to breathe a word about the unconscious Carl Jung, CW 7, Para 252 But again, there are difficulties to which one can foresee no satisfactory solution. If in these cases the psychic equilibrium is not already dis-**

**turbed before treatment begins, it will certainly be upset during the analysis, and sometimes without any interference by the doctor. It often seems as though these patients had only been waiting to find a trustworthy person in order to give up and collapse. Such a loss of balance is similar in principle to a psychotic disturbance; that is, it differs from the initial stages of mental illness only by the fact that it leads in the end to greater health, while the latter leads to yet greater destruction Carl Jung, CW 7, Para 252 It is a condition of panic; a letting go in face of apparently hopeless complications. Mostly it was preceded by desperate efforts to master the difficulty by force of will; then came the collapse, and the once guiding will crumbles completely. The energy thus freed disappears from consciousness and falls into the unconscious. As a matter of fact, it is at these moments that the first signs of unconscious activity appear Carl Jung, CW 7, Para 252 Hence I regard the loss of balance as purposive, since it replaces a defective consciousness, which is aiming all the time at the creation of a new balance and will moreover achieve this aim, provided that the conscious mind is capable of assimilating the contents produced by the unconscious, i.e., of understanding and digesting them Carl Jung, CW 7, Para 253 If the unconscious simply rides roughshod over the conscious mind, a psychotic condition develops. If it can neither completely prevail nor yet be understood, the result is a conflict that cripples all further advance. But with this question, namely the understanding of the collective unconscious, we come to a formidable difficulty Carl Jung, CW 7, Para 253 Such an intellect is always trying to point out mistakes in others; it is pre-eminently critical, with a disagreeably personal undertone, yet it always wants to be considered objective Carl Jung, CW 7, Para 247 This invariably makes a man bad-tempered, particularly if, as so often happens, the criticism touches on some weak spot which, in the interests of fruitful discussion, were better avoided Carl Jung, CW 7, Para 247 But far from wishing the discussion to be fruitful, it is the unfortunate peculiarity of this feminine intellect to seek out a man's weak spots, fasten on them, and exasperate him Carl Jung, CW 7, Para 247 This is not usually a conscious aim, but rather has the unconscious purpose of forcing a man into a superior position and thus making him an object of admiration. The man does not as a rule notice that he is having the role of the hero thrust upon him; he merely finds her taunts so odious that in future he will go a long way to avoid meeting the lady. In the end the only man who can stand her is the one who gives in at the start, and therefore has nothing wonderful about him Carl Jung, CW 7, Para 247 A collapse of the conscious attitude is no small matter. It always feels like the end of the world, as though everything had tumbled back into original chaos. One feels delivered up, disorientated, like a rudderless ship that is abandoned to the moods of the elements. So at least it seems. In reality, however, one has fallen back upon the collective unconscious, which now takes over the leadership Carl Jung, CW 7, Para 254 We could multiply examples of cases where, at the critical moment, a "saving" thought, a vision, an "inner voice," came with an irresistible power of conviction and gave life a new direction. Probably we could mention just as many cases where the collapse meant a catastrophe that destroyed life, for at such moments morbid ideas are also liable to take root, or ideals wither away, which is no less disastrous Carl Jung, CW 7, Para 254 In the one case some psychic oddity develops, or a psychosis: in the other, a state of disorientation and demoralization. But once the unconscious contents break through into consciousness, filling it with their uncanny power of conviction, the question arises of how the individual will react? Carl Jung, CW 7, Para 254 Will he be overpowered by these contents? If so, it signifies a condition of paranoia or schizophrenia Carl Jung, CW 7, Para 254 Will the subject credulously accept them? If so, he may either become an eccentric with a taste for prophecy, or he may revert to an infantile attitude and be cut off from human society Carl Jung, CW 7, Para 254 Will the subject reject the contents? If so, there is a regressive restoration of the persona Carl Jung, CW 7, Para 254 This formulation sounds very technical, and the reader may justifiably suppose that it has something to do with a complicated psychic reaction such**

**as can be observed in the course of analytical treatment. It would, however, be a mistake to think that cases of this kind make their appearance only in analytical treatment. The process can be observed just as well, and often better, in other situations of life, namely in all those careers where there has been some violent and destructive intervention of fate Carl Jung, CW 7, Para 254 Every one, presumably, has suffered adverse turns of fortune, but mostly they are wounds that heal and leave no crippling mark. But here we are concerned with experiences that are destructive, that can smash a man completely or at least cripple him for good Carl Jung, CW 7, Para 254 Let us take as an example a business man who takes too great a risk and consequently becomes bankrupt. If he does not allow himself to be discouraged by this depressing experience, but undismayed, keeps his former daring, perhaps with a little salutary caution added, his wound will be healed without permanent injury Carl Jung, CW 7, Para Carl Jung, CW 7, Para 254 But if, on the other hand, he goes to pieces, abjures all further risks, and laboriously tries to patch up his social reputation within the confines of a much more limited personality, doing inferior work with the mentality of a scared child, in a post far below him, then, technically speaking, he will have restored his persona in a regressive way. He will as a result of his fright have slipped back to an earlier phase of his personality; he will have demeaned himself, pretending that he is as he was before the crucial experience, though utterly unable even to think of repeating such a risk. Formerly perhaps he wanted more than he could accomplish; now he does not even dare to attempt what he has it in him to do Carl Jung, CW 7, Para 254 Such experiences occur in every walk of life and in every possible form, hence in psychological treatment also. Here again it is a question of widening the personality, of taking a risk on one's circumstances or on one's nature. What the critical experience is in actual treatment can be seen from the case of our philosophy student: it is the transference. As I have already indicated, it is possible for the patient to slip over the reef of the transference unconsciously, in which case it does not become an experience and nothing fundamental happens. The doctor, for the sake of mere convenience, might well wish for such patients. But if they are intelligent, the patients soon discover the existence of this problem for themselves. If then the doctor, as in the above case, is exalted into the father-lover and consequently has a flood of demands let loose against him, he must perforce think out ways and means of parrying the onslaught, without himself getting drawn into the maelstrom and without injury to the patient Carl Jung, CW 7, Para 255 A violent rupture of the transference may bring on a complete relapse, or worse; so the problem must be handled with great tact and foresight. Another possibility is the pious hope that "in time" the "nonsense" will stop of its own accord. Certainly everything stops in time, but it may be an unconscionably long time, and the difficulties may be so unbearable for both sides that one might as well give up the idea of time as a healing factor at once Carl Jung, CW 7, Para 255 There are indeed patients with whom it is, or seems to be, unrewarding to go to greater lengths; but there are also cases where these procedures cause senseless psychic injury. In the case of my [philosophy] student I dimly felt something of the sort, and I therefore abandoned my rationalistic attempts in order with ill-concealed mistrust to give nature a chance to correct what seemed to me to be her own foolishness. As already mentioned, this taught me something extraordinarily important, namely the existence of an unconscious self-regulation Carl Jung, CW 7, Para 257 Not only can the unconscious "wish," it can also cancel its own wishes. This realization, of such immense importance for the integrity of the personality, must remain sealed to anyone who cannot get over the idea that it is simply a question of infantilism. The meaning and purpose he so eagerly desired he will see only as infantile maunderings. He will understand that his longing was absurd; he learns to be tolerant with himself, resigned Carl Jung, CW 7, Para 257 What can he do? Rather than face the conflict he will turn back and, as best he can, regressively restore his shattered persona, discounting all those hopes and expectations that had blossomed under the transference. He will become smaller, more limited,**

**more rationalistic than he was before Carl Jung, CW 7, Para 257 Experience shows that the unconscious can be deprived of its energy only in part: it remains continually active, for it not only contains but is itself the source of the libido from which the psychic elements flow. It is therefore a delusion to think that by some sort of magical theory or method the unconscious can be finally emptied of libido and thus, as it were, eliminated Carl Jung, CW 7, Para 258 The regressive restoration of the persona is a possible course only for the man who owes the critical failure of his life to his own inflatedness. With diminished personality, he turns back to the measure he can fill. But in every other case resignation and self-belittlement are an evasion, which in the long run can be kept up only at the cost of neurotic sickliness Carl Jung, CW 7, Para 259 The second way [mode of reaction] leads to identification with the collective psyche. This would amount to acceptance of inflation, but now exalted into a system. That is to say, one would be the fortunate possessor of the great truth, which was only waiting to be discovered, of the eschatological knowledge which spells the healing of the nation's Carl Jung, CW 7, Para 260 This attitude is not necessarily megalomania in direct form, but in the milder and more familiar form of prophetic inspiration and desire for martyrdom Carl Jung, CW 7, Para 260 For weak-minded persons, who as often as not possess more than their fair share of ambition, vanity, and misplaced naïveté, the danger of yielding to this temptation is very great Carl Jung, CW 7, Para 260 Access to the collective psyche means a renewal of life for the individual, no matter whether this renewal is felt as pleasant or unpleasant. Everybody would like to hold fast to this renewal: one man because it enhances his life-feeling, another because it promises a rich harvest of knowledge, a third because he has discovered the key that will transform his whole life. Therefore all those who do not wish to deprive themselves of the great treasures that lie buried in the collective psyche will strive by every means possible to maintain their newly won connection with the primal source of life Carl Jung, CW 7, Para 260 Identification would seem to be the shortest road to this, for the dissolution of the persona in the collective psyche positively invites one to wed oneself with the abyss and blot out all memory in its embrace. This piece of mysticism is innate in all better men as the "longing for the mother," the nostalgia for the source from which we came Carl Jung, CW 7, Para 260 As I have shown in my book on libido, there lie at the root of the regressive longing, which Freud conceives as "infantile fixation" or the "incest wish" a specific value and a specific need which are made explicit in myths. It is precisely the strongest and best among men, the heroes, who give way to their regressive longing and purposely expose themselves to the danger of being devoured by the monster of the maternal abyss. But if a man is a hero, he is a hero because, in the final reckoning, he did not let the monster devour him, but subdued it, not once but many times Carl Jung, CW 7, Para 261 Freud's theory of neurosis offers a way of "combatting" the transference. The dependence of the patient is explained as an infantile sexual demand that takes the place of a rational application of sexuality Carl Jung, CW 7, Para 256 Similar advantages are offered by the Adlerian theory, which explains the transference as an infantile power-aim, and as a "security measure" Carl Jung, CW 7, Para 256 Both theories fit the neurotic mentality so neatly that every case of neurosis can be explained by both theories at once. This highly remarkable fact, which any unprejudiced observer is bound to corroborate, can only rest on the circumstance that Freud's "infantile eroticism" and Adler's "power drive" are one and the same thing, regardless of the clash of opinions between the two schools. It is simply a fragment of uncontrolled, and at first uncontrollable, primordial instinct that comes to light in the phenomenon of transference. The archaic fantasy-forms that gradually reach the surface of consciousness are only a further proof of this Carl Jung, CW 7, Para 256 I would not deny in general the existence of genuine prophets, but in the name of caution I would begin by doubting each individual case; for it is far too serious a matter for us lightly to accept a man as a genuine prophet. Every respectable prophet strives manfully against the unconscious pretensions of his role Carl**

**Jung, CW 7, Para 262 When therefore a prophet appears at a moment's notice, we would be better advised to contemplate a possible psychic disequilibrium Carl Jung, CW 7, Para 262 But besides the possibility of becoming a prophet, there is another alluring joy, subtler and apparently more legitimate: the joy of becoming a prophet's disciple. This, for the vast majority of people, is an altogether ideal technique Carl Jung, CW 7, Para 263 Its advantages are the odium dignitatis, the superhuman responsibility of the prophet, turns into the so much sweeter otium indignitatis Carl Jung, CW 7, Para 263 The disciple is unworthy; modestly he sits at the Master's feet and guards against having ideas of his own. Mental laziness becomes a virtue; one can at least bask in the sun of a semidivine being. He can enjoy the archaism and infantilism of his unconscious fantasies without loss to himself, for all responsibility is laid at the Master's door Carl Jung, CW 7, Para 263 Through his deification of the Master, the disciple, apparently without noticing it, waxes in stature; moreover, does he not possess the great truth not his own discovery, of course, but received straight from the Master's hands? Naturally the disciples always stick together, not out of love, but for the very understandable purpose of effortlessly confirming their own convictions by engendering an air of collective agreement Carl Jung, CW 7, Para 263 Individualism means deliberately stressing and giving prominence to some supposed peculiarity, rather than to collective considerations and obligations Carl Jung, CW 7, Para 267 But individuation means precisely the better and more complete fulfilment of the collective qualities of the human being, since adequate consideration of the peculiarity of the individual is more conducive to better social performance than when the peculiarity is neglected or suppressed Carl Jung, CW 7, Para 267 The idiosyncrasy of an individual is not to be understood as any strangeness in his substance or in his components, but rather as a unique combination, or gradual differentiation, of functions and faculties which in themselves are universal. Every human face has a nose, two eyes, etc., but these universal factors are variable, and it is this variability which makes individual peculiarities possible Carl Jung, CW 7, Para 267 Individuation, therefore, can only mean a process of psychological development that fulfils the individual qualities given; in other words, it is a process by which a man becomes the definite, unique being he in fact is. In so doing he does not become "selfish" in the ordinary sense of the word, but is merely fulfilling the peculiarity of his nature, and this, as we have said, is vastly different from egotism or individualism Carl Jung, CW 7, Para 267 The great question now is: in what do these unconscious processes consist? And how are they constituted? Naturally, so long as they are unconscious, nothing can be said about them. But sometimes they manifest themselves, partly through symptoms, partly through actions, opinions, affects, fantasies, and dreams. Aided by such observational material we can draw indirect conclusions as to the momentary state and constitution of the unconscious processes and their development Carl Jung, CW 7, Para 272 We do know, however, that the unconscious never rests. It seems to be always at work, for even when we are asleep we dream. There are many people who declare that they never dream, but the probability is that they simply do not remember their dreams. It is significant that people who talk in their sleep mostly have no recollection either of the dream which started them talking, or even of the fact that they dreamed at all Carl Jung, CW 7, Para 273 Not a day passes but we make some slip of the tongue, or something slips our memory which at other times we know perfectly well, or we are seized by a mood whose cause we cannot trace, etc. These things are all symptoms of some consistent unconscious activity which becomes directly visible at night in dreams, but only occasionally breaks through the inhibitions imposed by our daytime consciousness Carl Jung, CW 7, Para 273 So far as our present experience goes, we can lay it down that the unconscious processes stand in a compensatory relation to the conscious mind. I expressly use the word "compensatory" and not the word "contrary," because conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the Self. According to this definition the Self is a quantity**

**that is superordinate to the conscious ego. It embraces not only the conscious but also the unconscious psyche, and is therefore, so to speak, a personality which we also are Carl Jung, CW 7, Para 274 There is little hope of our ever being able to reach even approximate consciousness of the Self, since however much we may make conscious there will always exist an indeterminate and indeterminable amount of unconscious material which belongs to the totality of the Self. Hence the Self will always remain a superordinate quantity Carl Jung, CW 7, Para 274 The unconscious processes that compensate the conscious ego contain all those elements that are necessary for the self-regulation of the psyche as a whole. On the personal level, these are the not consciously recognized personal motives which appear in dreams, or the meaning of daily situations which we have overlooked, or conclusions we have failed to draw, or affects we have not permitted, or criticisms we have spared ourselves Carl Jung, CW 7, Para 275 But the more we become conscious of ourselves through self-knowledge, and act accordingly, the more the layer of the personal unconscious that is superimposed on the collective unconscious will be diminished. In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of ego, but participates freely in the wider world of objective interests. This widened consciousness is no longer that touchy, egotistical bundle of personal wishes, fears, hopes, and ambitions which always has to be compensated or corrected by unconscious counter-tendencies; instead, it is a function of relationship to the world of objects, bringing the individual into absolute, binding, and indissoluble communion with the world at large Carl Jung, CW 7, Para 275 The complications arising at this stage are no longer egotistic wish-conflicts, but difficulties that concern others as much as oneself. At this stage it is fundamentally a question of collective problems, which have activated the collective unconscious because they require collective rather than personal compensation. We can now see that the unconscious produces contents which are valid not only for the person concerned, but for all others as well, in fact for a great many people and possibly for all Carl Jung, CW 7, Para 275 The processes of the collective unconscious are concerned not only with the more or less personal relations of an individual to his family or to a wider social group, but with his relations to society and to the human community in general. The more general and impersonal the condition that releases the unconscious reaction, the more significant, bizarre, and overwhelming will be the compensatory manifestation. It impels not just private communication, but drives people to revelations and confessions, and even to a dramatic representation of their fantasies Carl Jung, CW 7, Para 278 I will explain by an example how the unconscious manages to compensate relationships. A somewhat arrogant gentleman once came to me for treatment. He ran a business in partnership with his younger brother. Relations between the two brothers were very strained, and this was one of the essential causes of my patient's neurosis. From the information he gave me, the real reason for the tension was not altogether clear. He had all kinds of criticisms to make of his brother, whose gifts he certainly did not show in a very favorable light. The brother frequently came into his dreams, always in the role of a Bismarck, Napoleon, or Julius Caesar. His house looked like the Vatican or Yildiz Kiosk. My patient's unconscious evidently had the need to exalt the rank of the younger brother. From this I concluded that he was setting himself too high and his brother too low. The further course of analysis entirely justified this inference Carl Jung, CW 7, Para 279 The figures employed by the unconscious in our first case are of a definitely collective nature: they are universally recognized heroes. Here there are two possible interpretations: either my patient's younger brother is a man of acknowledged and far-reaching collective importance, or my patient is overestimating his own importance not merely in relation to his brother but in relation to everybody else as well. Since the man's extreme arrogance affected not only himself, but a far wider social group, the compensation availed itself of a collective image Carl Jung, CW 7, Para 283 Another patient, a young woman who clung to her mother in an extremely sentimental way, always had very**

**sinister dreams about her. She appeared in the dreams as a witch, as a ghost, as a pursuing demon. The mother had spoilt her beyond all reason and had so blinded her by tenderness that the daughter had no conscious idea of her mother's harmful influence. Hence the compensatory criticism exercised by the unconscious Carl Jung, CW 7, Para 280 The same is true of the second case. The "witch" is a collective image; hence we must conclude that the blind dependence of the young woman applied as much to the wider social group as it did to her mother personally. This was indeed the case, in so far as she was still living in an exclusively infantile world, where the world was identical with her parents. These examples deal with relations within the personal orbit Carl Jung, CW 7, Para 284 There are, however, impersonal relations which occasionally need unconscious compensation. In such cases collective images appear with a more or less mythological character. Moral, philosophical, and religious problems are, on account of their universal validity, the most likely to call for mythological compensation Carl Jung, CW 7, Para 284 The universal problem of evil and sin is another aspect of our impersonal relations to the world. Almost more than any other, therefore, this problem produces collective compensations. One of my patients, aged sixteen, had as the initial symptom of a severe compulsion neurosis the following dream: Carl Jung, CW 7, Para 285 It is a notorious fact that the compulsion neuroses, by reason of their meticulousness and ceremonial punctilio, not only have the surface appearance of a moral problem but are indeed brimful of inhuman beastliness and ruthless evil, against the integration of which the very delicately organized personality puts up a desperate struggle Carl Jung, CW 7, Para 286 This explains why so many things have to be performed in ceremonially "correct" style, as though to counteract the evil hovering in the background Carl Jung, CW 7, Para 286 After this dream the neurosis started, and its essential feature was that the patient had, as he put it, to keep himself in a "provisional" or "uncontaminated" state of purity. For this purpose he either severed or made "invalid" all contact with the world and with everything that reminded him of the transitoriness of human existence, by means of lunatic formalities, scrupulous cleansing ceremonies, and the anxious observance of innumerable rules and regulations of an unbelievable complexity. Even before the patient had any suspicion of the hellish existence that lay before him, the dream showed him that if he wanted to come down to earth again there would have to be a pact with evil Carl Jung, CW 7, Para 286 There is what one might call a legitimate and an illegitimate interest in impersonal problems. Excursions of this kind are legitimate only when they arise from the deepest and truest needs of the individual; illegitimate when they are either mere intellectual curiosity or a flight from unpleasant reality. In the latter case the unconscious produces all too human and purely personal compensations, whose manifest aim is to bring the conscious mind back to ordinary reality Carl Jung, CW 7, Para 288 Its mentality [the unconscious] is an instinctive one; it has no differentiated functions, and it does not "think" as we understand "thinking." It simply creates an image that answers to the conscious situation. This image contains as much thought as feeling and is anything rather than a product of rationalistic reflection. Such an image would be better described as an artist's vision Carl Jung, CW 7, Para 289 I have always started from the view that the unconscious simply reacts to the conscious contents, albeit in a very significant way, but that it lacks initiative. It is, however, far from my intention to give the impression that the unconscious is merely reactive in all cases. On the contrary, there is a host of experiences which seem to prove that the unconscious is not only spontaneous but can actually take the lead. There are innumerable cases of people who lingered on in a pettifogging unconsciousness, only to become neurotic in the end. Thanks to the neurosis contrived by the unconscious, they are shaken out of their apathy, and this in spite of their own laziness and often desperate resistance Carl Jung, CW 7, Para 290 Yet it would, in my view, be wrong to suppose that in such cases the unconscious is working to a deliberate and concerted plan and is striving to realize certain definite ends. I have found nothing to sup-**

**port this assumption. The driving force, so far as it is possible for us to grasp it, seems to be in essence only an urge towards self-realization Carl Jung, CW 7, Para 291 The Elgonyi, natives of the Elgon forests, of central Africa, explained to me that there are two kinds of dreams: the ordinary dream of the little man, and the "big vision" that only the great man has, e.g., the medicine-man or chief. Little dreams are of no account, but if a man has a "big dream" he summons the whole tribe in order to tell it to everybody Carl Jung, CW 7, Para 276 How is a man to know whether his dream is a "big" or a "little" one? He knows it by an instinctive feeling of significance. He feels so overwhelmed by the impression it makes that he would never think of keeping the dream to himself. He has to tell it, on the psychologically correct assumption that it is of general significance Carl Jung, CW 7, Para 277 I doubt whether primitives exist anywhere who are not acquainted with magical influence or a magical substance. ("Magical" is simply another word for "psychic.") It would also appear that practically all primitives are aware of the existence of spirits. "Spirit" is a psychic fact. Just as we distinguish our own bodiliness from bodies that are strange to us, so primitives if they have any notion of "souls" at all distinguish between their own souls and the spirits, which are felt as strange and as "not belonging" Carl Jung, CW 7, Para 293 They [spirits] are objects of outward perception, whereas their own soul (or one of several souls where a plurality is assumed), though believed to be essentially akin to the spirits, is not usually an object of so-called sensible perception. After death the soul (or one of the plurality of souls) becomes a spirit which survives the dead man, and often it shows a marked deterioration of character that partly contradicts the notion of personal immortality Carl Jung, CW 7, Para 293 The Bataks, of Sumatra, go so far as to assert that the people who were good in this life turn into malign and dangerous spirits. Nearly everything that the primitives say about the tricks which the spirits play on the living, and the general picture they give of the revenants, corresponds down to the last detail with the phenomena established by spiritualistic experience Carl Jung, CW 7, Para 293 Just as the communications from the "Beyond" can be seen to be the activities of broken-off bits of the psyche, so these primitive spirits are manifestations of unconscious complexes. The importance that modern psychology attaches to the "parental complex" is a direct continuation of primitive man's experience of the dangerous power of the ancestral spirits Carl Jung, CW 7, Para 293 Even the error of judgment which leads him unthinkingly to assume that the spirits are realities of the external world is carried on in our assumption (which is only partially correct) that the real parents are responsible for the parental complex. In the old trauma theory of Freudian psychoanalysis, and in other quarters as well, this assumption even passed for a scientific explanation. (It was in order to avoid this confusion that I advocated the term "parental imago") Carl Jung, CW 7, Para 293 The simple soul is of course quite unaware of the fact that his nearest relations, who exercise immediate influence over him, create in him an image which is only partly a replica of themselves, while its other part is compounded of elements derived from himself. The imago is built up of parental influences plus the specific reactions of the child; it is therefore an image that reflects the object with very considerable qualifications. Naturally, the simple soul believes that his parents are as he sees them Carl Jung, CW 7, Para 294 Nevertheless, the feeling that it "belongs" is not at first sufficiently strong for the complex to be sensed as a subjective content of consciousness. It remains in a sort of no man's land between conscious and unconscious, in the half-shadow, in part belonging or akin to the conscious subject, in part an autonomous being, and meeting consciousness as such Carl Jung, CW 7, Para 295 At all events it is not necessarily obedient to the subject's intentions, it may even be of a higher order, more often than not a source of inspiration or warning, or of "supernatural" information Carl Jung, CW 7, Para 295 Psychologically such a content could be explained as a partly autonomous complex that is not yet fully integrated. The archaic souls, the ba and ka of the Egyptians, are complexes of this kind. At a still higher level, and particularly among**

**the civilized peoples of the West, this complex is invariably of the feminine gender anima and psychea fact for which deeper and cogent reasons are not lacking Carl Jung, CW 7, Para 295 In place of the parents, woman takes up her position as the most immediate environmental influence in the life of the adult man. She becomes his companion, she belongs to him in so far as she shares his life and is more or less the same age Carl Jung, CW 7, Para 296 She is not of a superior order, either by virtue of age, authority, or physical strength. She is, however, a very influential factor and, like the parents, she produces an image of a relatively autonomous nature not an imago to be split off like that of the parents, but one that has to be kept associated with consciousness Carl Jung, CW 7, Para 296 Woman, with her very dissimilar psychology, is and always has been a source of information about things for which a man has no eyes. She can be his inspiration; her intuitive capacity, often superior to man's, can give him timely warning, and her feeling, always directed towards the personal, can show him ways which his own less personally accented feeling would never have discovered Carl Jung, CW 7, Para 296 Here, without a doubt, is one of the main sources for the feminine quality of the soul. But it does not seem to be the only source. No man is so entirely masculine that he has nothing feminine in him. The fact is, rather, that very masculine men have carefully guarded and hidden very soft emotional life, often incorrectly described as "feminine" Carl Jung, CW 7, Para 297 No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity woman, in short, who can unhesitatingly receive the projection of his soul. Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worse weakness. This would explain some highly remarkable conjunctions Carl Jung, CW 7, Para 297 It is very difficult for a man to distinguish himself from his anima, the more so because she is invisible. Indeed, he has first to contend with the prejudice that everything is coming from inside him springs from the truest depths of his being. The "strong man" will perhaps concede that in private life he is singularly undisciplined, but that, he says, is just his "weakness" with which, as it were, he proclaims his solidarity Carl Jung, CW 7, Para 310 Now there is in this tendency a cultural legacy that is not to be despised; for when a man recognizes that his ideal persona is responsible for his anything but ideal anima, his ideals are shattered, the world becomes ambiguous, he becomes ambiguous even to himself. He is seized by doubts about goodness, and what is worse, he doubts his own good intentions Carl Jung, CW 7, Para 310 Now, everything that is true of the persona and of all autonomous complexes in general also holds true of the anima. She likewise is a personality, and this is why she is so easily projected upon a woman. So long as the anima is unconscious she is always projected, for everything unconscious is projected Carl Jung, CW 7, Para 314 The first bearer of the soul-image is always the mother; later it is borne by those women who arouse the man's feelings, whether in a positive or a negative sense. Because the mother is the first bearer of the soul-image, separation from her is a delicate and important matter of the greatest educational significance Carl Jung, CW 7, Para 314 Accordingly among primitives we find a large number of rites designed to organize this separation. The mere fact of becoming adult, and of outward separation, is not enough; impressive initiations into the "men's house" and ceremonies of rebirth are still needed in order to make the separation from the mother (and hence from childhood) entirely effective Carl Jung, CW 7, Para 314 Just as the father acts as a protection against the dangers of the external world and thus serves his son as a model persona, so the mother protects him against the dangers that threaten from the darkness of his psyche. In the puberty rites, therefore, the initiate receives instruction about these things of "the other side," so that he is put in a position to dispense with his mother's protection Carl Jung, CW 7, Para 315 The modern civilized man has to forego this primitive but nonetheless admirable system of education. The consequence is that the anima, in the**

**form of the mother-imago, is transferred to the wife; and the man, as soon as he marries, becomes childish, sentimental, dependent, and subservient, or else truculent, tyrannical, hypersensitive, always thinking about the prestige of his superior masculinity. The last is of course merely the reverse of the first Carl Jung, CW 7, Para 316 The safeguard against the unconscious, which is what his mother meant to him, is not replaced by anything in the modern man's education; unconsciously, therefore, his ideal of marriage is so arranged that his wife has to take over the magical role of the mother. Under the cloak of the ideally exclusive marriage he is really seeking his mother's protection, and thus he plays into the hands of his wife's possessive instincts. His fear of the dark incalculable power of the unconscious gives his wife an illegitimate authority over him, and forges such a dangerously close union that the marriage is permanently on the brink of explosion from internal tensioner else, out of protest, he flies to the other extreme, with the same results Carl Jung, CW 7, Para 316 If the good spirits have not utterly forsaken him, he will after a time notice his isolation, and in his loneliness he will begin to understand how he caused the estrangement. Perhaps, aghast at himself, he will ask, "What sort of devil has got into me? "without of course seeing the meaning of this metaphor. Then follow remorse, reconciliation, oblivion, repression, and, in next to no time, a new explosion Carl Jung, CW 7, Para 320 Clearly, the anima is trying to enforce a separation. This tendency is in nobody's interest. The anima comes between them like a jealous mistress who tries to alienate the man from his family. An official post or any other advantageous social position can do the same thing, but there we can understand the force of the attraction Carl Jung, CW 7, Para 320 Our first thought is that the man of honor is on the lookout for another woman [roving eye]. That might Beit might even be arranged by the anima as the most effective means to the desired end. Such an arrangement should not be misconstrued as an end in itself, for the blameless gentlemen who is correctly married according to the law can be just as correctly divorced according to the law, which does not alter his fundamental attitude one iota. The old picture has merely received a new frame Carl Jung, CW 7, Para 320 As a matter of fact, this arrangement is a very common method of implementing a separation and of hampering a final solution. Therefore it is more reason Carl Jung, CW 7, Para able not to assume that such an obvious possibility is the end-purpose of the separation. We would be better advised to investigate what is behind the tendencies of the anima 321. The first step is what I would call the objectivation of the anima, that is, the strict refusal to regard the trend towards separation as a weakness of one's own. Only when this has been done can one face the anima with the question, "Why do you want this separation?" To put the question in this personal way has the great advantage of recognizing the anima as a personality, and of making a relationship possible. The more personally she is taken the better Carl Jung, CW 7, Para 321 The form of the world into which he is born is already inborn in him as a virtual image. Likewise parents, wife, children, birth, and death are inborn in him as virtual images, as psychic aptitudes. These a priori categories have by nature a collective character; they are images of parents, wife, and children in general, and are not individual predestinations Carl Jung, CW 7, Para 300 We must therefore think of these virtual images as lacking in solid content, hence as unconscious. They only acquire solidity, influence, and eventual consciousness in the encounter with empirical facts, which touch the unconscious aptitude and quicken it to life. They are in a sense the deposits of all our ancestral experiences, but they are not the experiences themselves Carl Jung, CW 7, Para 300 So at least it seems to us, in the present limited state of our knowledge. (I must confess that I have never yet found infallible evidence for the inheritance of memory images, but I do not regard it as positively precluded that in addition to these collective deposits which contain nothing specifically individual, there may also be inherited memories that are individually determined) Carl Jung, CW 7, Para 300 She is not of a superior order, either by virtue of age, authority, or physical strength. She is, however, a very influential factor and, like the parents, she produces an**

**image of a relatively autonomous nature not an imago to be split off like that of the parents, but one that has to be kept associated with consciousness Carl Jung, CW 7, Para 296 Here, without a doubt, is one of the main sources for the feminine quality of the soul. But it does not seem to be the only source. No man is so entirely masculine that he has nothing feminine in him. The fact is, rather, that very masculine men have carefully guarded and hidden very soft emotional life, often incorrectly described as "feminine" Carl Jung, CW 7, Para 297 A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be "mannish." The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious Carl Jung, CW 7, Para 297 No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity woman, in short, who can unhesitatingly receive the projection of his soul. Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worse weakness. This would explain some highly remarkable conjunctions Carl Jung, CW 7, Para 297 It is very difficult for a man to distinguish himself from his anima, the more so because she is invisible. Indeed, he has first to contend with the prejudice that everything is coming from inside him springs from the truest depths of his being. The "strong man" will perhaps concede that in private life he is singularly undisciplined, but that, he says, is just his "weakness" with which, as it were, he proclaims his solidarity Carl Jung, CW 7, Para 310 Now there is in this tendency a cultural legacy that is not to be despised; for when a man recognizes that his ideal persona is responsible for his anything but ideal anima, his ideals are shattered, the world becomes ambiguous, he becomes ambiguous even to himself. He is seized by doubts about goodness, and what is worse, he doubts his own good intentions Carl Jung, CW 7, Para 310 Accordingly among primitives we find a large number of rites designed to organize this separation. The mere fact of becoming adult, and of outward separation, is not enough; impressive initiations into the "men's house" and ceremonies of rebirth are still needed in order to make the separation from the mother (and hence from childhood) entirely effective Carl Jung, CW 7, Para 314 Just as the father acts as a protection against the dangers of the external world and thus serves his son as a model persona, so the mother protects him against the dangers that threaten from the darkness of his psyche. In the puberty rites, therefore, the initiate receives instruction about these things of "the other side," so that he is put in a position to dispense with his mother's protection Carl Jung, CW 7, Para 315 The modern civilized man has to forego this primitive but nonetheless admirable system of education. The consequence is that the anima, in the form of the mother-imago, is transferred to the wife; and the man, as soon as he marries, becomes childish, sentimental, dependent, and subservient, or else truculent, tyrannical, hypersensitive, always thinking about the prestige of his superior masculinity. The last is of course merely the reverse of the first Carl Jung, CW 7, Para 316 The "spotless" man of honor and public benefactor, whose tantrums and explosive moodiness terrify his wife and children. What is the anima doing here? Carl Jung, CW 7, Para 319 We can see it at once, if we just allow things to take their natural course. Wife and children will become estranged; a vacuum will form about him. At first he will bewail the hardheartedness of his family and will behave if possible even more vilely than before. That will make the estrangement absolute Carl Jung, CW 7, Para 320 If the good spirits have not utterly forsaken him, he will after a time notice his isolation, and in his loneliness he will begin to understand how he caused the estrangement. Perhaps, aghast at himself, he will ask, "What sort of devil has got into me? "without of course seeing the meaning of this metaphor. Then follow remorse, reconciliation, oblivion, repression, and, in next to no time, a new explosion Carl Jung, CW 7, Para 320 Our first thought is that the man of honor is on the lookout for another woman [roving eye]. That might Be it might even**

**be arranged by the anima as the most effective means to the desired end. Such an arrangement should not be misconstrued as an end in itself, for the blameless gentlemen who is correctly married according to the law can be just as correctly divorced according to the law, which does not alter his fundamental attitude one iota. The old picture has merely received a new frame  Carl Jung, CW 7, Para 320  As a matter of fact, this arrangement is a very common method of implementing a separation and of hampering a final solution. Therefore it is more reasonable not to assume that such an obvious possibility is the end-purpose of the separation. We would be better advised to investigate what is behind the tendencies of the anima  Carl Jung, CW 7, Para 321  The first step is what I would call the objectivation of the anima, that is, the strict refusal to regard the trend towards separation as a weakness of one's own. Only when this has been done can one face the anima with the question, "Why do you want this separation?" To put the question in this personal way has the great advantage of recognizing the anima as a personality, and of making a relationship possible. The more personally she is taken the better  Carl Jung, CW 7, Para 321  Starting from the fact that in a state of affect one often surrenders involuntarily to the truths of the other side, would it not be far better to make use of an affect so as to give the other side an opportunity to speak? Carl Jung, CW 7, Para 323  But once it has presented its case, we should begin criticizing as conscientiously as though a real person closely connected with us were our interlocutor Carl Jung, CW 7, Para 323  Nor should the matter rest there, but statement and answer must follow one another until a satisfactory end to the discussion is reached. Whether the result is satisfactory or not, only subjective feeling can decide. Any humbug is of course quite useless. Scrupulous honesty with oneself and no rash anticipation of what the other side might conceivably say are the indispensable conditions of this technique for educating the anima Carl Jung, CW 7, Para 323  We must therefore expect the unconscious of woman to show aspects essentially different from those found in man. If I were to attempt to put in a nutshell the difference between man and woman in this respect, i.e., what it is that characterizes the animus as opposed to the anima, I could only say this: as the anima produces moods, so the animus produces opinions: and as the moods of a man issue from a shadowy background, so the opinions of a woman rest on equally unconscious prior assumptions  Carl Jung, CW 7, Para 331  Animus opinions very often have the character of solid convictions that are not lightly shaken, or of principles whose validity is seemingly unassailable. If we analyse these opinions, we immediately come upon unconscious assumptions whose existence must first be inferred; that is to say, the opinions are apparently conceived as though such assumptions existed. But in reality the opinions are not thought out at all; they exist readymade, and they are held so positively and with so much conviction that the woman never has the shadow of a doubt about them  Carl Jung, CW 7, Para 331  With regard to the plurality of the animus as distinguished from what we might call the "uni-personality" of the anima, this remarkable fact seems to me to be a correlate of the conscious attitude. The conscious attitude of woman is in general far more exclusively personal than that of man. Her world is made up of fathers and mothers, brothers and sisters, husbands and children. The rest of the world consists likewise of families, who nod to each other but are, in the main, interested essentially in themselves  Carl Jung, CW 7, Para 338  The man's world is the nation, the state, business concerns, etc. His family is simply a means to an end, one of the foundations of the state, and his wife is not necessarily the woman for him (at any rate not as the woman means it when she says "my man"). The general means more to him than the personal; his world consists of a multitude of co-ordinated factors, whereas her world, outside her husband, terminates in a sort of cosmic mist. A passionate exclusiveness therefore attaches to the man's anima, and an indefinite variety to the woman's animus  Carl Jung, CW 7, Para 338  Whereas the man has, floating before him, in clear outlines, the significant form of a Circe or a Calypso, the animus is better expressed as a bevy of Flying Dutchmen or unknown wanderers from**

**over the sea, never quite clearly grasped, protean, given to persistent and violent motion. These personifications appear especially in dreams, though in concrete reality they can be famous tenors, boxing champions, or great men in far-away, unknown cities Carl Jung, CW 7, Para 338 These two crepuscular figures of the dark hinterland of the psyche truly the semi-grotesque "guardians of the threshold," to use the pompous jargon of theosophy can assume an almost inexhaustible number of shapes, enough to fill whole volumes. Their complicated transformations are as rich and strange as the world itself, as manifold as the limitless variety of their conscious correlate, the persona. They inhabit the twilight sphere, and we can just make out that the autonomous complex of anima and animus is essentially a psychological function that has usurped, or rather retained, a "personality" only because this function is itself autonomous and undeveloped Carl Jung, CW 7, Para 339 But already we can see how it is possible to break up the personifications, since by making them conscious we convert them into bridges to the unconscious Carl Jung, CW 7, Para 339 It is because we are not using them purposefully as functions that they remain personified complexes. So long as they are in this state they must be accepted as relatively independent personalities Carl Jung, CW 7, Para 339 They cannot be integrated into consciousness while their contents remain unknown. The purpose of the dialectical process is to bring these contents into the light; and only when this task has been completed, and the conscious mind has become sufficiently familiar with the unconscious processes reflected in the anima, will the anima be felt simply as a function Carl Jung, CW 7, Para 339 Psychic abnormalities then develop, states of possession ranging in degree from ordinary moods and "ideas" to psychoses. All these states are characterized by one and the same fact that an unknown "something" has taken possession of a smaller or greater portion of the psyche and asserts its hateful and harmful existence undeterred by all our insight, reason, and energy, thereby proclaiming the power of the unconscious over the conscious mind, the sovereign power of possession. In this state the possessed part of the psyche generally develops an animus or anima psychology. The woman's incubus consists of a host of masculine demons; the man's succubus is a vampire Carl Jung, CW 7, Para 370 This particular concept of a soul which, according to the conscious attitude, either exists by itself or disappears in a function, has, as anyone can see, not the remotest connection with the Christian concept of the soul Carl Jung, CW 7, Para 371 One would be inclined to suppose that the animus, like the anima, personifies itself in a single figure, But this, as experience shows, is true only up to a point, because another factor unexpectedly makes its appearance, which brings about an essentially different situation from that existing in man Carl Jung, CW 7, Para 332 The animus does not appear as one person, but as a plurality of persons. In H. G. Wells' novel Christina Alberta's Father, the heroine, in all that she does or does not do, is constantly under the surveillance of a supreme moral authority, which tells her with remorseless precision and dry matter-of-factness what she is doing and for what motives Carl Jung, CW 7, Para 332 Wells calls this authority a "Court of Conscience." This collection of condemnatory judges, a sort of College of Preceptors, corresponds to a personification of the animus. The animus is rather like an assembly of fathers or dignitaries of some kind who lay down incontestable, "rational," ex cathedra judgments Carl Jung, CW 7, Para 332 On closer examination these exacting judgments turn out to be largely sayings and opinions scraped together more or less unconsciously from childhood on, and compressed into a canon of average truth, justice, and reasonableness, a compendium of preconceptions which, whenever a conscious and competent judgment is lacking (as not infrequently happens) instantly obliges with an opinion. Sometimes these opinions take the form of so-called sound common sense, sometimes they appear as principles which are like a travesty of education: "People have always done it like this," or "Everybody says it is like that" Carl Jung, CW 7, Para 332 It goes without saying that the animus is just as often projected as the anima. The men who are particularly suited to these projections are either walking replicas of God himself, who know**

**all about everything, or else they are misunderstood word-addicts with a vast and windy vocabulary at their command, who translate common or garden reality into the terminology of the sublime Carl Jung, CW 7, Para 333 Like the anima, the animus is a jealous lover. He is an adept at putting, in place of the real man, an opinion about him, the exceedingly disputable grounds for which are never submitted to criticism. Animus opinions are invariably collective, and they override individuals and individual judgments in exactly the same way as the anima thrusts her emotional anticipations and projections between man and wife Carl Jung, CW 7, Para 334 If the woman happens to be pretty, these animus opinions have for the man something rather touching and childlike about them, which makes him adopt a benevolent, fatherly, professorial manner. But if the woman does not stir his sentimental side, and competence is expected of her rather than appealing helplessness and stupidity, then her animus opinions irritate the man to death, chiefly because they are based on nothing but opinion for opinion's sake, and "everybody has a right to his own opinions." Men can be pretty venomous here, for it is an inescapable fact that the animus always plays up the anima and vice versa, of courses that all further discussion becomes pointless Carl Jung, CW 7, Para 334 In intellectual women the animus encourages a critical disputatiousness and would-be highbrowism, which, however, consists essentially in harping on some irrelevant weak point and nonsensically making it the main one. Or a perfectly lucid discussion gets tangled up in the most maddening way through the introduction of a quite different and if possible perverse point of view Carl Jung, CW 7, Para 335 However, all these traits, as familiar as they are unsavory, are simply and solely due to the extraversion of the animus. The animus does not belong to the function of conscious relationship; his function is rather to facilitate relations with the unconscious. Instead of the woman merely associating opinions with external situations which she ought to think about consciously the animus, as an associative function, should be directed inwards, where it could associate the contents of the unconscious Carl Jung, CW 7, Para 336 The technique of coming to terms with the animus is the same in principle as in the case of the anima; only here the woman must learn to criticize and hold her opinions at a distance; not in order to repress them, but, by investigating their origins, to penetrate more deeply into the background, where she will then discover the primordial images, just as the man does in his dealings with the anima Carl Jung, CW 7, Para 336 Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man. This would be the femme inspiratrice who, if falsely cultivated, can turn into the worst kind of dogmatist and high-handed pedagogue regular "animus hound," as one of my women patients aptly expressed it Carl Jung, CW 7, Para 336 A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy. These psychic changes of sex are due entirely to the fact that a function which belongs inside has been turned outside. The reason for this perversion is clearly the failure to give adequate recognition to an inner world which stands autonomously opposed to the outer world, and makes just as serious demands on our capacity for adaptation Carl Jung, CW 7, Para 337 We can try our hand at interpreting these fantasies, if we like. In many cases it may be quite important for the patient to have some idea of the meaning of the fantasies produced. But it is of vital importance that he should experience them to the full and, in so far as intellectual understanding belongs to the totality of experience, also understand them Carl Jung, CW 7, Para 342 Yet I would not give priority to understanding. Naturally the doctor must be able to assist the patient in his understanding, but, since he will not and indeed cannot understand everything, the doctor should assiduously guard against clever feats of interpretation. For the important thing is not to interpret and understand the fantasies, but primarily to experience them Carl Jung, CW 7, Para 342 Alfred Kubin has described what he, as an artist, experienced of the unconscious. It is an artistic**

**experience which, in the deeper meaning of human experience, is incomplete. The vision is experienced artistically, but not humanly. By "human" experience I mean that the person of the author should not just be included passively in the vision, but that he should face the figures of the vision actively and reactively, with full consciousness. But a real settlement with the unconscious demands a firmly opposed conscious standpoint Carl Jung, CW 7, Para 342 Not only is it [individuation] desirable, it is absolutely indispensable because, through his [the individual's] contamination with others, he falls into situations and commits actions which bring him into disharmony with himself. From all states of unconscious contamination and non-differentiation there is begotten a compulsion to be and to act in a way contrary to one's own nature Carl Jung, CW 7, Para 373 Accordingly a man can neither be at one with himself nor accept responsibility for himself. He feels himself to be in a degrading, unfree, unethical condition. But the disharmony with himself is precisely the neurotic and intolerable condition from which he seeks to be delivered, and deliverance from this condition will come only when he can be and act as he feels is conformable with his true Self Carl Jung, CW 7, Para 373 People have a feeling for these things, dim and uncertain at first, but growing ever stronger and clearer with progressive development. When a man can say of his states and actions, "As I am, so I act," he can be at one with himself, even though it be difficult, and he can accept responsibility for himself even though he struggles against it. We must recognize that nothing is more difficult to bear with than oneself. ("You sought the heaviest burden, and found yourself," says Nietzsche.) Yet even this most difficult of achievements becomes possible if we can distinguish ourselves from the unconscious contents Carl Jung, CW 7, Para 373 With the attainment of this goal [the conquest of the anima] it becomes possible to disengage the ego from all its entanglements with collectivity and the collective unconscious. Through this process the anima forfeits the daemonic power of an autonomous complex; she can no longer exercise the power of possession, since she is depotentiated. She is no longer the guardian of treasures unknown; no longer Kundry, daemonic Messenger of the Grail, half divine and half animal; no longer is the soul to be called "Mistress," but a psychological function of an intuitive nature, akin to what the primitives mean when they say, "He has gone into the forest to talk with the spirits" or "My snake spoke with me" or, in the mythological language of infancy, "A little bird told me" Carl Jung, CW 7, Para 374 Those of my readers who know Rider Haggard's description of "She-who-must-be-obeyed" will surely recall the magical power of this personality. "She" is a mana-personality, a being full of some occult and bewitching quality (mana), endowed with magical knowledge and power. All these attributes naturally have their source in the naïve projection of an unconscious self-knowledge which, expressed in less poetic terms, would run somewhat as follows: "I recognize that there is some psychic factor active in me which eludes my conscious will in the most incredible manner. It can put extraordinary ideas into my head, induce in me unwanted and unwelcome moods and emotions, lead me to astonishing actions for which I can accept no responsibility, upset my relations with other people in a very irritating way, etc. I feel powerless against this fact and, what is worse, I am in love with it, so that all I can do is marvel," (Poets often call this the "artistic temperament," unpoetical folk excuse themselves in other ways) Carl Jung, CW 7, Para 375 Well then: who is it that has integrated the anima? Obviously the conscious ego, and therefore the ego has taken over the mana. Thus the ego becomes a mana-personality. But the mana-personality is a dominant of the collective unconscious, the well-known archetype of the mighty man in the form of hero, chief, magician, medicine-man, saint, the ruler of men and spirits, the friend of God Carl Jung, CW 7, Para 377 This masculine collective figure who now rises out of the dark background and takes possession of the conscious personality entails a psychic danger of a subtle nature, for by inflating the conscious mind it can destroy everything that was gained by coming to terms with the anima. It is therefore of no little practical importance to know that in the hierarchy**

**of the unconscious the anima occupies the lowest rank, only one of many possible figures, and that her subjection constellates another collective figure which now takes over her mana Carl Jung, CW 7, Para 378 Actually it is the figure of the magician, as I will call it for short, who attracts the mana to himself, i.e., the autonomous valency of the anima. Only in so far as I unconsciously identify with his figure can I imagine that I myself possess the anima's mana. But I will infallibly do so under these circumstances Carl Jung, CW 7, Para 378 The figure of the magician has a no less dangerous equivalent in women: a sublime, matriarchal figure, the Great Mother, the All-Merciful, who understands everything, forgives everything, who always acts for the best, living only for others and never seeking her own interests, the discoverer of the great love, just as the magician is the mouthpiece of the ultimate truth. And just as the great love is never appreciated, so the great wisdom is never understood. Neither, of course, can stand the sight of the other Carl Jung, CW 7, Para 379 Here is cause for serious misunderstanding, for without a doubt it is a question of inflation. The ego has appropriated something that does not belong to it. But how has it appropriated the mana? If it was really the ego that conquered the anima, then the mana does indeed belong to it, and it would be correct to conclude that one has become important. But why does not this importance, the mana, work upon others? That would surely be an essential criterion! It does not work because one has not in fact become important, but merely become adulterated with an archetype, another unconscious figure Carl Jung, CW 7, Para 380 Hence we must conclude that the ego never conquered the anima at all and therefore has not acquired the mana. All that has happened is a new adulteration, this time with a figure of the same sex corresponding to the father-imago and possessed of even greater power. From the power that binds all creatures none is free. Except the man who wins self-mastery. (Goethe, "Die Geheimnisse: Ein Fragment," lines 191-192). Thus he becomes a superman, superior to all powers, a demigod at the very least. "I and the Father are one "this mighty avowal in all its awful ambiguity is born of just such a psychological moment Carl Jung, CW 7, Para 380 In the face of this, our pitiable limited ego, if it has but a spark of self-knowledge, can only drawback and rapidly drop all pretence of power and importance. It was a delusion: the conscious mind has not become master of the unconscious, and the anima has forfeited her tyrannical power only to the extent that the ego was able to come to terms with the unconscious. This accommodation, however, was not a victory of the conscious over the unconscious, but the establishment of a balance of power between the two worlds Carl Jung, CW 7, Para 381 Who or what becomes mana when even the magician can no longer work magic? So far we only know that neither the conscious nor the unconscious has mana, for it is certain that when the ego makes no claim to power there is no possession, that is to say, the unconscious too loses its ascendency. In this situation the mana must have fallen to something that is both conscious and unconscious, or else neither. This something is the desired "midpoint" of the personality, that ineffable something betwixt the opposites, or else that which unites them, or the result of conflict, or the product of energic tension: the coming to birth of personality, a profoundly individual step forward, the next stage Carl Jung, CW 7, Para 382 All primitive groups and tribes that are in any way organized have their rites of initiation, often very highly developed, which play an extraordinarily important part in their social and religious life. Through these ceremonies boys are made men, and girls women. The Kavirondos stigmatize those who do not submit to circumcision and excision as "animals." This shows that the initiation ceremonies are a magical means of leading man from the animal state to the human state. They are clearly transformation mysteries of the greatest spiritual significance Carl Jung, CW 7, Para 384 Very often the initiands are subjected to excruciating treatment, and at the same time the tribal mysteries are imparted to them, the laws and hierarchy of the tribe on the one hand, and on the other the cosmogonic and mythical doctrines Carl Jung, CW 7, Para 384 Initiations have survived among all cultures. In Grece the ancient Eleusinian mysteries were preserved,**

**it seems, right into the seventh century of our era. Rome was flooded with mystery religions. Of these Christianity was one, and even in its present form it still preserves the old initiation ceremonies, somewhat faded and degenerated, in the rites of baptism, confirmation, and communion. Hence nobody is in a position to deny the enormous historical importance of initiations Carl Jung, CW 7, Para 384 Modern men have absolutely nothing to compare with this (consider the testimonies of the ancients in regard to the Eleusinian mysteries). Freemasonry, l'Église gnostique de la France, legendary Rosicrucians, theosophy, and so forth are all feeble substitutes for something that were better marked up in red letters on the historical casualty list Carl Jung, CW 7, Para 385 The point is not cannot be too emphatic about this whether the initiation symbols are objective truths, but whether these unconscious contents are or are not the equivalents of initiation practices, and whether they do or do not influence the human psyche. Nor is it a question of whether they are desirable or not. It is enough that they exist and that they work Carl Jung, CW 7, Para 385 I have called this center the Self. Intellectually the Self is no more than a psychological concept, a construct that serves to express an unknowable essence which we cannot grasp as such, since by definition it transcends our powers of comprehension. It might equally well be called the "God within us." The beginnings of our whole psychic life seem to be inextricably rooted in this point, and all our highest and ultimate purposes seem to be striving towards it. This paradox is unavoidable, as always, when we try to define something that lies beyond the bourn [limit] of our understanding Carl Jung, CW 7, Para 399 The Self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring. This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect. The idea of immortality follows legitimately from these psychological premises Carl Jung, CW 7, Para 303 Sensing the Self as something irrational, as an indefinable existent, to which the ego is neither opposed nor subjected, but merely attached, and about which it revolves very much as the earth revolves round the sun thus we come to the goal of individuation. I use the word "sensing" in order to indicate the apperceptive character of the relation between ego and Self. In this relation nothing is knowable, because we can say nothing about the contents of the Self Carl Jung, CW 7, Para 405 The ego is the only content of the Self that we do know. The individuated ego senses itself as the object of an unknown and superordinate subject. It seems to me that our psychological inquiry must come to a stop here, for the idea of a Self is itself a transcendental postulate which, although justifiable psychologically, does not allow of scientific proof Carl Jung, CW 7, Para 405 t the very least, therefore, the Self can claim the value of an hypothesis analogous to that of the structure of the atom. And even though we should once again be enmeshed in an image, it is none the less powerfully alive, and its interpretation quite exceeds my powers. I have no doubt at all that it is an image, but one in which we are contained Carl Jung, CW 7, Para 405 A second wave of Dionysian licentiousness swept over the West at the Renaissance. It is difficult to gauge the spirit of one's own time; but, if we observe the trend of art, of style, and of public taste, and see what people read and write, what sort of societies they found, what "questions" are the order of the day, what the Philistines fight against, we shall find that in the long catalogue of our present social questions by no means the last is the so-called "sexual question" Carl Jung, CW 7, Para 427 These are satisfactions which the factory workers and office employees do not know and can never enjoy. What do these know of his life with nature, of those grand moments when, as lord and fructifier of the earth, he drives his plough through the soil, and with a kingly gesture scatters the seed for the future harvest Carl Jung, CW 7, Para 428 What do they know of his rightful fear of the destructive power of the elements, of his joy in the fruitfulness of his wife who bears him the daughters and sons who mean increased working-power and prosperity? Carl Jung, CW 7, Para 428 From all this we city-dwellers, we modern**

**machine-minders, are far removed. Is not the fairest and most natural of all satisfactions beginning to fail us, when we can no longer regard with unmixed joy the harvest of our own sowing, the "blessing" of children? Can such a state of affairs bring satisfaction? Carl Jung, CW 7, Para 428 Man possesses in the unconscious a fine flair for the spirit of his time; he divines his possibilities and feels in his heart the instability of present-day morality, no longer supported by living religious conviction. Here is the source of most of our [erotic] conflicts. The urge to freedom beats upon the weakening barriers of morality: we are in a state of temptation, we want and do not want. And because we want and yet cannot think out what it is we really want, the [erotic] conflict is largely unconscious, and thence comes neurosis Carl Jung, CW 7, Para 430 Neurosis, therefore is intimately bound up with the problem of our time and really represents an unsuccessful attempt on the part of the individual to solve the general problem in his own person. Neurosis is self-division. In most people the cause of the division is that the conscious mind wants to hang on to its moral ideal, while the unconscious strives after it's in the contemporary sense unmoral ideal which the conscious mind [steadfastly] tries to deny Carl Jung, CW 7, Para 430 Hypnotism: an interrogation in a state of hypnotic concentration or else the spontaneous production of fantasies by the patient while in this state method, however, too primitive and therefore unsatisfactory Carl Jung, CW 7, Para 432 Word association method: a procedure primarily of theoretical and experimental value, its results giving a comprehensive though superficial grasp of the unconscious conflict or "complex" Carl Jung, CW 7, Para 432 Dream analysis: a third method to discover what is happening in the unconscious more penetrating and effective technique than hypnotism or the association method Carl Jung, CW 7, Para 432 We always find in the patient a conflict which at a certain point is connected with the great problems of society. Hence, when the analysis is pushed to this point, the apparently individual conflict of the patient is revealed as a universal conflict of his environment and epoch Carl Jung, CW 7, Para 438 "The question" that troubles the patient is whether you like it or not the "sexual" question, or more precisely, the problem of present-day sexual morality. His increased demand for life and the joy of life, for glowing reality, can stand the necessary limitations that reality itself imposes, but not the arbitrary, ill-supported prohibitions of present-day morality, which would curb too much the creative spirit rising up from the depths of the animal darkness Carl Jung, CW 7, Para 438 The neurotic has the soul of a child who bears ill with arbitrary restrictions whose meaning he does not see; he tries to make this morality his own, but falls into profound division and disunity with himself: one side of him wants to suppress, the other longs to be freehand this struggle goes by the name of neurosis Carl Jung, CW 7, Para 438 Were the conflict clearly conscious in all its parts, it would never give rise to neurotic symptoms; these occur only when we cannot see the other side of our nature and the urgency of its problems. Only under these conditions does the symptom appear, and it helps to give expression to the unrecognized side of the psyche. The symptom is therefore an indirect expression of unrecognized desires which, when conscious, come into violent conflict with our moral convictions Carl Jung, CW 7, Para 438 This [childish] apprehension shows how little trust we place in the efficacy of our moral principles. People pretend that only morality holds men back from unbridled licence Carl Jung, CW 7, Para 439 But a much more effective regulator is necessity, which sets bounds far more real and persuasive than any moral precepts. It is true that analysis liberates the animal instincts, though not, as many would have it, with a view to giving them unbridled power, but rather to put them to higher uses, so far as this is possible for the individual concerned and so far as he requires such "sublimation" Carl Jung, CW 7, Para 439 It is under all circumstances an advantage to be in full possession of one's personality, otherwise the repressed portions of the personality will only crop up as a hindrance elsewhere, not just at some unimportant point, but at the very spot where we are most sensitive: this worm always rots the core Carl Jung, CW 7, Para 439 It is precisely the**

**strongest and the best among men, the heroes, who give way to their regressive longing and purposely expose themselves to the danger of being devoured by the monster of the maternal abyss. But if a man is a hero, he is a hero because, in the final reckoning, he did not let the monster devour him, but subdued it, not once but many times Carl Jung, CW 7, Para 477 The essence of hermeneutics, an art widely practised in former times, consists in adding further analogies to the one already supplied by the symbol: in the first place subjective analogies produced at random by the patient, then objective analogies provided by the analyst out of his general knowledge Carl Jung, CW 7, Para 493 This procedure widens and enriches the initial symbol, and the final outcome is an infinitely complex and variegated picture the elements of which can be reduced to their respective tertian comparationis. Certain lines of psychological development then stand out that are at once individual and collective. There is no science on earth by which these lines could be proved "right" Carl Jung, CW 7, Para 493 I am persuaded that the true end of analysis is reached when the patient has gained an adequate knowledge of the methods by which he can maintain contact with the unconscious and has acquired a psychological understanding sufficient for him to discern the direction of his life-line at the moment. Without this his conscious mind will not be able to follow the currents of libido and consciously sustain the individuality he has achieved. A patient who has had any serious neurosis needs to be equipped in this way if he is to persevere in his cure Carl Jung, CW 7, Para 501 I would like to present the reader with another fantasy-fragment from a woman. The difference from the previous example leaps to the eye: here the experience is total, the observer takes an active part and thus makes the process her own. The material in this case is very extensive, culminating in a profound transformation of personality. The fragment comes from a late phase of personal development and is an organic part of a long and continuous series of transformations which have as their goal the attainment of the mid-point of the personality Carl Jung, CW 7, Para 364 It may not be immediately apparent what is meant by a "mid-point of the personality." I will therefore try to outline this problem in a few words. If we picture the conscious mind, with the ego as its center, as being opposed to the unconscious, and if we now add to our mental picture the process of assimilating the unconscious, we can think of this assimilation as a kind of approximation of conscious and unconscious, where the center of the total personality no longer coincides with the ego, but with a point midway between the conscious and the unconscious. This would be the point of new equilibrium, a new centering of the total personality, a virtual center which, on account of its focal position between conscious and unconscious, ensures for the personality a new and more solid foundation Carl Jung, CW 7, Para 365 At all events the unprejudiced reader will recognize at once the idea of a "mid-point" that is reached by a kind of climb (mountaineering, effort, struggle, etc.) Carl Jung, CW 7, Para 367 He will also recognize without difficulty the famous medieval conundrum of the squaring of the circle, which belongs to the field of alchemy. Here it takes its rightful place as a symbol of individuation Carl Jung, CW 7, Para 367 The total personality is indicated by the four cardinal points, the four gods, i.e., the four functions which give bearings in psychic space, and also by the circle enclosing the whole Carl Jung, CW 7, Para 367 Overcoming the four gods who threaten to smother the individual signifies liberation from identification with the four functions, a fourfold nirdvandva ("free from opposites") followed by an approximation to the circle, to undivided wholeness Carl Jung, CW 7, Para 367 Through her active participation the patient merges herself in the unconscious processes, and she gains possession of them by allowing them to possess her. In this way she joins the conscious to the unconscious. The result is ascension in the flame, transmutation in the alchemical heat, the genesis of the "subtle spirit." That is the transcendent function born of the union of opposites Carl Jung, CW 7, Para 368 The dream presents itself to us as a more or less unintelligible jumble of elements not at first conscious and only recognized afterwards through their associations. It should be added that not all parts of**

**the dream have a recognizable quality from which their conscious character can be deduced; they are often, and indeed mostly, unrecognizable at first. Only afterwards does it occur to us that we have consciously experienced this or that part of the dream. From this standpoint alone we may regard the dream as a product of unconscious origin Carl Jung, CW 7, Para 324 A second wave of Dionysian licentiousness swept over the West at the Renaissance. It is difficult to gauge the spirit of one's own time; but in the succession of revolutionary questions to which the last half century gave birth, there was the "sexual question," and this has fathered a whole new species of literature. In this "movement" are rooted the beginnings of psychoanalysis, on whose theories it exerted a very one-sided influence Carl Jung, CW 7, Para 17 No man is so entirely masculine that he has nothing feminine in him … The repression of feminine traits …causes these contrasexual demands to accumulate in the unconscious. Carl Jung, CW 7, Para 297 Take, for example, the "spotless" man of honor and public benefactor, whose tantrums and explosive moodiness terrify his wife and children. What is the anima doing here? Carl Jung, CW 7, Para 319 … it is essentially the overvaluation of the material object without that constellates a spiritual and immortal figure within (obviously for the purpose of compensation and self-regulation) … [ A] compensatory relationship exists between persona and anima. Carl Jung, CW 7, Para 303-304 … another fact to which I have already alluded, [is] the characteristically historical aspect of the soul. Carl Jung, CW 7, Para 33 … when anima forfeits the daemonic power of an autonomous complex … she is depotentiated … no longer is the soul to be called "Mistress," but a psychological function of an intuitive nature, akin to what the primitives mean when they say, "He has gone into the forest to talk with the spirits" or "My snake spoke with me …" Carl Jung, CW 7, Para 374 … the autonomous complex of anima and animus is essentially a psychological function that has usurped, or rather retained, a "personality" only because this function is itself autonomous and undeveloped. But already we can see how it is possible to break up the personifications, since by making them conscious we convert them into bridges to the unconscious. It is because we are not using them purposefully as functions that they remain personified complexes. So long as they are in this state they must be accepted as relatively independent personalities. They cannot be integrated into consciousness while their contents remain unknown. The purpose of the dialectical process is to bring these contents into the light; and only when this task has been completed, and the conscious mind has become sufficiently familiar with the unconscious processes reflected in the anima, will the anima be felt simply as a function. Carl Jung, CW 7, Para 339 A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27. Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27. We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27. Woman, with her very dissimilar psychology, is and always has been a source of information about things for which a man has no eyes. Carl Jung, CW 7, Para 296 The man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern man—or let us say again, the man of the immediate present—is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. We always find in the patient a conflict which at a certain point is connected with the great problems of**

**society. Hence, when the analysis is pushed to this point, the apparently individual conflict of the patient is revealed as a universal conflict of his environment and epoch. The old religions with their sublime and ridiculous, their friendly and fiendish symbols did not drop from the blue but were born of this human soul that dwells within us at this moment. All those things, their primal forms, live on in us and may at any time burst in upon us with annihilating force, in the guise of mass-suggestions against which the individual is defenseless. Our fearsome gods have only changed their names: they now rhyme with ism. Or has anyone the nerve to claim that the World War or Bolshevism was an ingenious invention? Just as outwardly we live in a world where a whole continent may be submerged at any moment, or a pole be shifted, or a new pestilence break out, so inwardly we live in a world where at any moment something similar may occur, albeit in the form of an idea, but no less dangerous and untrustworthy for that. Carl Jung, CW 7, Page 204.**

**Carl Jung: CW 8 "Structure and Dynamics of the Psyche"**

**As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious. Carl Jung, CW 8 Para 505 Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination. Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. "Reflection" should be understood not simply as an act of thought, but rather as an attitude. It is a privilege born of human freedom in contradistinction to the compulsion of natural law. As the word itself testifies ("reflection" means literally "bending back"), reflection is a spiritual act that runs counter to the natural process; an act whereby we stop, call something to mind, form a picture, and take up a relation to and come to terms with what we have seen. It should, therefore, be understood as an act of becoming conscious. Carl Jung, CW 8, Para 111 The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious. Carl Jung, CW 8, Para 505 The dream rectifies the situation. It contributes the material that was lacking and thereby improves the patient's attitude. That is the reason we need dream-analysis in our therapy. Carl Jung, CW 8, Para 482. Psychic processes therefore behave like a scale along which consciousness "slides." At one moment it finds itself in the vicinity of instinct, and falls under its influence; at another, it slides along to the other end where spirit predominates and even assimilates the instinctual processes most opposed to it. Carl Jung, CW 8, Para 408 This is an age-old experience of mankind which is reflected in the universal supposition of a plurality of souls in one and the same individual. As the plurality of psychic components at the primitive level shows the original state is one in which the psychic processes are very loosely knit and by no means form a self-contained unity. Carl Jung, CW 8, Para 365 It strikes me as significant, particularly in regard to our hypothesis of a multiple consciousness and its phenomena, that the characteristic alchemical vision of sparks scintillating in the blackness of the arcane substance should, for Paracelsus, change into the spectacle of the "interior firmament" and its stars …… it is in my view not too much to assume that these multiple luminosities correspond to tiny conscious phenomena. Carl**

**Jung, CW 8, Para 392 The transformation of libido through the symbol is a process that has been going on ever since the beginnings of humanity and continues still … This age-old function of the symbol is still present today, despite the fact that for many centuries the trend of mental development has been towards the suppression of individual symbol-formation … [A] step in this direction was … the extermination of polytheism … Carl Jung, CW 8, Para 92 … the reflective instinct … Reflexio means 'bending back' … the fact that the reflex which carries the stimulus over into its instinctive discharge is interfered with by psychization … Reflexio is a turning inwards, with the result that … there ensues a succession of derivative contents or states which may be termed reflection or deliberation. Through the reflective instinct, the stimulus is more or less wholly transformed into a psychic content, that is, it becomes an experience … Carl Jung, CW 8, Para 241 [… there is no consistent equivalent of Seele in English … in the essay "Spirit and Life," … "soul" would give entirely the wrong meaning. It has therefore been translated … either as "psyche" or as "mind" … [There is] an increasing tendency to replace the concept Seele by Psyche, until, in "The Real and the Surreal" (1933), Psyche alone occupies the field.] Carl Jung, CW 8, Para 300 … the archetypes are not found exclusively in the psychic sphere … Carl Jung, CW 8, Para 964 Although there is no form of existence that is not mediated to us psychically … it would hardly do to say that everything is merely psychic. We must apply this argument logically to the archetypes as well. Carl Jung, CW 8, Para 420 We might compare masculinity and femininity and their psychic components to a definite store of substances of which, in the first half of life, unequal use is made. A man consumes his large supply of masculine substance and has left over only the smaller amount of feminine substance, which must now be put to use. Carl Jung, CW 8, Para 782 We might compare masculinity and femininity and their psychic components to a definite store of substances … Carl Jung, CW 8 Para 782 The richness of the human psyche and its essential character are probably determined by this reflective instinct. Carl Jung, CW 8, Para 242 If the unconscious can contain everything that is known to be a function of consciousness, then we are faced with the possibility that it too, like consciousness, possesses a subject, a sort of ego. Carl Jung, CW 8, Para 369 He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness [. . . to the] earth ground of his being' Carl Jung, CW 8, Page 103 '[The] man who thinks he can live without myth, or outside it, like one uprooted, has no true link either with the past, or with the ancestral life which continues within him or yet with contemporary human society' Carl Jung, CW 8, Page xxiv … aesthetic formulation needs understanding of the meaning and understanding needs aesthetic formulation. The two supplement each other to form the transcendent function. Carl Jung, CW 8, Para 177 … primitives assume the existence of several souls … I am therefore inclined to think that autonomous complexes are among the normal phenomena of life and that they make up the structure of the unconscious psyche. Carl Jung, CW 8, Para 18 217–18) … it is frequently supposed that people have two or more souls … Carl Jung, CW 8, Para 577 The plurality of souls indicates a plurality of relatively autonomous complexes … Carl Jung, CW 8, Para 587 The coincidence of a psychic state in the observer with a simultaneous, objective, external event that corresponds to the psychic state or content (e.g., the scarab), where there is no evidence of a causal connection between the psychic state and the external event, and where, considering the psychic relativity of space and time, such a connection is not even conceivable. The coincidence of a psychic state with a corresponding (more or less simultaneous) external event taking place outside the observer's field of perception, i.e., at a distance, and only verifiable afterward (e.g., the Stockholm fire). The coincidence of a psychic state with a corresponding, not yet existent future event that is distant in time and can likewise only be verified afterward. Carl Jung, CW 8, Para 964 "[Synchronicities] have to do with spontaneous, meaningful coincidences of so high a degree of improbability as to appear flatly unbelievable" Carl Jung, CW 8, Para 981 In**

**contrast to the idea of a preestablished harmony, the synchronistic factor merely stipulates the existence of an intellectually necessary principle which could be added as a fourth to the recognized triad of space, time, and causality. Carl Jung CW 8, Para 958 Whether we like it or not, we find ourselves in this embarrassing position as soon as we begin seriously to reflect on the teleological processes in biology or to investigate the compensatory function of the unconscious, not to speak of trying to explain the phenomenon of synchronicity. Final causes, twist them how we will, postulate a foreknowledge of some kind. It is certainly not a knowledge that could be connected with the ego, and hence not a conscious knowledge as we know it, but rather a self-subsistent "unconscious" knowledge. Carl Jung, CW 8, Para 931 The activity of the collective unconscious manifests itself not only in compensatory effects in the lives of individuals, but also in the mutation of dominant ideas in the course of the centuries. This can be seen most clearly in religions, and, to a lesser extent, in the various philosophical, social, and political ideologies. Carl Jung, CW 8, Para 161 It not infrequently happens that the archetype appears in the form of a spirit in dreams or fantasy products, or even comports itself like a ghost. There is a mystical aura about its numinosity, and it has a corresponding effect upon the emotions. . .. Often it drives with unexampled passion and remorseless logic towards its goal and draws the subject under its spell, from which despite the most desperate resistance he is unable, and finally no longer even willing, to break free, because the experience brings with it a depth and fullness of meaning that was unthinkable before. Carl Jung, CW 8, Para 405 People live as though they were walking in shoes too small for them. That quality of eternity which is so characteristic of the life of primitive man is entirely lacking. Hemmed round by rationalistic walls, we are cut off from the eternity of nature. Analytical psychology seeks to break through these walls by digging up again the fantasy-images of the unconscious which our rationalism has rejected. These images lie beyond the walls; they are part of the nature in us, which lies buried in our past and against which we have barricaded ourselves behind walls of reason. Analytical psychology tries to resolve the resultant conflict not by going "back to nature" with Rousseau, but by holding on to the level of reason we have successfully reached, and by enriching consciousness with a knowledge of man's psychic foundations. Carl Jung, CW 8, Para 739 Not for a moment dare we succumb to the illusion that an archetype can be really explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language . . . The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own psychic well-being. Carl Jung, CW 8, Page 259 A dark impulse is the ultimate arbiter of the pattern, an unconscious a priori precipitates itself into plastic form . . . Over the whole procedure there seems to reign a dim foreknowledge not only of the pattern but of its meaning. Image and meaning are identical; and as the first takes shape, so the latter becomes clear. Actually the pattern needs no interpretation: it portrays its own meaning. Carl Jung, CW 8, Page 402 An advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. Carl Jung, CW 8, Page 59 The idea of synchronicity and of a self-subsistent meaning, which forms the basis of classical Chinese thinking and of the naïve views of the Middle Ages, seems to us an archaic assumption that ought at all costs to be avoided. Though the West has done everything possible to discard this antiquated hypothesis, it has not quite succeeded. Certain mantic procedures seem to have died out, but astrology, which in our own day has attained an eminence never known**

**before, remains very much alive. Nor has the determinism of a scientific epoch been able to extinguish altogether the persuasive power of the synchronicity principle. For in the last resort it is not so much a question of superstition as of a truth which remained hidden for so long only because it had less to do with the physical side of events than with their psychic aspects. It was modern psychology and parapsychology which proved that causality does not explain a certain class of events and that in this case we have to consider a formal factor, namely synchronicity, as a principle of explanation. Carl Jung, CW 8, Para 944 . . . The three main components of the horoscope . . . [are] the ascendent, or rising degree of a zodiacal sign, which characterizes the moment, the moon, which characterizes the day, and the sun, which characterizes the month of birth. Carl Jung, CW 8, Para 904 The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392. . . . The relation of Mars to Venus can reveal a love relation, but a marriage is not always a love relation and a love relation is not always a marriage. Carl Jung, CW 8, Para 879 I have observed a great many people whose unconscious psychic activity I was able to follow into the immediate presence of death. As a rule the approaching end was indicated by those symbols which, in normal life also, proclaim changes of psychological condition—rebirth symbols such as change of locality, journeys and the like. I have frequently been able to trace back for over a year, in a dream series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation. Dying, therefore, has its onset long before the actual death. Moreover, this often shows itself in peculiar changes of personality, which may precede death by quite a long time. ' Carl Jung, CW 8, Para 809 Just as the archetypal is partly a spiritual factor, and partly like a hidden meaning immanent in the instinct, so the spirit, as I have shown, is two-faced and paradoxical: a great help and an equally great danger. It seems as if man were destined to play a decisive role in solving this uncertainty, and to solve it more over by virtue of his consciousness, which once started up like a light in the murk of the primevl world. Carl Jung, CW 8, Para 427 As a doctor I am convinced that it is hygienic to discover in death a goal towards which one can strive, Carl Jung, CW 8, Para 793 Complexes are very much part of the psychic constitution, which is the most absolutely prejudiced thing in every individual. His constitution will therefore inexorably decide what psychological view a given observation to be true or falsified, what one sees invariably incluserver will have. Herein lies the unavoidable limitation of psychological observation: its validity is contingent upon the personal equation of the observer. (…) Carl Jung, CW 8, Para 213 The 'absolute knowledge' which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense of organs supports the hypothesis of a self-subsistent meaning, or even express its existence. This quality of knowledge is what I call 'absolute knowledge', since it seems to be detached from our consciousness. Carl Jung, CW 8, Para 948 We are therefore fully justified in speaking of an unconscious psyche. It is not directly accessible to observation—otherwise it would not be unconscious—but can only be inferred. Our inferences can never go beyond: "it is as if." Carl Jung, CW 8, Para 297 The daily course of the sun and the regular alternation of the day and night must have imprinted themselves on the psyche in the form of an image from primordial times. Carl Jung, CW 8, Para 326 We cannot demonstrate the existence of this image but find instead more or less fantastic analogies of the physical process. Every morning a divine hero is born from the sea and mounts the chariot of the sun. In the West, a Great Mother awaits him, and he is devoured by her in the evening. In the belly of a dragon he traverses the depths of the midnight sea. After a frightful combat with the serpent of night he is born again in the morning. Carl Jung, CW 8, Para 326 What we can safely say about mythical images is that the physical process imprinted itself on the psyche in this fantastic, distorted form and was preserved**

**there, so that the unconscious still reproduces similar images today. Naturally, the question now arises: why does the psyche not register the actual process, instead of mere fantasies about the physical process? Carl Jung, CW 8, Para 328 If you can put yourself in the mind of the primitive, you will at once understand why this is so. He lives in such "participation mystique" with his world, as Lévy-Bruhl calls it, that there is nothing like that absolute distinction between subject and object which exists in our minds. What happens outside also happens in him, and what happens in him also happens outside. I witnessed a very fine example of this when I was with the Elgonyi, a primitive tribe living on Mount Elgon, in East Africa. Carl Jung, CW 8, Para 329 At sunrise they [the Elgonyi] spit on their hads and then hold the palms towards the sun as it comes over the horizon. "We are happy that the night is past," they say. Since the word for sun, adhista, also means God, I asked: "Is the sun God?" They said "No" to this and laughed, as if I had said something especially stupid. As the sun was just then high in the heavens, I pointed to it and asked: "When the sun is there you say it is not God, but when it is in the east you say it is God. How is that?" There was an embarrassed silence till an old chief began to explain. "It is so," he said. "When the sun is up there it is not God, but when it rises, that is God [or: then it is God]" To the primitive mind it is immaterial which of these two versions is correct. Sunrise and his own feeling of deliverance are for him the same divine experience, just as night and his fear are the same thing. Naturally, his emotions are more important to him than physics; therefore what he registers is his emotional fantasies. For him night means snakes and the cold breath of spirits, whereas morning means the birth of a beautiful god. There are mythological theories that explain everything as coming from the sun and lunar theories that do the same for the moon. This is due to the simple fact that there are countless myths about the moon, among them a whole host in which the moon is the wife of the sun. Carl Jung, CW 8, Para The moon is the changing experience of the night, and thus coincides with the primitive's sexual experience of woman, who for him is also the experience of the night. Carl Jung, CW 8, Para 330 But the moon can equally well be the injured brother of the sun, for at night affect-laden and evil thoughts of power and revenge may disturb sleep. Carl Jung, CW 8, Para 330 The moon, too, is a disturber of sleep, and is also the abode of departed souls, for at night the dead return in dreams and the phantoms of the past terrify the sleepless. Carl Jung, CW 8, Para 330 Thus the moon also signifies madness ("lunacy"). It is such experiences as these that have impressed themselves on the mind, rather than the changing image of the moon. Carl Jung, CW 8, Para 330 It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on the solid and familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Carl Jung, CW 8. Para 331 Man's curses against devastating thunderstorms, his terror of the unchained elements these affects anthropomorphize the passion of nature, and the purely physical element becomes an angry god. Carl Jung, CW 8, Para 331 Like the physical conditions of man's environment, the physiological conditions, glandular secretions, etc., also can arouse fantasies charged with affect. Sexuality appears as a god of fertility, as a fiercely sensual, feminine daemon, as the devil himself with Dionysian goat's legs and obscene gestures, or as a terrifying serpent that squeezes its victims to death. Carl Jung, CW 8, Para 332 Hunger makes food into gods. Certain Mexican tribes even give their food-gods an annual holiday to allow them to recuperate, and during this time the staple food is not eaten. Carl Jung, CW 8, Para 333 The ancient Pharaohs were worshipped as eaters of gods. Osiris is the wheat, the son of the earth, and to this day the Host must be made of wheat-meal, i.e., a god to be eaten, as also was Iacchos, the mysterious god of the Eleusinian mysteries. The bull of Mithras is the edible fruitfulness of the earth. Carl Jung, CW 8, Para 333 The psychological conditions of**

**the environment naturally leave similar mythical traces behind them. Dangerous situations, be they dangers to the body or to the soul, arouse affect-laden fantasies, and, in so far as such situations typically repeat themselves, they give rise to archetypes, as I have termed myth-motifs in general. Carl Jung, CW 8, Para 334 How is it then, you may ask, with the most ordinary everyday events, with immediate realities like husband, wife, father, mother, child? These ordinary everyday facts, which are eternally repeated, create the mightiest archetypes of all, whose ceaseless activity is everywhere apparent even in a rationalistic age like ours. Carl Jung, CW, Para 336 Let us take as an example the Christian dogma. The Trinity consists of Father, Son, and Holy Ghost, who is represented by the bird of Astarte, the dove, and who in early Christian times was called Sophia and thought of as feminine. The worship of Mary in the later Church is an obvious substitute for this. Here we have the archetype of the family 'in a supracelestial place,' as Plato expresses it, enthroned as a formulation of the ultimate mystery. Carl Jung, CW 8, Para 336 Christ is the bridegroom, the Church is the bride, the baptismal font is the womb of the Church, as it is still called in the text of the Benedictio fontis. The holy water has salt put into it, with the idea of making it like the amniotic fluid, or like sea-water. Carl Jung, CW 8, Para 336 A hierosgamos or sacred wedding is performed on Holy Saturday before Easter, which I have just mentioned, and a burning candle as a phallic symbol is plunged three times into the font, in order to fertilize it and lend it the power to bear the baptized child anew (quasimodo genitus) Carl Jung, CW 8, Para 336 The mana personality, the medicine-man, is the pontifex maximus, the Papa; the Church is mater ecclesia, the magna mater of magical power, and mankind are children in need of help and grace. Carl Jung, CW 8, Para 336 The deposit of mankind's whole ancestral experience so rich in emotional imagery of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337 I have found that a rational understanding of these things in no way detracts from their value; on the contrary, it helps us not only to feel but to gain insight into their immense significance. These mighty projections enable the Catholic to experience large tracts of his collective unconscious in tangible reality. He has no need to go in search of authority, superior power, revelation, or something that would link him with the eternal and the timeless. These are always present and available for him: there, in the Holy of Holies on every altar, dwells the presence of God. Carl Jung, CW 8, Para 338 It is the Protestant and the Jew who have to seek, the one because he has, in a manner of speaking, destroyed the earthly body of the Deity, the other because he can never find it. For both of them the archetypes, which to the Catholic world have become a visible and living reality, lie in the unconscious. Carl Jung, CW 8, Para 338 The Trinity consists of Father, Son, and Holy Ghost, who is represented by the bird of Astarte, the dove, and who in early Christian times was called Sophia and thought of as feminine. The worship of Mary in the later Church is an obvious substitute for this. Carl Jung, CW 8, Para 336. Here we have the archetype of the family 'in a supracelestial place,' as Plato expresses it, enthroned as a formulation of the ultimate mystery Carl Jung, CW 8, Para 336 Christ is the bridegroom, the Church is the bride, the baptismal font is the womb of the Church, as it is still called in the text of the Benedictio fontis. Carl Jung, CW 8, Para 336 The holy water has salt put into it, with the idea of making it like the amniotic fluid, or like sea-water. Carl Jung, CW 8, Para 336 A hierosgamos or sacred wedding, is performed on Holy Saturday before Easter, and a burning candle as a phallic symbol is plunged three times into the font, in order to fertilize it and lend it the power to bear the baptized child anew (quasimodo genitus). Carl Jung, CW 8, Para 336 The mana personality, the medicine-man, is the pontifex maximus, the Papa. Carl Jung, CW 8, Para 336 The Church is mater ecclesia, the magna mater of magical power. Carl Jung, CW 8, Para 336 Mankind are children in need of help and grace Carl Jung, CW 8, Para 336 The dis-**

**covery of the “higher” man, and also the “ugliest” man, expresses the regulating influence [of the unconscious]. For the “higher” men want to drag Zarathustra down to the collective sphere of average humanity as it always has been. While the “ugliest” man is actually the personification of the counteraction. But the roaring lion of Zarathustra’s moral conviction forces all these influences, above all the feeling of pity, back again into the cave of the unconscious. Thus the regulating influence is suppressed, but not the secret counteraction of the unconscious, which from now on becomes clearly noticeable in Nietzsche’s writings. First he [Nietzsche] seeks his adversary in Wagner, whom he cannot forgive for Parsifal, but soon his whole wrath turns against Christianity and in particular against St. Paul, who in some ways suffered a fate similar to Nietzsche’s. As is well known, Nietzsche’s psychosis first produced an identification with the “Crucified Christ” and then with the dismembered Dionysus. With this catastrophe the counteraction at last broke through to the surface. Carl Jung, CW 8 Para162 We are concerned here, then, with the psychological phenomenon that lies at the root of magic by analogy. We should not think that is an ancient superstition which we have long since outgrown. If you read the Latin text of the Mass carefully, you will constantly come upon the famous “sicut”; this always introduces an analogy by means of which a change is to be produced. Another striking example of analogy is the making fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church. Therefore in the prayer of the priest it is said: O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone. By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire. Carl Jung, CW 8 Para 314 The rationalist may laugh at this. But something deep in us is stirred, and not in us alone but in millions of Christian men and women, though we may call it only a feeling for beauty. What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired, but have inherited from the dim ages of the past. Carl Jung, CW 8 Para 315 Often the hands know how to solve a riddle with which the intellect has wrestled in vain. Carl Jung, CW 8, Para 180 First I made the observations, and only then did I hammer out my views. And so it is with the hand that guides the crayon or brush, the foot that executes the dance-step, with the eye and the ear, with the word and the thought: a dark impulse is the ultimate arbiter of the pattern, an unconscious a priori precipitates itself into plastic form. Carl Jung, CW 8, Para 402 ‘Everyone knows nowadays that people “have complexes.” What is not so well known, though far more important theoretically, is that complexes can have us’ Carl Jung, CW 8, Para 200 A product is created [Through Active Imagination] which is influenced by both conscious and unconscious, embodying the striving of the unconscious for the light and the striving of the conscious for substance’ Carl Jung, CW 8, Para 168 A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. Carl Jung, CW 8, Pages 399-403. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life’s morning. Carl Jung, CW 8, Pages 399-403. The elusiveness, capriciousness, haziness, and uniqueness that the lay mind always associates with the idea of the psyche applies only to consciousness, and not to the absolute unconscious. Carl Jung, CW 8, Page 230. It is the psyche which is ’the world’s pivot: not only is it the one great condition for the existence of a world at all, it is also an intervention in the existing natural order, and no one can say with certainty where this intervention will final end. Carl Jung, CW 8, para 423. The reality of the psyche stands over against ’common sense’, which tends to blunt the spirit and lull man into security. Carl Jung, Jung, C.W. 8, Page 48. Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life? Carl Jung, CW 8, Pages 399-403. Life’s cessation, that is, death, can only be accepted as a reasonable**

**goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. Carl Jung, CW 8, Pages 400 To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403. As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403. The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415 In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Para 793 But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794 Before the nineteenth century the thyroid was regarded as a meaningless organ merely because it was not understood. It would be equally shortsighted of us today to call the primordial images senseless. For me these images are something like psychic organs, and I treat them with the very greatest respect. Carl Jung, CW 8, Para 794 It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Para 794 For a young person it is almost a sin, or at least a danger, to be too preoccupied with himself; but for the ageing person it is a duty and a necessity to devote serious attention to himself. Carl Jung, CW 8, Para 785. ...many old people prefer to be hypochondriacs, niggards, pedants, applauders of the past or else eternal adolescents—all lamentable substitutes for the illumination of the self, but inevitable consequences of the delusion that the second half of life must be governed by the principles of the first. Carl Jung, CW 8, Para 785. Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, CW 8, Page 329, par. 626. In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Carl Jung, CW 8, Para 420. If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420. The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, Para 843. The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Para 371-381 How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Paras 371-381 The psychic condition or quality begins where the function loses its outer and inner determinism and becomes capable of more extensive and freer application, that is, where it begins to show itself accessible to a will motivated from other sources. Carl Jung,**

**CW 8, Paras 371-381 Differentiation of function from compulsive instinctuality, and its voluntary application, are of paramount importance in the maintenance of life. Carl Jung, CW 8, Paras 371-381. Spirit and instinct are by nature autonomous and both limit in equal measure the applied field of the will. Carl Jung, CW 8, Paras 371-381. I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Carl Jung, CW 8, par 331. We are beset by an all-too-human fear that consciousness - our Promethean conquest - may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Par 750. In the intensity of the emotional disturbance itself lies the value, the energy which he should have at his disposal in order to remedy the state of reduced adaptation. Carl Jung, CW 8, Page 82. Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression. Carl Jung, CW 8, Page 82. "The Red Book is an attempt at an elaboration [of the imaginal events] in the sense of Revelation." Carl Jung, "The Protocols," Page 148 Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83. These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313. Statistics show a rise in the frequency of mental depressions in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life—between thirty-five and forty—an important change in the human psyche is in preparation. Carl Jung, CW 8, Page 395. Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406. Blue is the color of Mary's celestial cloak; she is the earth covered by the blue tent of the sky… Carl Jung, CW 8, Page 87. The question may be formulated simply as follows: 'What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Carl Jung, CW 8, para. 462. Numinosity, however, is wholly outside conscious volition, for it transports the subject into the state of rapture, which is a state of will-less surrender. Carl Jung, CW 8, Para 383. If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of environmental adaptation. Carl Jung, CW 8, Para 339. The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415. It seems to m probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, Para 417 But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794 It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794 Archetypes probably represent typical situations in life. Carl Jung, CW 8, Para 254 The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and**

**soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337 Meaningful coincidences—which are to be distinguished from meaningless chance groupings—therefore seem to rest on an archetypal foundation. Carl Jung, CW 8, Para 846 Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its existence and its constitution. Carl Jung, CW 8, Para 210 That is why Freud became the real discoverer of the unconscious in psychology, because he examined those dark places and did not simply dismiss them, with a disparaging euphemism, as "parapraxes." Carl Jung, CW 8, Para 210 Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216. What to the causal view is fact to the final view is symbol, and vice versa. Carl Jung, CW 8, Para 45. But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47. Apart from the efforts that have been made for centuries to extract a prophetic meaning from dreams, Freud's discoveries are the first successful attempt in practice to find their real significance. Carl Jung, CW 8, Para 447. His [Freud's] work merits the term "scientific" because he has evolved a technique which not only he, but many other investigators assert achieves its object, namely the understanding of the meaning of the dream. Carl Jung, CW 8, Para 447. It is Freud's great achievement to have put dream-interpretation on the right track. Carl Jung, CW 8, Para 539 If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Carl Jung, CW 8, Para 477 Experience has shown, however, that even professional analysts, who might be expected to have mastered the art of dream interpretation, often capitulate before their own dreams and have to call in the help of a colleague. Carl Jung, CW 8, Para 141 We can therefore never hope for a thorough cure from a treatment restricted to the illness itself, but only from a treatment of the personality as a whole. Carl Jung, CW 8, Para 684. The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. Carl Jung, CW 8, Para 498 Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98 But we cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784 The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the balance between them. Carl Jung, CW 8, Para 425. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502 Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502 The symptomatology of an illness is at the same time a natural attempt at healing. Carl Jung, CW 8, Para 312 The "absolute knowledge" which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, CW, Para 948. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. Carl Jung, CW 8, Para 771 I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, even**

**in cases where such thoughts were not prompted by the outward situation. Carl Jung, CW 8, Para 809 Death, therefore, has its onset long before death. Carl Jung, CW 8, Para 809 Beginning and end are unavoidable aspects of all processes. Carl Jung, CW 8, Para 812. We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a fulfilment, as we do without hesitation the aims and purposes of youthful life in its ascendance. Carl Jung, CW 8, Para 797 A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, Para 356, note 24. … number and synchronicity… were… always brought into connection with one another,… both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are 'sacred,' just as 10, 12, 13, 14, 28, 32, and 40 have a special significance. Carl Jung, CW 8, Para 870. The capacity for inner dialogue is a touchstone for outer objectivity. Carl Jung, CW 8, Para 187 This peculiarity lends plausibility to the view that dreams are inspirations. Carl Jung, CW 8, Para 574 Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body. Carl Jung, CW 8, Para 47 Man's capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412 Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct. Carl Jung, CW 8, Para 380 Natural life is the nourishing soil of the soul. Anyone who fails to go along with life remains suspended, stiff and rigid in midair. That is why so many people get wooden in old age; they look back and cling to the past with a secret fear of death in their hearts. Carl Jung, CW 8, Para 800. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung, CW 8, Para 643. Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. Carl Jung, CW 8, Page 507. Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415 You always become the thing you fight the most. Carl Jung, BBC Face to Face Interview, Para 119 We must not forget that only a very few people are artists in life; that the art of life is the most distinguished and rarest of all the arts. Whoever succeeded in draining the whole cup with grace? Carl Jung, CW 8, Para 789 To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. And as a matter of fact, it is in many cases a question of the selfsame childish greediness, the same fear the same defiance and willfulness, in the one as in the other. Carl Jung, CW 8, Para 792 From the middle of life onward, only he remains vitally alive who is ready to die with life. Carl Jung, CW 8, Para 800 Everything that works from the unconscious appears projected on others. Not that these others are wholly without blame, for even the worst projection is at least hung on a hook, perhaps a very small one, but still a hook offered by the other person. Carl Jung, CW 8, Para 99 What would the spirit be if it had no peer among the instincts to oppose it? I would be nothing but an empty form. Carl Jung, CW 8, Para 107 Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature. Carl Jung, CW 8, Page 115. The collective unconscious…appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325. Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411. There are many spirits, both light and dark. We**

**should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645 Everything is mediated through the mind, translated, filtered, allegorized, twisted, even falsified by it. Carl Jung, CW 8, Para 623. But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function. It must "know" of a goal different from the goal of the function. Carl Jung, CW 8, Para 371. This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Para 619. It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, para. 417. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 8, Para 342. The serious problems in life are never fully solved. If ever they should appear to be, so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. Carl Jung, CW 8, Page 394. Nature cares nothing whatsoever about a higher level of consciousness; quite the contrary. And then society does not value these feats of the psyche very highly; its prizes are always given for achievement and not for personality, the latter being rewarded for the most part posthumously. Carl Jung, CW 8, Para 768 I said just now that we have no schools for forty-year old's. That is not quite true. Our religions were always such schools in the past, but how many people regard them like that today? How many of us older ones have been brought up in such a school and really prepared for the second half of life, for old age, death and eternity? Carl Jung, CW 8, Para 786 So difficult is it to understand a dream that for a long time I have made it a rule, when someone tells me a dream and asks for my opinion, to say first of all to myself: "I have no idea what this dream means." After that I can begin to examine the dream. Carl Jung, CW 8, Para 533 It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8; Page 338 The real existence of an enemy upon whom one can foist off everything evil is an enormous relief to one's conscience. You can then at least say, without hesitation, who the devil is; you are quite certain that the cause of your misfortune is outside, and not in your own attitude. Carl Jung, CW 8, Para 518 Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung, CW 8, Para 475 Ageing people should know that their lives are not mounting and expanding, but that an inexorable inner process enforces the contraction of life. For a young person it is almost a sin, or at least a danger, to be too preoccupied with himself; but for the ageing person it is a duty and a necessity to devote serious attention to himself. After having lavished its light upon the world, the sun withdraws its rays in order to illuminate itself. Instead of doing likewise, many old people prefer to be hypochondriacs, niggards, pedants, applauders of the past or else eternal adolescents —all lamentable substitutes for the illumination of the self, but inevitable consequences of the delusion that the second half of life must be governed by the principles of the first. Carl Jung, CW 8, Para 785 The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed. Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results. Carl Jung, CW 8, Para 50 Deviation from the truths of the blood begets neurotic restlessness, and we have had about enough of that these days. Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to**

**comprehend. Carl Jung, CW 8, Para 815 Where is the wisdom of our old people, where are their precious secrets and their visions? For the most part our old people try to compete with the young. In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter. Carl Jung, CW 8, Para 788. But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784 The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452. As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657 The realization of the shadow is the growing awareness of the inferior part of the personality. Carl Jung, CW 8, Page 208. The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW 8, Para 51. Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung; CW 8; par. 75. Be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. –Carl Jung, CW 8, Page 645. Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. Carl Jung, CW 8, Page 523. Gleaming islands, indeed, whole continents, can still add themselves to our modern consciousness. Carl Jung, CW 8, Para 387 The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible. Carl Jung, CW 8, par. 145. Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Carl Jung, CW 8, Para 861. The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process. Carl Jung, CW 8, Page 277. The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96. There are no "purposeless" psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed. Carl Jung; CW 8, para. 90. Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung, CW 8, Page 444 The psychic fact "God" is a typical autonomism, a collective archetype…It is therefore characteristic not only of all higher forms of religion but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29. Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung, CW 8, Page 475. Once we have freed ourselves from the prejudice that we have to refer to concepts of external experience or to a priori categories of reason, we can turn our attention and curiosity wholly to that strange and unknown thing we call spirit. Carl Jung, CW 8; Para 626 From the psychological point of view, the phenomenon**

**of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung, CW 8, para 643. Greater than all physical dangers are the tremendous effects of delusional ideas. The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being. We are steeped in a world that was created by our own psyche. Carl Jung, CW 8, Para 747 For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 8, Page 737 Every other science has so to speak an outside; not so psychology, whose object is the inside subject of all science. Carl Jung, CW 8, Para 429 Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. Carl Jung; CW 8; Page 357. Life is teleology par excellence; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfill themselves. Carl Jung; CW 8; para 798. Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal. Carl Jung, CW 8, Pages 382-383 Man needs difficulties; they are necessary for health. Carl Jung, CW 8, Para 143 What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107 The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. Carl Jung, CW 8, Para 682 We should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645 Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815 It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. Carl Jung, CW 8, Para 529 The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Carl Jung, CW 8, Para 693 Many—far too many—aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772 Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Carl Jung, CW 8, Page 25. If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. Carl Jung, CW 8, Para iii Ageing people should know that their lives are not mounting and expanding, but that an inexorable inner process enforces the contraction of life. Carl Jung, CW 8, Para 785 A young man who does not fight and conquer has missed the best part of his youth, and an old man who does not know how to listen to the secrets of the brooks, as they tumbledown from the peaks to the valleys, makes no sense; he is a spiritual mummy who is nothing but a rigid relic of the past. Carl Jung, CW 8, Para 801 Money-making, social achievement, family and posterity are nothing but plain nature, not culture. Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life? Carl Jung, CW 8, Para 787 A dream, like every element in the psychic structure, is a product of the total psyche. Carl Jung, CW 8, Para 527 Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 8, Para 317 Not infrequently the dreams show that there is a remarkable inner symbolical**

**connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502 The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. Carl Jung, CW 8, Para 493 With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung, CW 8, Para 493 But as soon as you take the sexual metaphors as symbols for something unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506 Synchronicity means the simultaneous occurrence of a psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state. Carl Jung, CW 8, Page 441. It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Carl Jung, CW 8, Para 750 Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750 It seems that the unconscious is in interested how one dies, that is whether the attitude of consciousness is adjusted to dying or not. Carl Jung, CW 8, Page 223. The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. Carl Jung, CW 8, Par. 357. We must, however, constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualisation of it possible, namely the archetypal images and ideas. Carl Jung, CW 8, Page 214. The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. It is in the highest degree odd that Western man, with but very few and ever fewer exceptions, apparently pays so little regard to this fact…. Swamped by the knowledge of external objects, the subject of all knowledge has been temporarily eclipsed to the point of seeming nonexistence. Carl Jung, CW 8, Para 357 Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Page 787. As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657 The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452. From the middle of life, only he who is willing to die with life remains living. Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death. Carl Jung CW 8, §800. The wine of youth does not always clear with advancing years; sometimes it grows turbid. Carl Jung; CW 8; Para 774. Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. Carl Jung; CW 8, Para 420. Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where -even though we do not understand it-we can listen directly to the throb of creation itself. Carl Jung, CW 8, Page 737 Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Page 420. The unconscious is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. Carl Jung, CW 8, par. 342. Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung, CW 8, Page 645. Give no guarantee of objective knowledge. What we do not understand in**

**ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. – Carl Jung, CW 8. Page 508 A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. Carl Jung, CW 8, Page 10 What I am trying to make clear is the remarkable fact that the will cannot transgress the bounds of the psychic sphere: it cannot coerce the instinct, nor has it power over the spirit, in so far as we understand by this something more than the intellect. Carl Jung, CW 8, Paras 371-381. They [Scintillae] are germinal luminosities shining forth from the darkness of the unconscious Carl Jung, CW 8, Para 389 The symbol in the dream has more the value of a parable it does not conceal, it teaches. Carl Jung, CW 8, Para 471 Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. Carl Jung, CW 8, Para 462 Like a projectile flying to its goal, life ends in death. Even its ascent and its zenith are only steps and means to this goal. Carl Jung, CW 8, Para 803 The birth of a human being is pregnant with meaning, why not death? Carl Jung, CW 8, Para 803 As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Para 792 Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750 It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750 Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. Carl Jung, CW 8, Para 751 The biblical fall of man presents the dawn of consciousness as a curse. Carl Jung, CW 8, Para 751 We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. Carl Jung, CW 8, Para 417 The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415 Individuation does not shut one out from the world but gathers the world to oneself. Carl Jung, CW 8, Para 312. When a person dies, the feelings and emotions that bound his relatives to him lose their application to reality and sink into the unconscious, where they activate a collective content that has a deleterious effect on consciousness Carl Jung, CW 8 Para, 598 The Bataks and many other primitives therefore say that when a man dies his character deteriorates, so that he is always trying to harm the living in some way Carl Jung, CW 8, Para 598 This view is obviously based on the experience that a persistent attachment to the dead makes life seem less worth living and may even be the cause of psychic illnesses. The harmful effect shows itself in the form of loss of libido, depression, and physical debility. There are also universal reports of these post-mortem phenomena in the form of ghost and hauntings Carl Jung, CW 8, Para 598 The psychotherapeutic endeavors of the so-called spirits are aimed at the living either directly, or indirectly through the deceased person, in order to make them more conscious Carl Jung, CW 8, Para 599 Spiritualism as a collective phenomenon thus pursues the same goals as medical psychology, and in doing so produces, the same basic ideas and images styling themselves the “teachings of the spirits” which are characteristic of the nature of the collective unconscious Carl Jung, CW 8, Para**

**599 The body cannot be understood as a mere heaping together of inert matter but must be regarded as a material system ready for life and making life possible, with the proviso that for all its readiness it could not live without the addition of a "living being." For setting aside the possible significance of "living being," there is lacking to the body by itself something that is necessary to its life, namely a psychic factor. Carl Jung, CW 8. Para 605 We know this directly from our own experience of ourselves, and indirectly from our experience of our fellow men. We also know it through our scientific study of the higher vertebrates, and, for total lack of evidence to the contrary, we must suppose that some such factor is present in lower organisms and even in plants Carl Jung, CW 8, Para 605 Mind and body are the expression of a single entity whose essential nature is not knowable either from its outward, material manifestation or from inner, direct perception Carl Jung, CW 8, Para 619 According to an ancient belief, man arose from the coming together of a soul and a body. It would probably be more correct to speak of an unknowable living being, concerning the ultimate nature of which nothing can be said except that it vaguely expresses the quintessence of "life" Carl Jung, CW 8, Para 619 This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. They are two sides of the same coin, and we cannot rid ourselves of the doubt that perhaps this whole separation of mind and body may finally prove to be merely a device of reason for the purpose of conscious discrimination Carl Jung, CW 8, Para 619 Spirit, in Old High German Geist, and in Anglo Saxon gast, meant a supernatural being in contradistinction to the body Carl Jung, CW 8, Para 627 According to Kluge, the fundamental meaning of the word [spirit] is not quite certain, though there seem to be connections with the Old Norse geisa,**

to rage,' with the Gothic us-gaisyan,

to be beside oneself,' with the Swiss-German üf-gaistä, 'to fly into a passion,' and with the English aghast Carl Jung, CW 8, Para 627 **These connections are substantiated by other figures of speech. For a person "to be seized with rage" means that something falls on him, sits on him, rides him, he is ridden by the devil, he is possessed, something has got into him, etc. When we are "beside ourselves with rage" we are obviously no longer identical with ourselves, but are possessed by a daemon or spirit Carl Jung, CW 8, Para 627 The primitive atmosphere in which the word "spirit" came to birth exists in us still, though of course on a psychic level somewhere below consciousness. But as modern spiritualism shows, it needs very little to bring that bit of primitive mentality to the surface Carl Jung, CW 8, Para 628 If the etymological derivation (which in itself is quite plausible) holds good, the "spirit" in this sense would be the image of a personified affect. For instance, when a person lets himself be carried away by impudent talk, we say, his tongue has run away with him, which is the equivalent to saying that his talk has become an independent being that has snatched him up and run off with him Carl Jung, CW 8, Para 628 Psychologically we would say: every affect tends to become an autonomous complex, to break away from the hierarchy of consciousness and, if possible, to drag the ego after it Carl Jung, CW 8, Para 628 No wonder, then, that the primitive mind sees in this the activity of a strange invisible being, a spirit. Spirit in this case is the reflection of an autonomous affect, which is why the ancients, very appropriately, called the spirits imagines, 'images' Carl Jung, CW 8, Para 628 Let us now turn to other usages of the concept of the "spirit". The phrase "he acts in the spirit of his dead father" still has a double meaning, for here the word "spirit" refers as much to the spirit of the dead as to an attitude of mind. Other idioms are "doing something in a new spirit," or, "a new spirit is growing up," meaning a renewal of mental attitude Carl Jung, CW 8, Para 629 The basic idea is again that of possession by a spirit, which has become, say, the "guiding spirit" of a group. A more sombre note is struck when we say: "An evil spirit reigns in that family" Carl Jung, CW 8, Para 629 Here we are dealing not with personifications of affects but with**

**visualizations of a whole frame of mind or to put it psychologically an attitude. A bad attitude expressed as an evil spirit therefore has, if naïvely conceived, nearly the same psychological function as a personified affect Carl Jung, CW 8, Para 630 The concept of "spirit" goes far beyond the animistic frame of reference. Aphorisms and proverbs are as a rule the result of much experience and individual effort, a summing up of insights and conclusions in a few pregnant words. Those sayings or ideals that store up the richest experience of life and the deepest reflection constitute what we call 'spirit' in the best sense of the word Carl Jung, CW 8, Para 633 The more absolute and compelling the ruling idea, the more it has the nature of an autonomous complex that confronts the ego-consciousness as an unshakable fact Carl Jung, CW 8, Para 633 Spirit that can be translated into a definite concept is a psychic complex lying within the orbit of our ego-consciousness. It will not bring forth anything, nor will it achieve anything more than we have put into it Carl Jung, CW 8, Para 644 But spirit that demands a symbol for its expression is a psychic complex that contains the seeds of incalculable possibilities. The most obvious and best example of this is the effectiveness of the Christian symbols, whose power changed the face of history. If one looks without prejudice at the way the spirit of early Christianity worked on the mind of the average man of the second century, one can only be amazed. But then, no spirit was ever as creative as this. No wonder it was felt to be of godlike superiority Carl Jung, CW 8, Para 644 Life is a touchstone for the truth of the spirit. Spirit that drags a man away from life, seeking fulfillment only in itself, is a false spirit though the man too is to blame, since he can choose whether he will give himself up to this spirit or not Carl Jung, CW 8, Para 647 Life and spirit are two powers or necessities between which man is placed. Spirit gives meaning to his life, and the possibility of its greatest development. But life is essential to spirit, since its truth is nothing if it cannot live Carl Jung, CW 8, Para 648 Spirits are complexes of the collective unconscious which appear when the individual loses his adaptation to reality, or which seek to replace the inadequate attitude of a whole people by a new one. They are therefore either pathological fantasies or new but as yet unknown ideas Carl Jung, CW 8, Para 597 Spirits are not under all circumstances dangerous and harmful. They can, when translated into ideas, also have beneficial effects. A well-known example of this transformation of a content of the collective unconscious into communicable language is the miracle of the Pentecost. From the point of view of the onlookers, the apostles were in a state of ecstatic intoxication ("These men are full of new wine": Acts 2:13). But it was just when they were in this state that they communicated the new teaching which gave expression to the unconscious expectations of the people and spread with astonishing rapidity through the whole Roman Empire Carl Jung, CW 8, Para 596 The data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742 But life is essential to spirit, since its truth is nothing if it cannot live. Carl Jung, CW 8, Para 647 Just as there is a passion that strives for blind unrestricted life, so there is a passion that would like to sacrifice all life to the spirit because of its superior creative power. This passion turns the spirit into a malignant growth that senselessly destroys human life. Carl Jung, CW 8, Para 646 The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. Carl Jung, CW 8, Para 498. And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325 Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. Carl Jung CW 8, Para 747 We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747 Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. The psychic**

**all forms of the psychic, even "unreal" ideas and thoughts which refer to nothing "external." We may call them "imagination" or "delusion," but that does not detract in any way from their effectiveness. Indeed, there is no "real" thought that cannot, at times, be thrust aside by an "unreal" one, thus proving that the latter is stronger and more effective than the former. Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness. Our much-vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of "unreal" thoughts. The world powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all. We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747 It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. Carl Jung, CW 8, Para 762 And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325 Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. Carl Jung CW 8, Para 747 We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747 The scintillae radiate or gleam as white sparks from the world-soul, which is identical with the spirit of God Carl Jung, CW 8, Para 388 They [scintillae] were the seeds of light broadcast in the chaos, or "the seed plot of a world to come" Carl Jung, CW 8, Para 388 In alchemy, the world-soul is the anima catholica, an idea identical with the spirit of God Carl Jung, CW 8, Para 388 The soul has substance, is of a divine nature and therefore immortal Carl Jung, CW 8, Para 654 That there is a power inherent within it which builds up the body, sustains its life, heals its ills, and enables the soul to live independently of the body Carl Jung, CW 8, Para 654 According to a primitive view the soul is a fire or flame, because warmth is likewise a sign of life. Carl Jung, CW 8, Para 665 The ancient view held that the soul was essentially the life of the body, the life-breath, or a kind of life force which assumed spatial and corporeal form at the moment of conception, or during pregnancy, or at birth, and left the dying body again after the final breath Carl Jung, CW 8, Para 662 The soul in itself was a being without extension, and because it existed before taking corporeal form and afterwards as well, it was considered timeless and hence, immortal Carl Jung, CW 8, Para 662 The standpoint of past ages, which, knowing the untold treasures of experience lying hidden beneath the threshold of the ephemeral individual consciousness, always held the individual soul to be dependent on a spiritual world-system. Not only did they make this hypothesis, they assumed without question that this system was a being with a will and consciousness was even a person and they called this being God, the quintessence of reality Carl Jung, CW 8, Para 677 He [God] was for them the most real of beings, the first cause, through whom alone the soul could be explained Carl Jung, CW 8, Para 677 That beyond our empirical present there is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world Carl Jung, CW 8, Para 654 It is hygienic to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose Carl Jung, CW 8, Para 792 From the standpoint of psychotherapy it would therefore be desirable to think of death as only a transition, as part of a life process whose extent and duration are beyond our knowledge Carl Jung, CW 8, Para 792 The majority of religions are complicated systems of preparation for death, so much so that life actually has no significance except as a preparation for the ultimate goal of death. In both the greatest living religions, Christianity and Buddhism, the meaning of existence is consummated in its end Carl Jung, CW 8. Para 804 It would seem to be more in accord with the collective psyche**

**of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation Carl Jung, CW 8, Para 807 Thoughts of death pile up to an astonishing degree as the years increase willynilly, the ageing person prepares himself for death Carl Jung, CW 8, Para 808 As a rule the approaching end is indicated by those symbols which, in normal life also, proclaim changes of psychological condition rebirth symbols such as changes of locality, journeys, and the like Carl Jung, CW 8, Para 809 I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, Moreover, this often shows itself in peculiar changes of personality which may precede death by quite a long time Carl Jung, CW 8, Para 809 On the whole, I was astonished to see how little ado the unconscious psyche makes of death. It would seem as though death were something relatively unimportant, or perhaps our psyche does not bother about what happens to the individual Carl Jung, CW 8, Para 809 But it seems that the unconscious is all the more interested in how one dies; that is, whether the attitude of consciousness is adjusted to dying or not Carl Jung, CW 8, Para 809 In the Saint-Graal (III, pp. 219 and 224), it is related that Christ sometimes appeared to the disciples as a white stag with four lions (= four evangelists) Carl Jung, CW 8, Para 559 In alchemy Mercurius is allegorized as the stag because the stag can renew itself. Carl Jung, CW 8, Para 559 Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless. Carl Jung, CW 8, Para 532 The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. In this sense we can take the theory of compensation as a basic law of psychic behaviour. Too little on one side results in too much on the other. Carl Jung, CW 8, Para 330 The more one-sided his conscious attitude is, and the further it deviates from the optimum, the greater becomes the possibility that vivid dreams with a strongly contrasting but purposive content will appear as an expression of the self-regulation of the psyche. Carl Jung, CW 8, Para 488 The view that dreams are merely the imaginary fulfilments of repressed wishes is hopelessly out of date. There are, it is true, dreams which Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 8, Para 317 Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered "scientific" or admitted to be true unless it could be perceived by the senses or traced back to physical causes. Carl Jung; CW 8. para. 649. The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world. For this another function —feeling—is needed too. Feeling often arrives at convictions that are different from those of the intellect, and we cannot always prove that the convictions of feeling are necessarily inferior. Carl Jung, CW 8, Para 600 The fatal error of every Weltanschauung so far has been that it claims to be an objectively valid truth, and ultimately a kind of scientific evidence of this truth. This would lead to the insufferable conclusion that, for instance, the same God must help the Germans, the French, the English, the Turks, and the heathen—in short, everybody against everybody else. Carl Jung, CW 8, Para 734 If the picture we create of the world did not have a retroactive effect on us, we could be content with any sort of beautiful or diverting sham. But self-deception recoils on us, making us unreal, foolish, and ineffectual. Because we are tilting at a false picture of the world, we are overcome by the superior power of reality. Carl Jung, CW 8, Para 699 Anyone who is conscious of his guiding principle knows with what**

**indisputable authority it rules his life. But generally consciousness is too preoccupied with the attainment of some beckoning goal to consider the nature of the spirit that determines its course. Carl Jung, CW 8, Para 642 Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. Carl Jung; CW 8, Page 595 Take for comparison the daily course of the sun—but a sun that is endowed with human feeling and man's** limit**ed consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith—unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning, Carl Jung, CW 8, Para 778 Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784 The very frequent neurotic disturbances of adult years all have one thing in common they want to carry the psychology of the youthful phase over the threshold of the so-called years of discretion. Who does not know those touching old gentlemen who must always warm up the dish of their student days, who can fan the flame of life only by reminiscences of their heroic youth, but who, for the rest, are stuck in a hopelessly wooden Philistinism? As a rule, to be sure, they have this one merit which it would be wrong to undervalue they are not neurotic, but only boring and stereotyped. The neurotic is rather a person who can never have things as he would like them in the present, and who can therefore never enjoy the past either. Carl Jung, CW 8, Para 776 In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has moulded him on exclusively collective lines and thoroughly imbued him with the collective mentality. Carl Jung, CW 8, Para 112 Being old is highly unpopular. Nobody seems to consider that not being able to grow old is just as absurd as not being able to outgrow child's-size shoes. A still infanile man of thirty is surely to be deplored, but a youthful septuagenarian—isn't that delightful? And yet both are perverse, lacking in style, psychological monstrosities. A young man who does not fight and conquer has missed the best part of his youth, and an old man who does not know how to listen to the secrets of the brooks, as they tumble down from the peaks to the valleys, makes no sense; he is a spiritual mummy who is nothing but a rigid relic of the past. He stands apart from life, mechanically repeating himself to the last triviality! Carl Jung, CW 8, Para 801 A human being would certainly not grow to be seventy or eighty years**

**old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained —and more than attained—shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense? Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Para 787 Just as the childish person shrinks back from the unknown in the world and in human existence, so the grown man shrinks back from the second half of life. It is as if unknown and dangerous tasks awaited him, or as if he were threatened with sacrifices and losses which he does not wish to accept, or as if his life up to now seemed to him so fair and precious that he could not relinquish it. Is it perhaps at bottom the fear of death? That does not seem to me very probable, because as a rule death is still far in the distance and therefore somewhat abstract. Experience shows us, rather, that the basic cause of all the difficulties of this transition is to be found in a deep-seated and peculiar change within the psyche. Carl Jung, CW 8, Para 777 The tragic thing is that psychology has no self-consistent mathematics at its disposal, but only a calculus of subjective prejudices. Also, it lacks the immense advantage of an Archimedean point such as physics enjoys. The latter observes the physical world from the psychic standpoint and can translate it into psychic terms. The psyche, on the other hand, observes itself and can only translate the psychic back into the psychic. Carl Jung, CW 8, Para 421 It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. It is insufferable that professors should forbid their students to have anything to do with analytical psychology, that they should prohibit the use of analytical concepts and accuse our psychology of taking account, in an unscientific manner, of "everyday experiences." I know that psychology in general could derive the greatest benefit from a serious study of the dream problem once it could rid itself of the unjustified lay prejudice that dreams are caused solely by somatic stimuli. This over-rating of the somatic factor in psychiatry is one of the basic reasons why psychopathology has made no advances unless directly fertilized by analytical procedures. The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870's. It has become a prejudice which hinders all progress. Carl Jung, CW 8, Para 529 However indignant people may get about "metaphysical phantoms" when cell-processes are explained vitalistically, they nevertheless continue to regard the physical hypothesis as "scientific," al-though it is no less fantastic. But it fits in with the materialistic prejudice, and therefore every bit of nonsense, provided only that it turns the psychic into the physical, becomes sci-entifically sacrosanct. Let us hope that the time is not far off when this antiquated relic of ingrained and thoughtless materialism will be eradicated from the minds of our scientists. Carl Jung, CW 8, Para 529 Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw—the rise of psychology in its own right, so much so that it is even threatening to swallow philosophy. The inner resemblance between the two disciplines consists in this, that both are systems of opinion about objects which cannot be fully experienced and therefore cannot be adequately comprehended by a purely empirical approach. Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that many heavy volumes are needed to contain them all. Neither discipline can do without the other, and the one invariably fur-nishes the unspoken—and generally unconscious—assumptions of the other. Carl Jung, CW 8, Para 659 There is not one modern psychology—there are dozens of them. This is curious**

**enough when we remember that there is only one science of mathematics, of geology, zoology, botany, and so forth. But there are so many psychologies that an American university was able to publish a thick volume under the title Psychologies of 1930. I believe there are as many psychologies as philosophies, for there is also no single philosophy, but many. I mention this for the reason that philosophy and psychology are linked by indissoluble bonds which are kept in being by the interrelation of their subject-matters. Psychology takes the psyche for its subject, and philosophy—to put it briefly —takes the world. Carl Jung, CW 8, Para 659 When we allow ourselves to be irritated out of our wits by something, let us not suppose that the cause of our irritation lies simply and solely outside us, in the irritating thing or person. In that way we simply endow them with the power to put us into the state of irritation, and possibly into one of insomnia or indigestion. We then turn around and unhesitatingly condemn the object of offence, while all the time we are raging against an unconscious part of ourselves which is projected into the exasperating object. Carl Jung, CW 8, Para 516 We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself. For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations. Carl Jung, CW 8, Para 107 The spiritual principle does not, strictly speaking, conflict with instinct as such but only with blind instictuality, which really amounts to an unjustified preponderance of the instinctual nature over the spiritual. The spiritual appears in the psyche also as an instinct, indeed as a real passion, a "consuming fire," as Nietzsche once expressed it. It is not derived from any other instinct, as the psychologists of instinct would have us believe, but is a principle siti generis, a specific and necessary form of instinctual power. Carl Jung, CW 8, Para 108 Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment. Their underlying meaning leads us in fact far away from all that is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts. We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts. All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the merely natural conditions with incredible strength. One can say that this too is "natural," and that both have their origin in one and the same "nature." I do not in the least doubt this origin but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98 The fact that all immediate experience is psychic, and that immediate reality can only be psychic explains why it is that primitive man puts spirits and magical influences on the same plane as physical events. He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only**

**one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682 Through scientific understanding, our world has become dehumanized. Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him. Thunder is no longer the voice of a god, nor is lightning his avenging missile. No river contains a spirit, no tree means a man's life, no snake is the embodiment of wisdom, and no mountain still harbours a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants, and animals. He no longer has a bush-soul identifying him with a wild animal. His immediate communication with nature is gone forever. Carl Jung, CW 8, Para 95 The conflict between nature and spirit is itself a reflection of the paradox of psychic life. This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself. Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all. The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something." Carl Jung, CW 8, Para 680 Consciousness determines Weltanschauung. All conscious awareness of motives and intentions is a Weltanschauung in the bud; every increase in experience and knowledge is a step in the development of a Weltanschauung. And with the picture that the thinking man fashions of the world he also changes himself. The man whose sun still moves round the earth is essentially different from the man whose earth is a satellite of the sun. Giordano Bruno's reflections on infinity were not in vain they represent one of the most important beginnings of modern consciousness. The man whose cosmos hangs in the empyrean is different from one whose mind is illuminated by Kepler's vision. The man who is still dubious about the sum of twice two is different from the thinker for whom nothing is less doubtful than the a priori truths of mathematics. In short, it is not a matter of indifference what sort of Weltanschauung we possess, since not only do we create a picture of the world, but this picture retroactively changes us. Carl Jung, CW 8, Para 696 A science can never be a Weltanschauung but merely the tool with which to make one. Whether we take this tool in hand or not depends on the sort of Weltanschauung we already have. For no one is without a Weltanschauung of some sort. Even in an extreme case, he will at least have the Weltanschauung that education and environment have forced on him. If this tells him, to quote Goethe, that "the highest joy of man should be the growth of personality," he will unhesitatingly seize upon science and its conclusions, and with this as a tool will build himself a Weltanschauung—to his own edification. But if his hereditary convictions tell him that science is not a tool but an end in itself, he will follow the watchword that has become more and more prevalent during the last one hundred and fifty years and has proved to be the decisive one in practice. Here and there single individuals have desperately resisted it, for to their way of thinking the meaning of life culminates in the perfection of the human personality and not in the differentiation of techniques, which inevitably leads to an extremely one-sided development of a single instinct, for instance the instinct for knowledge. If science is an end in itself, man's raison d'etre lies in being a mere intellect. If art is an end in itself, then his sole value lies in the imaginative faculty, and the intellect is consigned to the lumber-room. If making money is an end in itself, both science and art can quietly shut up shop. No one can deny that our modern consciousness, in pursuing these mutually exclusive ends, has become hopelessly fragmented. The consequence is that people are trained to develop one quality only; they become tools themselves. Carl Jung, CW 8, Para 696 To have a Weltanschauung**

**means to create a picture of the world and of oneself, to know what the world is and who I am. Taken literally, this would be too much. No one can know what the world is, just as little as can he know himself. But, cum grano salts, it means the best possible knowledge—a knowledge that esteems wisdom and abhors unfounded assumptions, arbitrary assertions, and didactic opinions. Such knowledge seeks the well-founded hypothesis, without forgetting that all knowledge is limited and subject to error. Carl Jung, CW 8, Para 698 If we were conscious of the spirit of the age, we should know why we are so inclined to account for everything on physical grounds; we should know that it is because, up till now, too much was accounted for in terms of spirit. This realization would at once make us critical of our bias. We would say most likely we are now making exactly the same mistake on the other side. We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate material causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657 I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it. Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world's reality. This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking—the thinking that underlies "sound common sense" and our ordinary use of language. It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742 A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527 To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. Carl Jung, CW 8, Para 780 Many people who know something, but not enough, about dreams and their meaning, and who are impressed by their subtle and apparently intentional compensation, are liable to succumb to the prejudice that the dream actually has a moral purpose, that it warns, rebukes, comforts, foretells the future, etc. If one believes that the unconscious always knows best, one can easily be betrayed into leaving the dreams to take the necessary decisions and is then disappointed when the dreams become more and more trivial and meaningless. Experience has shown me that a slight knowledge of dream psychology is apt to lead to an overrating of the unconscious which impairs the power of conscious decision. The unconscious functions satisfactorily only when the conscious mind fulfils its tasks to the very limit. A dream may perhaps supply what is then lacking, or it may help us forward where our best conscious efforts have failed. Carl Jung, CW 8, Para 568 Everyone**

**who analyses the dreams of others should constantly bear in mind that there is no simple and generally known theory of psychic phenomena, neither with regard to their nature, nor to their causes, nor to their purpose. We therefore possess no general criterion of judgment. We know that there are all kinds of psychic phenomena, but we know nothing certain about their essential nature. We know only that, though the observation of the psyche from any one isolated standpoint can yield very valuable results, it can never produce a satisfactory theory from which one could make deductions. The sexual theory and the wish theory, like the power theory, are valuable points of view without, however, doing anything like justice to the profundity and richness of the human psyche. Had we a theory that did, we could then content ourselves with learning a method mechanically. It would then be simply a matter of reading certain signs that stood for fixed contents, and for this it would only be necessary to learn a few semiotic rules by heart. Knowledge and correct assessment of the conscious situation would then be as superfluous as in the performance of a lumbar puncture. Carl Jung, CW 8, Para 498 It is characteristic that dreams never express themselves in a logical, abstract way but always in the language of parable or simile. This is also a characteristic of primitive languages; whose flowery turns of phrase are very striking. If we remember the monuments of ancient literature, we find that what nowadays is expressed by means of abstractions was then expressed mostly by similes. Even a philosopher like Plato did not disdain to express certain fundamental ideas in this way. Carl Jung, CW 8, Para 474 As regards the much-discussed symbolism of dreams, its evaluation varies according to whether it is considered from the causal or from the final standpoint. The causal approach of Freud starts from a desire or craving, that is, from the repressed dream-wish. This craving is always something comparatively simple and elementary, which can hide itself under manifold disguises. Hence it is that the more rigorous adherents of the Freudian school have come to the point of interpreting—to give a gross example—pretty well all oblong objects in dreams as phallic symbols and all round or hollow objects as feminine symbols. Carl Jung, CW 8, Para 470 Further researches, expressly referred to by Maeder, have shown that the sexual language of dreams is not always to be interpreted in a concretistic way—that it is, in fact, an archaic language which naturally uses all the analogies readiest to hand without their necessarily coinciding with a real sexual content. It is therefore unjustifiable to take the sexual language of dreams literally under all circumstances, while other contents are explained as symbolical. But as soon as you take the sexual metaphors as symbols for something unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506 If, as happens in long and difficult treatments, the analyst observes a series of dreams often running into hundreds, there gradually forces itself upon him a phenomenon which, in an isolated dream, would remain hidden behind the compensation of the moment. This phenomenon is a kind of developmental process in the personality itself. At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process. Carl Jung, CW 8, Para 550 If our dreams reproduce certain ideas these ideas are primarily our ideas, in the structure of which our whole being is interwoven. They are subjective factors, grouping themselves as they do in the dream, and expressing this or that meaning, not for extraneous reasons but from the most intimate promptings of our psyche. The whole dream work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic. Carl**

**Jung, CW 8, Para 509 If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung, CW 8, Para 477 As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung, CW 8, Para 580 The unconscious is the unknown at any given moment, so it is not surprising that dreams add to the conscious psychological situation of the moment all those aspects which are essential for a totally different point of view. It is evident that this function of dreams amounts to a psychological adjustment, a compensation absolutely necessary for properly balanced action. In a conscious process of reflection it is essential that, so far as possible, we should realize all the aspects and consequences of a problem in order to find the right solution. This process is continued automatically in the more or less unconscious state of sleep, where, as experience seems to show, all those aspects occur to the dreamer (at least by way of allusion) that during the day were insufficiently appreciated or even totally ignored in other words, were comparatively unconscious. Carl Jung, CW 8, Para 469 Emptiness is a great feminine secret. It is something absolutely alien to man, the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung, CW 8, Page 183 The causal point of view tends by its very nature towards uniformity of meaning, that is, towards a fixed significance of symbols. The final point of view, on the other hand, perceives in the altered dream-image the expression of an altered psychological situation. It recognizes no fixed meaning of symbols. From this standpoint, all the dream images are important in themselves, each one having a special significance of its own, to which, indeed, it owes its inclusion in the dream. The symbol in the dream has more the value of a parable it does not conceal, it teaches. Carl Jung, CW 8, Para 471 It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502 Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not—as I would expressly like to emphasize—involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a com-**

**plicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. Carl Jung, CW 8, Para 462 The prospective function, on the other hand, is an anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behaviour of things but need not necessarily agree in every detail. Only in the latter case can we speak of "prophecy." That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung, CW 8, Para 493 Even the well-nigh unconscious primitive can adapt and assert himself, but only in his primitive world, and that is why under other conditions he falls victim to countless dangers which we on a higher level of consciousness can avoid without effort. True, a higher consciousness is exposed to dangers undreamt of by the primitive, but the fact remains that the conscious man has conquered the earth and not the unconscious one. Whether in the last analysis, and from a superhuman point of view, this is an advantage or a calamity we are not in a position to decide. Carl Jung, CW 8, Para 695 In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has molded him on exclusively collective lines and thoroughly imbued him with the collective mentality. Carl Jung, CW 8, Para 112 The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?” Carl Jung; CW 8, para. 76. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection. Carl Jung, CW 8, Para 50 Incisive changes in history are generally attributed exclusively to external causes. It seems to me, however, that external circumstances often serve merely as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest. Social, political, and religious conditions affect the collective unconscious in the sense that all those factors which are suppressed by the prevailing views or attitudes in the life of a society gradually accumulate in the collective unconscious and activate its contents. Certain individuals gifted with particularly strong intuition then become aware of the changes going on in it and translate these changes into communicable ideas. The new ideas spread rapidly because parallel changes have been taking place in the unconscious of other people. There is a general readiness to accept the new ideas, although on the other hand they often meet with violent resistance. New ideas are not just the enemies of the old; they also appear as**

**a rule in an extremely unacceptable form. Carl Jung, CW 8, Para 594 Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and confusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. Carl Jung, CW 8, Para 595 The "common man," who is predominantly a mass man, acts on the principle of realizing nothing, nor does he need to, because for him the only thing that commits mistakes is that vast anonymity conventionally known as the "State" or "Society." But once a man knows that he is, or should be, responsible, he feels responsible also for his psychic constitution, the more so the more clearly he sees what he would have to be in order to become healthier, more stable, and more efficient. Once he is on the way to assimilating the unconscious he can be certain that he will escape no difficulty that is an integral part of his nature. Carl Jung, CW 8, Para 410 If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung; CW 8; Page 477. How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung, CW 8, para 91. The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event, Carl Jung, CW 8, Para 693 The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such. They are very varied structures which all point back to one essentially "irrepresentable" basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately. The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum. It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417 In spite or perhaps because of its affinity with instinct, the archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect, since it is the latter's spiritus rector. The essential content of all mythologies and all religions and all isms is archetypal. The archetype is spirit or anti-spirit what it ultimately proves to be depends on the attitude of the human mind. Archetype and instinct are the most polar opposites imaginable, as can easily be seen when one compares a man who is ruled by his instinctual drives with a man who is seized by the spirit. But, just as between all opposites there obtains so close a bond that no position can be established or even thought of without its corresponding negation, so in this case also "les extremes se touchent." Carl Jung, CW 8, Para 406 Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal. This**

**narrow perspective is alien to the Eastern view of the world, which therefore has no need of any philosophical conception of super-reality. Our arbitrarily delimited reality is continually menaced by the "supersensual," the "supernatural," the "superhuman," and a whole lot more besides. Eastern reality includes all this as a matter of course. For us the zone of disturbance already begins with the concept of the "psychic." In our reality the psychic cannot be anything except an effect at third hand, produced originally by physical causes; a "secretion of the brain," or something equally savoury. At the same time, this appendage of the material world is credited with the power to pull itself up by its own bootstraps, so to speak; and not only to fathom the secrets of the physical world, but also, in the form of "mind," to know itself. All this, without its being granted anything more than an indirect reality. Carl Jung, CW 8, Pages 382-383 It does not surprise me that psychology debouches into philosophy, for the thinking that underlies philosophy is after all a psychic activity which, as such, is the proper study of psychology. I always think of psychology as encompassing the whole of the psyche, and that includes philosophy and theology and many other things besides. For underlying all philosophies and all religions are the facts of the human soul, which may ultimately be the arbiters of truth and error. Carl Jung, CW 8, Para 535 It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseauesque longing, we "cultivate" nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness—our Promethean conquest—may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Para 750 The nature of the psyche reaches into obscurities far beyond the scope of our understanding. It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency. This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull. Carl Jung, CW 8, Para 815 When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. Carl Jung, CW 8, Para 752 If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750 There is no other way open to us; we are forced to resort to conscious decisions and solutions where formerly we trusted ourselves to natural happenings. Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. This necessity is a psychic fact of such importance that it constitutes one of the most essential symbolic teachings of the Christian religion. It is the sacrifice of the merely natural man, of the unconscious, ingenuous being whose tragic career began with the**

**eating of the apple in Paradise. The biblical fall of man presents the dawn of consciousness as a curse. And as a matter of fact it is in this light that we first look upon every problem that forces us to greater consciousness and separates us even further from the paradise of unconscious childhood. Carl Jung, CW 8, Para 751 We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung, CW 8, Para 417 Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420 To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour. Carl Jung, CW 8, Para 104 While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men. Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of primitive instinctually; such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105 Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Thus in the child psyche the natural condition is already opposed by a "spiritual" one. Carl Jung, CW 8, Para 98 If we try to extract the common and essential factors from the almost inexhaustible variety of individual problems found in the period of youth, we meet in all cases with one particular feature a more or less patent clinging to the childhood level of consciousness, a resistance to the fateful forces in and around us which would involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognizing and accepting what is different and strange as a part of his own life, as a kind of "also-I." Carl Jung, CW 8, Para 764 The solution of the problems of youth by restricting ourselves to the attainable is only temporarily valid and not lasting in a deeper sense. Of**

**course, to win for oneself a place in society and to transform one's nature so that it is more or less fitted to this kind of existence is in all cases a considerable achievement. It is a fight waged within oneself as well as outside, comparable to the struggle of the child for an ego. That struggle is for the most part unobserved because it happens in the dark; but when we see how stubbornly childish illusions and assumptions and egoistic habits are still clung to in later years we can gain some idea of the energies that were needed to form them. And so it is with the ideals, convictions, guiding ideas and attitudes which in the period of youth lead us out into life, for which we struggle, suffer, and win victories they grow together with our own being, we apparently change into them, we seek to perpetuate them indefinitely and as a matter of course, just as the young person asserts his ego in spite of the world and often in spite of himself. Carl Jung, CW 8, Para 771 The name's people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, 'quick-moving, twinkling, iridescent'. The Greek word psyche also means 'butterfly'. Saiwalô is related on the other side in the Old Slavonic sila, 'strength'. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force. The- Latin words animus, 'spirit', and anima, 'soul', arc the same as the Greek anemos, 'wind'. The other Greek word for 'wind', pneuma, also means 'spirit'. In Gothic we find the same word in us-anan, 'to breathe out', and in Latin it is anhelare, 'to pant'. In Old High German, spiritus sanctus was rendered by atum, 'breath'. In Arabic, 'wind' is rih, and rüh is 'soul, spirit'. The Greek word psyche has similar connections; it is related to psychein, 'to breathe', psychos, 'cool', psychros, 'cold, chill', and physa, 'bellows'. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the "cold breath of the spirits." And this is probably the reason why the primitive view also endows the soul with an invisible breath-body. Carl Jung, CW 8, Paras 663-664) Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification- in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say? -that he needs no more education. There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail." Carl Jung, CW 8, Para 113 Although the actual moment of conversion often seems quite sudden and unexpected, we know from experience that such a fundamen-**

**tal upheaval always requires a long period of incubation. It is only when this preparation is complete, that is to say when the individual is ripe for conversion, that the new insight breaks through with violent emotion. Saul, as he was then called, had unconsciously been a Christian for a long time, and this would explain his fanatical hatred of the Christians, because fanaticism is always found in those who have to stifle a secret doubt. That is why converts are always the worst fanatics. Carl Jung, CW 8, Para 582 The ideas of the moral order and of God belong to the ineradicable substrate of the human soul. That is why any honest psychology, which is not blinded by the garish conceits of enlightenment, must come to terms with these facts. They cannot be explained away and killed with irony. In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc. It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations. It is not for psychology, as a science, to demand a hypostatization of the God-image. But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528 It would all be so much simpler if only we could deny the existence of the psyche. But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three-dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it. The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine. If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671 For the man of today the expansion of life and its culmination are plausible goals, but the idea of life after death seems to him questionable or beyond belief. Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. But to believe has become such a difficult art today that it is beyond the capacity of most people, particularly the educated part of humanity. They have become too accustomed to the thought that, with regard to immortality and such questions, there are innumerable contradictory opinions and no convincing proofs. And since "science" is the catchword that seems to carry the weight of absolute conviction in the temporary world, we ask for "scientific" proofs. But educated people who can think know very well that proof of this kind is a philosophical impossibility. We simply cannot know anything whatever about such things. Carl Jung, CW 8, Para 790 The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life. The more he is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him. But since everything living strives for wholeness, the inevitable one-sidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557 To think otherwise than as our contemporaries think is somehow illegitimate and disturbing; it is even indecent, morbid or blasphemous, and therefore socially dangerous for the individual. He is stupidly swimming against the social current. Carl Jung, CW 8, Para 653 Psychology teaches us that, in a certain sense, there is nothing in the psyche that is old; nothing that can really, finally**

**die away. Even Paul was left with a thorn in the flesh. Whoever protects himself against what is new and strange and regresses to the past falls into the same neurotic condition as the man who identifies himself with the new and runs away from the past. The only difference is that the one has estranged himself from the past and the other from the future. In principle both are doing the same thing: they are reinforcing their narrow range of consciousness instead of shattering it in the tension of opposites and building up a state of wider and higher consciousness. Carl Jung, CW 8, Para 767 The spirit of the age will not let itself be trifled with. It is a religion, or, better, a creed which has absolutely no connection with reason, but whose significance lies in the unpleasant fact that it is taken as the absolute measure of all truth and is supposed always to have common sense upon its side. Carl Jung, CW 8, Para 652 Man finds himself simultaneously driven to act and free to reflect. This contrariety in his nature has no moral significance, for instinct is not in itself bad any more than spirit is good. Both can be both. Negative electricity is as good as positive electricity first and foremost it is electricity. Carl Jung, CW 8, Para 406 Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where —even though we do not understand it—we can listen directly to the throb of creation itself. Carl Jung, CW 8, Para 737 Instead of waging war on himself it is surely better for a man to learn to tolerate himself, and to convert his inner difficulties into real experiences instead of expending them in useless fantasies. Then at least he lives and does not waste his life in fruitless struggles. If people can be educated to see the lowly side of their own natures, it may be hoped that they will also learn to understand and to love their fellow men better. We understand another person in the same way as we understand, or seek to understand, ourselves. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. Carl Jung, CW 8, Para 508 Every one of us gladly turns away from his problems; if possible, they must not be mentioned, or, better still, their existence is denied. We wish to make our lives simple, certain, and smooth, and for that reason problems are taboo. We want to have certainties and no doubts—results and no experiments—without even seeing that certainties can arise only through doubt and results only through experiment. The artful denial of a problem will not produce conviction on the contrary, a wider and higher consciousness is required to give us the certainty and clarity we need. Carl Jung, CW 8, Para 751 One of the greatest obstacles to psychological understanding is the inquisitive desire to know whether the psychological factor adduced is "true" or "correct." If the description of it is not erroneous or false, then the factor is valid in itself and proves its validity by its very existence. One might just as well ask if the duck-billed platypus is a "true" or "correct" invention of the Creator's will. Carl Jung, CW 8, Para 192 What to the causal view is fact to the final view is symbol, and vice versa. Everything that is real and essential to the one is unreal and inessential to the other. We are therefore forced to resort to the antinomian postulate and must view the world, too, as a psychic phenomenon. Certainly it is necessary for science to know how things are "in themselves," but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Carl Jung, CW 8, Paras 54-45 When Nature is left to herself, energy is transformed along the line of its natural "gradient." In this way natural phenomena are produced, but not "work." So also man when left to himself lives as a natural phenomenon, and, in the proper meaning of the word, produces no work. It is culture that provides the machine whereby the natural gradient is exploited for the performance of work. That man should ever have invented this machine must be due to something rooted deep in his nature, indeed in the nature of the living organism as such. For living matter is itself a transformer of energy, and in some way as yet unknown life participates in**

**the transformation process. Life proceeds, as it were, by making use of natural physical and chemical conditions as a means to its own existence. Carl Jung, CW 8, Para 80 Achievement, usefulness and so forth are the ideals that seem to point the way out of the confusions of the problematical state. They are the lodestars that guide us in the adventure of broadening and consolidating our physical existence; they help us to strike our roots in the world, but they cannot guide us in the development of that wider consciousness to which we give the name of culture. In the period of youth, however, this course is the normal one and in all circumstances preferable to merely tossing about in a welter of problems. Carl Jung, CW 8, Para 769 The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour. For this reason we suppose them to be eternally valid and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many—aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772 Reduction to the natural condition is neither an ideal state nor a panacea. I£ the natural state were really the ideal one, then the primitive would be leading an enviable existence. But that is by no means so, for aside from all the other sorrows and hardships of human life the primitive is tormented by superstitions, fears, and compulsions to such a degree that, if he lived in our civilization, he could not be described as other than profoundly neurotic, if not mad. Carl Jung, CW 8, Para 94 It is undoubtedly true that instinctually conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105 The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws. Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. Carl Jung, CW 8, Para 107 People whose own temperaments offer problems are often neurotic, but it would be a serious misunderstanding to confuse the existence of problems with neurosis. There is a marked difference between the two in that the neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems without being ill. Carl Jung, CW 8, Para 763 A man consumes his large supply of masculine substance and has left over only the smaller amount of feminine substance, which must now be put to use Carl Jung, CW 8, Para 782 Conversely, the woman allows her hitherto unused supply of masculinity to become active Carl Jung, CW 8, Para 782 Especially among southern races one can observe that older women develop deep, rough voices, incipient moustaches, rather hard features and other masculine traits. On the other hand the masculine physique is toned down by feminine features, such as adiposity and softer facial expressions Carl Jung, CW 8, Para 780 This change is even more noticeable in the psychic realm than in the physical. How often it happens that a man of forty-five or fifty winds up his business, and the wife then dons the trousers and opens a little shop where he perhaps performs the duties of a handyman Carl Jung, CW 8, Para 783 There are many women who only awaken to social responsibility and to social consciousness after their fortieth year Carl Jung, CW 8, Para 783 In modern business life, especially in America, nervous breakdowns in the forties are a very common occurrence Carl Jung, CW 8, Para 783 If one examines the victims one finds that what has broken down is the masculine style of life which held the field up to now, and**

**that what is left over is an effeminate man Carl Jung, CW 8, Para 783 Contrariwise, one can observe women in these self-same business spheres who have developed in the second half of life an uncommonly masculine tough-mindedness which thrusts the feelings and the heart aside CW 8 Para 783 Very often these changes are accompanied by all sorts of catastrophes in marriage, for it is not hard to imagine what will happen when the husband discovers his tender feelings and the wife her sharpness of mind Carl Jung, CW 8, Para 783 The worst of it all is that intelligent and cultivated people live their lives without even knowing of the possibilities of such transformations. Wholly unprepared, they embark upon the second half of life Carl Jung, CW 8, Para 784 We cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie Carl Jung, CW 8, Para 784 … it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature. Carl Jung, CW 8, Para 807. In the secret hour of life's midday the parabola is reversed, death is born. The second half of life does not signify ascent, unfolding, increase, exuberance, but death, since the end is its goal. The negation of life's fulfilment is synonymous with the refusal to accept it ending. Both mean not wanting to live, and not wanting to live is identical with not wanting to die. Waxing and waning make one curve. Carl Jung, CW 8, Para 800. In Chinese philosophy one of the oldest and most central ideas is that of Tao, which the Jesuits translated as "God." But that is correct only for the Western way of thinking. Carl Jung, CW 8, Para, 917 The [great German Sinologue] Richard Wilhelm brilliantly interprets it [Tao] as "meaning" Carl Jung, CW 8, Para 917 The concept of Tao pervades the whole philosophical thought of China. Carl Jung, CW 8, Para 917 Tao-tzu gives the following description of Tao in his celebrated Tao Te Ching: There is something formless yet complete That existed before heaven and earth. How still! how empty! Dependent on nothing, unchanging All-pervading, unfailing One may think of it as the mother of all things under heaven. I do not know its name. But I call it "Meaning" If I had to give it a name, I should call it "The Great" [Ch. XXV] Carl Jung, CW 8, Para 918. Tao "covers the ten thousand things like a garment but does not claim to be master over them" (Ch. XXXIV) Carl Jung, CW 8, Para 919 We solemnly lay a foundation-stone with the blessing of the Church Carl Jung, CW 8, Para 87 We "christen" a ship as she slips from the docks Carl Jung, CW 8, Para 87 In time of war we assure ourselves of the help of a patriotic God, the sweat of fear forcing a fervent prayer from the lips of the stoutest Carl Jung, CW 8, Para 87 This [mana] is what works to effect everything which is beyond the power of the ordinary man, outside the common processes of nature Carl Jung, CW 8, Para 123 It is present in the atmosphere of life, attaches itself to persons and things, and is manifested by results which can only be ascribed to its operation Carl Jung, CW 8, Para 123 It is a power or influence, not physical, and in a way supernatural; but shows itself in physical force, or any kind of power or influence which a man possesses Carl Jung, CW 8. Para 123 This man is not fixed in anything, and can be conveyed in almost anything; but spirits, whether disembodied souls or supernatural beings, have it and can impart it Carl Jung, CW 8, Para 123 In his classic study of mana Lehmann defines it as something "extraordinarily effective. We cannot escape the impression that the primitive view of mana is a forerunner of our concept of psychic energy and, most probably, of energy in general Carl Jung, CW 8, Para 128 The basic conception of mana crops up again on the animistic level in personified form. Here it is souls, demons, gods, who produce the extraordinary effect. Nothing "divine" attaches to mana, so that one cannot see in mana the original form of an idea of God. Nonetheless, it cannot be denied that mana is a necessary or at least a very important precondition for the development of an idea of God Carl Jung, CW 8. Para 129 We are concerned here, then, with the psychological phenomenon**

**that lies at the root of magic by analogy. We should not think that is an ancient superstition which we have long since outgrown. Carl Jung, CW 8, Para 314 If you read the Latin text of the Mass carefully, you will constantly come upon the famous "sicut"; this always introduces an analogy by means of which a change is to be produced Carl Jung, CW 8, Para 314 Another striking example of analogy is the making fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church Carl Jung, CW 8, Para 314 Therefore in the prayer of the priest it is said: O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone Carl Jung, CW 8, Para 314 By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire Carl Jung, CW 8, Para 314 The rationalist may laugh at this. But something deep in us is stirred, and not in us alone but in millions of Christian men and women, though we may call it only a feeling for beauty. What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired, but have inherited from the dim ages of the past Carl Jung, CW 8, Para 315 All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us Carl Jung, CW 8, Para 342. Qualities that are not individually acquired but are inherited…inborn forms of "intuition," namely the archetypes of perception and apprehension, which are the necessary a priori determinants of all psychic processes Carl Jung, CW 8, Para 270. …besides [the intellect] there is a thinking in primordial images—in symbols which are older than historic man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794 The collective unconscious comprises in itself the psychic life of our ancestors right back to the earliest beginnings. It is the matrix of all conscious psychic occurrences… Carl Jung, CW 8, Para 230. I have repeatedly observed the telepathic effects of unconscious complexes, and also a number of parapsychic phenomena, but in all this I see no proof whatever of the existence of real spirits, and until such proof is forthcoming I must regard this whole territory as an appendix of psychology. Carl Jung, CW 8, Para 600 It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them Carl Jung, CW 8, Para 794. [For the alchemists] they were seeds of light broadcast in the chaos…the seed plot of a world to come…One would have to conclude from these alchemical visions that the archetypes have about them a certain effulgence or quasi-consciousness, and that numinosity entails luminosity Carl Jung, CW 8, Para 388. With more foreboding than real knowledge, most people feel afraid of the menacing power that lies fettered in each of us, only waiting for the magic word to release it from the spell. This magic word, which always ends in 'ism,' works most successfully with those who have the least access to their interior selves and have strayed the furthest from their instinctual roots into the truly chaotic world of collective consciousness. Carl Jung, CW 8, Para 405,**

**Carl Jung: CW 9i "The Archetypes and the Collective Unconscious"**

**In the case of the individual, the problem constellated by the shadow is answered on the plane of the anima, that is, through relatedness. Carl Jung, CW 9i, Para 487 Of Synesius, Bishop of Ptolemais, Jung said: "In his book De Insomniio, he assigns the spiritus fhantasticus practically the same psychological role as Schiller to the play instinct and creative fury." Jung means here the reconciliation of opposites. Participation mystique is a phrase of Levy-Bruhl.**

**See Primitive Mentality (London, 192;)), passim. It was much used by Jung to designate the failure, especially but not exclusively among primitive people, to distinguish oneself from various important objects in the environment. See CW 9i. par. 226. Anima means soul and should designate something very wonderful and immortal. Carl Jung, CW 9i, para. 55 On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion". Carl Jung, CW 9i, Page 96. True, the archetype of the spirit is capable of working for good as well as for evil, but it depends upon man's free-i.e., conscious-decision whether the good also will be perverted into something satanic. Carl Jung, CW 9i, Para 454 We are all meant to be mothers of God, for God is always needing to be born. - Meister Eckhart Cited in Carl Jung's CW 9i, Para 286 Either sex is inhabited by the opposite sex up to a point, for, biologically speaking, it is simply the greater number of masculine genes that tips the scales in favour of masculinity. The smaller number of feminine genes seems to form a feminine character, which usually remains unconscious because of its subordinate position. Carl Jung, CW 9i, Para 58 In such cases it is impossible to dismiss the hypothesis of the spontaneous activity of the unconscious. Another example is intuition, which is chiefly dependent on unconscious processes of a very complex nature. Because of this peculiarity, I have defined intuition as "perception via the unconscious." Carl Jung, CW 9i, Para 505 The archetype of spirit in the shape of a man, hobgoblin, or animal always appears in a situation where insight, understanding, good advice, determination, planning, etc., are needed but cannot be mustered on one's own resources. The archetype compensates this state of spiritual deficiency by contents designed to fill the gap. Carl Jung, CW 9i, par. 398. I have always been greatly impressed by the character of dissociated fragments as personalities … [I]f such fragments have personality, the whole from which they were broken off must have personality to an even higher degree … Personality need not imply consciousness. It can just as easily be dormant or dreaming. … It may be that all of the [hidden] personality to be found in the unconscious is contained in the fragmentary personifications mentioned before … … in the unconscious of every man there is hidden a feminine personality … Carl Jung, CW 9i, Para 508. Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life … With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught … Carl Jung, CW 9i, Para 56. In the case of an animal-possession, for instance, the patient will want to change himself into a woman through self-castration, or he is afraid that something of the sort will be done to him by force. The best-known example of this is Schreber's Memoirs of My Nervous Illness. Patients often discover a whole anima mythology with numerous archaic motifs. Carl Jung, CW 9i, Para 82 … the feminine figure of the anima … requires a different evaluation and position … [A] personalistic interpretation always reduces her to the personal mother or some other female person. The real meaning of the figure naturally gets lost in the process … She is more or less immortal, because outside time … [T]he archetypes … are unconsciously projected upon more or less suitable human personalities. Carl Jung, CW 9i, Para 356-357 If a mother-complex in a woman does not produce an overdeveloped Eros, it leads to identification with the mother and to paralysis of the daughter's feminine initiative … These bloodless maidens … are so empty that a man is free to impute to them anything he fancies. In addition, they are so unconscious that the unconscious puts out countless invisible feelers, veritable octopus tentacle, that suck up all masculine projections; and this pleases men enormously. Carl Jung, CW 9i, Para 169 If we examine their content, … we find countless archaic and "historical" associations … They [the**

**anima and animus] evidently live and function … especially in that phylogenetic substratum which I have called the collective unconscious … [T]hey bring into our ephemeral consciousness an unknown psychic life belonging to a remote past. It is the mind of our unknown ancestor … Carl Jung, CW 9i, Para 518. But how do we dare to call this elfin being the "anima"? Anima means soul and should designate something very wonderful and immortal. Yet this was not always so. We should not forget that this kind of soul is a dogmatic conception whose purpose it is to pin down and capture something uncannily alive and active. The German word Seele is closely related, via the Gothic form saiwalô to the Greek word αίολος, which means 'quick-moving,' 'changeful of hue,' 'twinkling,' something like a butterfly – ψυχή in Greek – which reels drunkenly from flower to flower and lives on honey and love. Carl Jung, CW 9i, Para 55 The ground principles, the archai, of the unconscious are indescribable because of their wealth of reference … The discriminating intellect naturally keeps on trying to establish their singleness of meaning and thus misses the essential point; for what we can above all establish as the one thing consistent with their nature is their manifold meaning, their almost limitless wealth of reference, which makes any unilateral formulation impossible. Carl Jung, CW 9i, Para 80. … a man in trying to attain his ideal of manhood represses all feminine traits – which are really part of him, just as masculine traits are part of a woman's psychology … If we carefully examine the uncontrolled emotions of a man …we soon arrive at a feminine figure which I call … the anima. On the same ground the ancients conceived of a feminine soul, a "psyche" or "anima" … … An alluring nixie … is today called an "erotic fantasy," and she may complicate our psychic life in a most painful way. She comes upon us just as a nixie might; she sits on top of us like a succubus; she changes into all sorts of shapes like a witch … [and] causes states of fascination that rival the best bewitchment … She is a mischievous being who crosses our path in numerous transformations and disguises, playing all kinds of tricks on us, causing happy and unhappy delusions, depressions and ecstasies, outbursts of affect, etc. … the nixie has not laid aside her roguery. The witch has not ceased to mix her vile potions of love and death; her magic poison has been refined into intrigue and self-deception, unseen though none the less dangerous for that. Carl Jung, CW 9i, Para 53-54 … I have noticed that people usually have not much difficulty in picturing to themselves what is meant by the shadow … But it costs them enormous difficulties to understand what the anima is. They accept her easily enough when she appears in novels or as a film star, but she is not understood at all when it comes to seeing the role she plays in their own lives, because she sums up everything that a man can never get the better of and never finishes coping with. Therefore it remains in a perpetual state of emotionality which must not be touched. The degree of unconsciousness one meets with in this connection is, to put it mildly, astounding. Carl Jung, CW 9i, Para 485 … sex is determined by a majority of male or female genes, as the case may be. But the minority of genes belonging to the other sex does not simply disappear. A man therefore has in him a feminine side, an unconscious feminine figure – a fact of which he is generally quite unaware. I may take it as known that I have called this figure the "anima" … Carl Jung, CW 9i, Para 512 After the middle of life, however, permanent loss of the anima means a diminution of vitality, of flexibility, and of human kindness. The result, as a rule, is premature rigidity, crustiness, stereotypy, fanatical one-sidedness, obstinacy, pedantry, or else resignation, weariness, sloppiness, irresponsibility, and finally a childish ramollissement with a tendency to alcohol. After middle life, therefore, the connection with the archetypal sphere of experience should if possible be re-established. Carl Jung, CW 9i, Para 147 The growing youth must be able to free himself from the anima fascination of his mother. There are exceptions, notably artists, where the problem often takes a different turn; also homosexuality, which is usually characterized by identity with the anima … Such a disposition should not be adjudged negative in all circumstances, in so far as it preserves the archetype of the Original Man, which a one-sided sexual being has,**

**up to a point, lost. Carl Jung, CW 9i, Para 146 Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life … With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught … Carl Jung, CW 9i, Para 56. In the case of an animal-possession, for instance, the patient will want to change himself into a woman through self-castration, or he is afraid that something of the sort will be done to him by force. The best-known example of this is Schreber's Memoirs of My Nervous Illness. Patients often discover a whole anima mythology with numerous archaic motifs. Carl Jung, CW 9i, Para 82 After the middle of life, however, permanent loss of the anima means a diminution of vitality, of flexibility, and of human kindness. The result, as a rule, is premature rigidity, crustiness, stereotypy, fanatical one-sidedness, obstinacy, pedantry, or else resignation, weariness, sloppiness, irresponsibility, and finally a childish ramollissement with a tendency to alcohol. Carl Jung, CW 9i, Para 147 The anima is … a natural archetype that satisfactorily sums up all the statements of the unconscious, of the primitive mind of the history of language and religion … [I]t is always the a priori element in his moods, reactions, impulses, and whatever else is spontaneous in psychic life. It is something that lives of itself, that makes us live; It is a life behind consciousness that cannot be completely integrated with it, but from which, on the contrary, consciousness arises. Carl Jung, CW 9i, Para 57 The anima no longer crosses our path as a goddess, but, it may be as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress … This is how daemonic power reveals itself to us. Carl Jung, CW 9i, Para 62 … the first encounter with her usually leads one to infer anything rather than wisdom. This aspect appears only to the person who gets to grips with her seriously. Only then … does he come to realize more and more that behind all her cruel sporting with human fate there lies something like a hidden purpose which seems to reflect a superior knowledge of life's laws. It is just the most unexpected, the most terrifyingly chaotic things which reveal a deeper meaning. And the more this meaning is recognized, the more the anima loses her impetuous and compulsive character. Carl Jung, CW 9i, Para 64 Everything the anima touches becomes numinous – unconditional, dangerous, taboo, magical … She affords the most convincing reasons for not prying into the unconscious, an occupation that would break down our moral inhibitions and unleash forces that had better been left unconscious and undisturbed. Carl Jung, CW 9i, Para 59 Originally this archetype played its part entirely in the field of fertility magic and thus remained … a purely biological phenomenon … But even in early antiquity the symbolical meaning of the act seems to have increased …and natural philosophy turned it into an abstract theoria. These developments meant the gradual transformation of the archetype into a psychological process which, in theory, we can call a combination of conscious and unconscious processes. Carl Jung, CW 9i, Para 296 … it is readily understandable that the primordial image of the hermaphrodite should reappear in modern psychology in the guise of the male-female antithesis, in other words as male consciousness and personified female unconsciousness …You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche). Carl Jung, CW 9i, Para 296 … the Kore often appears in woman as an unknown young girl, not infrequently as Gretchen or the unmarried mother … [or] the dancer, … the corybant, maenad, or nymph. Carl Jung, CW 9i, Para 422 When projected, the anima always has a feminine form with definite characteristics. This empirical finding does not mean that the archetype is constituted like that in itself. Carl Jung, CW 9i, Para 142 … [in] classical Chinese philosophy … the anima (p'o or kuei) is regarded as the feminine and chthonic part of the soul. Carl Jung, CW 9i, Para 119 Anima means soul … The soul is the magic breath of life (hence the term "anima") … Carl Jung, CW 9i, Para 55. Anima means soul and should**

**designate something very wonderful and immortal. Yet this was not always so. We should not forget that this kind of soul is a dogmatic conception whose purpose it is to pin down and capture something uncannily alive and active. Carl Jung, CW 9i, Para 55 … Prakṛti dancing before Purusha in order to remind him of "discriminating knowledge" does not belong to the mother archetype but to the archetype of the anima … Carl Jung, CW 9i, Para 158. … the anima appears equally as maiden and mother, which is why a personalistic interpretation always reduces her to the personal mother or some other female person. The real meaning of the figure naturally gets lost in the process … Carl Jung, CW 9i, Para 356. Soul, from Old German saiwalô, may be cognate with αἰόλος, 'quick-moving, changeful of hue, shifting.' It also has the meaning of 'wily' or 'shifty'; hence an air of probability attaches to the alchemical definition of anima as Mercurius. Carl Jung, CW 9i, Para 381, fn 5 The "maiden" corresponds to the anima of the man … But as long as a woman is content to be a femme à homme, she has no feminine individuality. She is empty and merely glitters – a welcome vessel for masculine projections. Carl Jung, CW 9i, Para 355. … to the degree in which the shadow is recognized and integrated, the problem of the anima, i.e., of relationship, is constellated. Carl Jung, CW 9i, Para 485, fn 18 When projected, the anima always has a feminine form with definite characteristics. This empirical finding does not mean that the archetype is constituted like that in itself. Carl Jung, CW 9i, Para 120 To the young boy a clearly discernible anima-form appears in his mother … An infantile man generally has a maternal anima, an adult man, the figure of a younger woman. The senile man finds compensation in a very young girl, or even a child. Carl Jung, CW 9i, Para 357 … the soul, that glancing, Aeolian thing, elusive as a butterfly (anima, ψυχή). Carl Jung, CW 9i, Para 391 Everything the anima touches becomes numinous – unconditional, dangerous, taboo, magical. Carl Jung, CW 9i, Para 59 … the anima is bipolar and can therefore appear positive one moment and negative the next; now young, now old; now mother, now maiden; now a good fairy, now a witch; now a saint, now a whore. Carl Jung, CW 9i, Para 356 When projected, the anima always has a feminine form with definite characteristics. This empirical finding does not mean that the archetype is constituted like that in itself. Carl Jung, CW 9i, Para 142 In elfin nature wisdom and folly appear as one and the same; and they are one and the same as long as they are acted out by the anima. Life is crazy and meaningful at once. Carl Jung, CW 9i, Para 65 Consciousness can only exist through continual recognition of the unconscious … Carl Jung, CW 9i, Para 178. Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. Carl Jung, CW 9i, Para 56 … the archetypes appear as active personalities in dreams and fantasies. Carl Jung, CW 9i, Para 80 … the Kore as observable in man, the anima. Carl Jung, CW 9i, Para 357 Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56 … the motif of polyophthalmia … point[s] to the peculiar nature of the unconscious, which can be regarded as a "multiple consciousness." Carl Jung, CW 9i, Para 614 Since all mythical figures correspond to inner psychic experience and originally sprang from them, it is not surprising to find certain phenomena in the field of parapsychology which remind us of the trickster .... His universality is co-extensive, so to speak, with that of shamanism, to which the whole phenomenology of spiritualism belongs. There is something of the trickster in the character of the shaman and medicine-man, for he, too, often plays malicious jokes on people, only to fall victim in his turn to the vengeance of those whom he has injured. For this reason, his profession sometimes puts him in peril for his life. Besides that, the shamanistic techniques in themselves often cause the medicine-man a good deal of discomfort, if not actual pain. At all events, the "making of a medicine-man" involves, in many parts of the world, so much agony of body and soul that permanent psychic injuries may result. His "approximation to the savior" is an obvious consequence of this, in confirmation of the mythological truth that the wounded is the agent of healing, and that the**

**sufferer takes away suffering. Carl Jung, CW 9i, Para 457. I would hazard that we have to do here with a tetrameria (as in Greek alchemy), a transformation process divided into four stages of three parts each, analogous to the twelve transformations of the zodiac and its division into four. As not infrequently happens, the number 12 would then have a not merely individual significance (as the patient's birth number, for instance), but a time-conditioned one too, since the present Aeon of the Fishes is drawing to its end and is at the same time the twelfth house of the zodiac. Carl Jung, CW 9i, Para 552 In Picture 10, begun in Zurich but only completed when Miss X again visited her motherland, we find the same division as before into above and below. The "soul-flower" in the centre is the same, but it is surrounded on all sides by a dark blue night sky, in which we see the four phases of the moon, the new moon coinciding with the world of darkness below. The three birds have become two. Their plumage has darkened, but on the other hand the goat has turned into two semi-human creatures with horns and light faces, and only two of the four snakes remain. A notable innovation is the appearance of two crabs in the lower, chthonic hemisphere that also represents the body. The crab has essentially the same meaning as the astrological sign Cancer. 6 Unfortunately Miss X gave no context here. In such cases it is usually worth investigating what use has been made in the past of the object in question. In earlier, prescientific ages hardly any distinction was drawn between long-tailed crabs (Macrura, crayfish) and short-tailed crabs (Brachyura). As a zodiacal sign Cancer signifies resurrection, because the crab sheds its shell. Carl Jung, CW 9i, Para 604 The ancients had in mind chiefly Pagurus bernhardus, the hermit crab. It hides in its shell and cannot be attacked. Therefore it signifies caution and foresight, knowledge of coming events. 8 It "depends on the moon, and waxes with it." 9 It is worth noting that the crab appears just in the mandala in which we see the phases of the moon for the first time. Astrologically, Cancer is the house of the moon. Because of its backwards and sideways movement, it plays the role of an unlucky animal in superstition and colloquial speech ("crabbed," "catch a crab," etc.). Since ancient times cancer (καρκίνος) has been the name for a malignant tumour of the glands. Cancer is the zodiacal sign in which the sun begins to retreat, when the days grow shorter. Pseudo-Kallisthenes relates that crabs dragged Alexander's ships down into the sea. "Karkinos" was the name of the crab that bit Heracles in the foot in his fight with the Lernaean monster. In gratitude, Hera set her accomplice among the stars. In astrology, Cancer is a feminine and watery sign, and the summer solstice takes place in it. In the melothesiae it is correlated with the breast. It rules over the Western sea. In Propertius it makes a sinister appearance: "OctipedisCancri terga sinistra time" (Fear thou the ill-omened back of the eight-footed crab). De Gubernatis says: "The crab . . . causes now the death of the solar hero and now that of the monster." The Panchatantra (V, 2) relates how a crab, which the mother gave to her son as apotropaic magic, saved his life by killing a black snake. As De Gubernatis thinks, the crab stands now for the sun and now for the moon, according to whether it goes forwards or backwards. Carl Jung CW 9i, Para 605 Miss X was born in the first degrees of Cancer (actually about 3°). She knew her horoscope and was well aware of the significance of the moment of birth; that is, she realized that the degree of the rising sign (the ascendent) conditions the individuality of the horoscope. Since she obviously guessed the horoscope's affinity with the mandala, she introduced her individual sign into the painting that was meant to express her psychic self. Carl Jung, CW 9i, Para 606 The essential conclusion to be drawn from Picture 10 is that the dualities which run through it are always inwardly balanced, so that they lose their sharpness and incompatibility. As Multatuli says: "Nothing is quite true, and even that is not quite true." But this loss of strength is counterbalanced by the unity of the centre, where the lamp shines, sending out coloured rays to the eight points of the compass. Carl Jung, CW 9i, Para 607 "The stars of thine own fate lie in thy breast," says Seni to Wallenstein – a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had**

**little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 9i, Para 9 Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need ± or, rather, his unconscious psyche has an irresistible urge ± to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. Carl Jung, CW 9i, Page 7 It is possible to describe [the anima] in rational, scientific language, but in this way one entirely fails to express its living character. Therefore, in describing the living processes of the psyche, I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology. Carl Jung, CW 9i, Page 25 Outwardly people are more or less civilized, but inwardly they are still primitives . . . This contradiction was once brought home to me in the most drastic manner when I was watching a 'strudel' (a sort of local witch-doctor) taking the spell off a stable. The stable was situated immediately beside the Gotthard railway line, and several international expresses sped past during the ceremony. Carl Jung, CW 9i, Page 482 'Since the stars have fallen from heaven and our highest symbols have paled, a secret life holds sway in the unconscious. Our unconscious hides living water, spirit that has become nature, and that is why it is disturbed' Carl Jung, CW 9i, Page 50. With her (Soul) cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9i, Para 56 She [Soul] is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be lived as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple. Carl Jung, CW 9i, Para 56 Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56 But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason—in the realm of dogma—he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9i, Para 56 Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9i, Para 56 But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn Carl Jung, CW 9i, Para 3. In the Corpus Hermeticum, God is called "archetypal light". The term occurs several times in Dionysius the Areopagite Carl Jung, CW 9i, Para 5. The term "archetype" is not found in St. Augustine, but the idea of it is. Thus he speaks of "ideae principales, 'which are themselves not formed but are contained in the divine understanding' Jung, CW 9i, Para 5. "Archetype" is an explanatory paraphrase of the Platonic eidos. Carl Jung, CW 9i, Para 5 The term "représentations collectives," used by Lévy-Bruhl to denote the symbolic figures in the primitive view of the world, could easily be applied to unconscious contents as well, since it means practically the same thing Carl Jung, CW 9i, Para 5. Another well-known expression of the archetypes is myth and fairy tale. But here too we are dealing with forms that have received a specific stamp and have been handed down through long periods of time Carl Jung, CW 9i, Para 6. Almost the entire life of the collective unconscious has been channelled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. Carl Jung, CW 9i, Para 21 The collective unconscious, as we understand it today, was never a matter of "psychology," for before the Christian Church existed there were the antique mysteries, and these reach back into the grey mists of Neolithic prehistory. Carl Jung, CW 9i, Para 21 It is**

**not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. Carl Jung CW 9i, Para 7 Visions like the one he had often cause mental confusion and disintegration (witness the heart bursting "into little pieces"). We know from experience that the protective circle, the mandala, is the traditional antidote for chaotic states of mind. Carl Jung, CW 9i, Para 16 The iconoclasm of the Reformation, however, quite literally made a breach in the protective wall of sacred images, and since then one image after another has crumbled away. Carl Jung, CW 9i, Para 22 hymn, ascribed to Bardesanes, dates from an age that resembled ours in more than one respect. Mankind looked and waited, and it was a fish "levatus de profundo" (drawn from the deep) that became the symbol of the saviour, the bringer of healing. Carl Jung, CW 9i, Para 38 So the dream of the theologian is quite right in telling him that down by the water he could experience the working of the living spirit like a miracle of healing in the pool of Bethesda. The descent into the depths always seems to precede the ascent Carl Jung, CW 9i, Para 40. For people who think in this way, spirit means highest freedom, a soaring over the depths, deliverance from the prison of the chthonic world, and hence a refuge for all those timorous souls who do not want to become anything different. Carl Jung, CW 9i, Para 41 But water is earthy and tangible, it is also the fluid of the instinct-driven body, blood and the flowing of blood, the odour of the beast, carnality heavy with passion. Carl Jung, CW 9i, Para 41 The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, CW 9i, Para 45 That is the age-old danger, instinctively known and feared by primitive man, who himself stands so very close to this pleroma Carl Jung, CW 9i, Para 45. Hence primitives are afraid of uncontrolled emotions, because consciousness breaks down under them and gives way to possession Carl Jung, CW 9i, Para 47. They are water-beings of a peculiar sort. Sometimes a nixie gets into the fisherman's net, a female, half-human fish Carl Jung, CW 9i, Para 52. Among primitives, the soul is the magic breath of life (hence the term "anima"), or a flame Carl Jung, CW 9i, Para 55. She [Anima] is the serpent in the paradise of the harmless man with good resolutions and still better intentions Carl Jung, CW 9i, Para 59. She [Anima] affords the most convincing reasons for not prying into the unconscious, an occupation that would break down our moral inhibitions and unleash forces that had better been left unconscious and undisturbed Carl Jung, CW 9i, Para 59. As usual, there is something in what the anima says; for life in itself is not good only, it is also bad. Because the anima wants life, she wants both good and bad Carl Jung, CW 9i, Para 59. Bodily life as well as psychic life have the impudence to get along much better without conventional morality, and they often remain the healthier for it Carl Jung, CW 9i, Para 59. It took more than a thousand years of Christian differentiation to make it clear that the good is not always the beautiful and the beautiful not necessarily good. Carl Jung, CW 9i, Para 60 If the soul were uniformly dark it would be a simple matter. Unfortunately this is not so, for the anima can appear also as an angel of light, a psychopomp who points the way to the highest meaning, as we know from Faust Carl Jung, CW 9i, Para 60. To the men of antiquity the anima appeared as a goddess or a witch, while for medieval man the goddess was replaced by the Queen of Heaven and Mother Church. Carl Jung, CW 9i, Para 61 The American divorce rate has been reached, if not exceeded, in many European countries, which proves that the anima projects herself by preference on the opposite sex, thus giving rise to magically complicated relationships. Carl Jung, CW 9i, Para 61 In dealing with the shadow or anima it is not sufficient just to know about these concepts and to reflect on them. Nor can we ever experience their content by feeling our way into them or by appropriating other people's feelings. Carl Jung, CW 9i, Para 62 It is no use at all to learn a list of archetypes by heart. Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most**

**personal life Carl Jung, CW 9i, Para 62. Or the Heraclitean (ever-living fire) which borders on the primitive notion of an all-pervading vital force, a power of growth and magic healing that is generally called mana. Carl Jung, CW 9i, Para 68 If one wants to form a picture of the symbolic process, the series of pictures found in alchemy are good examples, though the symbols they contain are for the most part traditional despite their often obscure origin and significance. Carl Jung, CW 9i, Para 81 In all cases of dissociation it is therefore necessary to integrate the unconscious into consciousness. This is a synthetic process which I have termed the "individuation process" Carl Jung, CW 9i, Para 83. Whereas the personal unconscious consists for the most part of complexes, the content of the collective unconscious is made up essentially of archetypes Carl Jung, CW 9i, Para 88. To the extent a neurosis is really only a private affair, having its roots exclusively in personal causes, archetypes play no role at all. Carl Jung, CW 9i, Para 98 But if is a question of a general incompatibility or an otherwise injurious condition productive of neuroses in relatively large numbers of individuals, then we must assume the presence of constellated archetypes Carl Jung, CW 9i, Para 98. Since neuroses are in most cases not just private concerns, but social phenomena, we must assume that archetypes are constellated in these cases. Carl Jung, CW 9i, Para 98. From this I have drawn the conclusion that dreams often contain fantasies which "want" to become conscious. Carl Jung, CW 9i, Para 101 Till then, we must for better or worse content ourselves with the assumption that the psyche supplies those images and forms which alone make knowledge of objects possible Carl Jung, CW 9i, Para 116. This notion had its origin in archetypal ideas, that is, in primordial images which were never reflections of physical events but are spontaneous products of the psychic factor Carl Jung, CW 9i, Para 117. I have often observed that in such cases meaningful but unconscious contents are still bound up with the projection carrier. It is these contents that keep up the effect of the projection, although it has apparently been seen through Carl Jung, CW 9i, Para 121. Thus the polytheistic heaven of the ancients owes its depotentiation not least to the view first propounded by Euhemeros [4th c. B.C.], who maintained that the gods were nothing but reflections of human character. Carl Jung, CW 9i, Para 121 Projection always contains something of which the subject is not conscious and which seems not to belong to him Carl Jung, CW 9i, Para 121. Religious ideas, as history shows, are charged with an extremely suggestive, emotional power. Carl Jung, CW 9i, Para 127 Among them I naturally reckon all représentations collectives, everything that we learn from the history of religion, and anything that has an "-ism" attached to it. The latter is only a modern variant of the denominational religions Carl Jung, CW 9i, Para 125. When it is a case of morbid predispositions already present in the parents, we infer hereditary transmission through the germ-plasm Carl Jung, CW 9i, Para 151. It [the anima image] is ready to spring out and project itself at the first opportunity, the moment a woman makes an impression that is out of the ordinary Carl Jung, CW 9i, Para 141. Actually, nobody can stand the total loss of the archetype. When that happens, it gives rise to that frightful "discontent in our culture," where nobody feels at home because a "father" and "mother" are missing Carl Jung, CW 9i, Para 141. Younger people who have not yet reached the middle of life (around the age of 35), can bear even the total loss of the anima without injury Carl Jung, CW 9i, Para 146. Such a [the homosexual's] disposition should not be adjudged negative in all circumstances, in so far as it preserves the archetype of the Original Man, which a one-sided sexual being has, up to a point, lost Carl Jung, CW 9i, Para 146. After the middle of life, however, permanent loss of the anima means a diminution of vitality, of flexibility, and of human kindness Carl Jung, CW 9i, Para 147. It is necessary to point out once more that archetypes are not determined as regards their content, but only as regards their form and then only to a very limited degree Carl Jung, CW 9i, Para 155. The archetype in itself is empty and purely formal, nothing but a facultas praeformandi, a possibility of representation which is given a priori Carl Jung, CW 9i, Para 155. The representations [Of Archetypes]**

**themselves are not inherited, only the forms, and in that respect they correspond in every way to the instincts, which are also determined in form only Carl Jung, CW 9i, Para 155. The existence of the instincts can no more be proved than the existence of the archetypes, so long as they do not manifest themselves concretely Carl Jung, CW 9i, Para 155. They [archetypes] form the "treasure in the realm of shadowy thoughts" of which Kant spoke, and of which we have ample evidence in the countless treasure motifs of mythology Carl Jung, CW 9i, Para 160. An archetype is in no sense just an annoying prejudice; it becomes so only when it is in the wrong place Carl Jung, CW 9i, Para 160. In themselves, archetypal images are among the highest values of the human psyche; they have peopled the heavens of all races from time immemorial. To discard them as valueless would be a distinct loss Carl Jung, CW 9i, Para 160. Our task is not, therefore, to deny the archetype, but to dissolve the projections, in order to restore their contents to the individual who has involuntarily lost them by projecting them outside himself Carl Jung, CW 9i, Para 160. It is an open question whether a mother-complex can develop without the mother having taken part in its formation as a demonstrable causal factor Carl Jung, CW 9i, Para 161. My own experience leads me to believe that the mother always plays an active part in the origin of the disturbance, especially in infantile neuroses or in neuroses whose aetiology undoubtedly dates back to early childhood Carl Jung, CW 9i, Para 161. In homosexuality, the son's entire heterosexuality is tied to the mother in an unconscious form Carl Jung, CW 9i, Para 162. In Don Juanism, the son unconsciously seeks his mother in every woman he meets Carl Jung, CW 9i, Para 162. The effects of a mother-complex on the son may be seen in the ideology of the Cybele-Attis type self-castration, madness, and early death Carl Jung, CW 9i, Para 162. Thus a man with a mother-complex may have a finely differentiated Eros instead of, or in addition to, homosexuality. (Something of this sort is suggested by Plato in his Symposium) Carl Jung, CW 9i, Para 164. The less conscious such a mother is of her own personality, the greater and the more violent is her unconscious will to power Carl Jung, CW 9i, Para 167. For many such women Baubo rather than Demeter would be the appropriate symbol Carl Jung, CW 9i, Para 167. The mind is not cultivated for its own sake but usually remains in its original condition, altogether primitive, unrelated, and ruthless, but also as true, and sometimes as profound as Nature herself Carl Jung, CW 9i, Para 167. This instinct [maternal] may be wiped out altogether. As a substitute, an overdeveloped Eros results, and this almost invariably leads to an unconscious incestuous relationship with the father Carl Jung, CW 9i, Para 168. The intensified Eros places an abnormal emphasis on the personality of others Carl Jung, CW 9i, Para 168. Jealousy [the daughter's] of the mother nd the desire to outdo her become the leitmotifs of subsequent undertakings, which are often disastrous Carl Jung, CW 9i, Para 168. A woman of this type directs the burning ray of her Eros upon a man whose life is stifled by maternal solicitude, and by doing so she arouses a moral conflict. Yet without this there can be no consciousness of personality Carl Jung, CW 9i, Para 177. This instinct [maternal] may be wiped out altogether. As a substitute, an overdeveloped Eros results, and this almost invariably leads to an unconscious incestuous relationship with the father Carl Jung, CW 9i, Para 168. The intensified Eros places an abnormal emphasis on the personality of others Carl Jung, CW 9i, Para 168. Jealousy [the daughter's] of the mother and the desire to outdo her become the leitmotifs of subsequent undertakings, which are often disastrous Carl Jung, CW 9i, Para 168. I believe that, after thousands and millions of years, someone had to realize that this wonderful world of mountains and oceans, suns and moons, galaxies and nebulae, plants and animals, exists Carl Jung, CW 9i, Para 177. All Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man. Every advance, even the smallest, along this path of conscious realization adds that much to the world Carl Jung, CW 9i, Para 177. Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Unconsciousness is the primal sin, evil itself, for the Logos**

**Carl Jung, CW 9i, Para 178. Consciousness can only exist through continual recognition of the unconscious, just as everything that lives must pass through many deaths. Carl Jung, CW 9i, Para 178 Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light Carl Jung, CW 9i, Para 179 On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit) Carl Jung, CW 9i, Para 179. If a mother-complex in a woman does not produce an overdeveloped Eros, it leads to identification with the mother and to paralysis of the daughter's feminine initiative Carl Jung, CW 9i, Para 169. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion Carl Jung, CW 9i, Para 179. As a sort of superwoman (admired involuntarily by the daughter), the mother lives out for her [the daughter] beforehand all that the girl might have lived for herself Carl Jung, CW 9i, Para 169. These bloodless maidens are by no means immune to marriage. On the contrary, despite their shadowiness and passivity, they command a high price on the marriage market Carl Jung, CW 9i, Para 169. She [the mother] is the psychic as well as the physical precondition of the child Carl Jung, CW 9i, Para 188. The transition from mother to grandmother means that the archetype is elevated to a higher rank. This is clearly demonstrated in a notion held by the Bataks Carl Jung, CW 9i, Para 188. In Western antiquity and especially in Eastern cultures the opposites often remain united in the same figure, though this paradox does not disturb the primitive mind in the least Carl Jung, CW 9i, Para 189. The morally ambiguous Yahweh became an exclusively good God, while everything evil was united in the devil Carl Jung, CW 9i, Para 189. It seems as if the development of the feeling function in Western man forced a choice on him which led to the moral splitting of the divinity into two halves Carl Jung, CW 9i, Para 189. Thanks to the development of feeling-values, the splendor of the "light" god has been enhanced beyond measure, but the darkness supposedly represented by the devil has localized itself in man Carl Jung, CW 9i, Para 189. The richly varied allegories of the Mother of God have nevertheless retained some connection with her pagan prefiguration in Isis (Io) and Semele Carl Jung, CW 9i, Para 195. Not only are Isis and the Horus-child iconological exemplars [the Virgin Mary and her child], but the ascension of Semele, the originally mortal mother of Dionysus, likewise anticipates the Assumption of the Blessed Virgin Carl Jung, CW 9i, Para 195. Further, this son of Semele [Dionysus] is a dying and resurgent god and the youngest of the Olympians. Semele herself seems to have been an earth-goddess, just as the Virgin Mary is the earth from which Christ was born Carl Jung, CW 9i, Para 195. Her Assumption has actually been interpreted as a deliberate counterstroke to the materialistic doctrinairism that provoked the chthonic powers into revolt Carl Jung, CW 9i, Para 195. Understood symbolically, however, the Assumption of the body is a recognition and acknowledgement of matter, which in the last resort was identified with evil only because of an overwhelmingly "pneumatic" tendency in man Carl Jung, CW 9i, Para 197. In themselves, spirit and matter are neutral, or rather, "utriusque capax" that is, capable of what man calls good or evil Carl Jung, CW 9i, Para 197. The dogma of the Assumption, proclaimed in an age suffering from the greatest political schism history has ever known [1950], is a compensating symptom that reflects the strivings of science for a uniform world-picture Carl Jung, CW 9i, Para 197. There must be psychic events underlying these affirmations which it is the business of psychology to discuss without entering into all the metaphysical and philosophical assumptions regarding their significance Carl Jung, CW 9i, Para 207. By the "transcendence of life" I mean those experiences of the initiate who takes part in a sacred rite which reveals to him the perpetual continuation of life through transformation and renewal Carl Jung, CW 9i, Para 208. In these mystery-dramas the transcendence of life, as distinct from its momentary concrete manifestations, is usually**

**represented by the fateful transformations death and rebirth of a god or a godlike hero Carl Jung, CW 9i, Para 208. The experience of the Mass is therefore a participate on in the transcendence of life, which overcomes all bounds of space and time. It is a moment of eternity in time Carl Jung, CW 9i, Para 209. All that the mystery drama represents and brings about in the spectator may also occur in the form of a spontaneous, ecstatic, or visionary experience, without any ritual Carl Jung, CW 9i, Para 210. Nietzsche's Noontide Vision is a classic example of this kind. Nietzsche, as we know, substitutes for the Christian mystery the myth of Dionysus-Zagreus, who was dismembered and came to life again Carl Jung, CW 9i, Para 210. Even the "golden ring," the "ring of return," appears to him as a promise of resurrection and life. It is just as if Nietzsche had been present at a performance of the mysteries Carl Jung, CW 9i, Para 210. Many mystic experiences have a similar character: they represent an action in which the spectator becomes involved though his nature is not necessarily changed Carl Jung, CW 9i, Para 211. Abaissement is a slackening of the intensity of consciousness, which might be compared to a low barometric reading, presaging bad weather Carl Jung, CW 9i, Para 213. One of the most important forms is the phenomenon of possession: some content, an idea or a part of the personality, obtains mastery of the individual for one reason or another Carl Jung, CW 9i, Para 220. In Christianity the development was carried still further when the outer God or Christ gradually became the inner Christ of the individual believer, remaining one and the same though dwelling in many Carl Jung, CW 9i, Para 229. Instead of the transformation experience coming to one through participation in the rite, the rite is used for the express purpose of effecting the transformation. It thus becomes a sort of technique to which one submits oneself Carl Jung, CW 9i, Para 229. It is a transformation experience induced by technical means. The exercises known in the East as yoga and in the West as exercitia spiritualia come into this category Carl Jung, CW 9i, Para 232. This is true both of Eastern yoga and of the methods practised in the West. They are, therefore, technical procedures in the fullest sense of the word; elaborations of the originally natural processes of transformation Carl Jung, CW 9i, Para 232. Nature herself demands a death and a rebirth. As the alchemist Democritus says: "Nature rejoices in nature, nature subdues nature, nature rules over nature" Carl Jung, CW 9i, Para 234. Our attitude towards this inner voice alternates between two extremes: it is regarded either as undiluted nonsense or as the voice of God. It does not seem to occur to any one that there might be something valuable in between Carl Jung, CW 9i, Para 237. The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning but only if the ego is willing to grant the other its rightful personality Carl Jung, CW 9i, Para 237. It [the 'other'] has, of course, a personality anyway, just as have the voices of insane people; but a real colloquy becomes possible only when the ego acknowledges the existence of a partner to the discussion Carl Jung, CW 9i, Para 237. The cave is the place of rebirth, that secret cavity in which one is shut up in order to be incubated and renewed Carl Jung, CW 9i, Para 240. The Koran says of it: "You might have seen the rising sun decline to the right of their cavern, and as it set, go past them on the left, while they [the Seven Sleepers] stayed in the middle" The "middle" is the center where the jewel reposes, where the incubation or sacrificial rite or the transformation takes place. Carl Jung, CW 9i, Para 240 The most beautiful development of this symbolism ['middle'] is to be found on Mithraic altar-pieces and in alchemical pictures of the transformative substance, which is always shown between the sun and the moon Carl Jung, CW 9i, Para 240. Representations of the crucifixion frequently follow the same type, and a similar symbolical arrangement is also found in the transformation or healing ceremonies of the Navahos Carl Jung, CW 9i, Para 240. The Koran commentaries state that on the island thus formed Khidr was sitting, in the place of the middle. A mystical interpretation says that he [Khidr] was sitting "on a throne consisting of light, between the upper and the lower sea," again in the middle position. Carl Jung, CW 9i, Para 246 Khidr**

**symbolizes not only the higher wisdom but also a way of acting which is in accord with this wisdom and transcends reason. Moses accepts him [Khidr] as a higher consciousness and looks up to him for instruction. Carl Jung, CW 9i, Para 247 Khidr symbolizes not only the higher wisdom but also a way of acting which is in accord with this wisdom and transcends reason. Carl Jung, CW 9i, Para 247 The tale shows how the immortality-bringing rebirth comes about. Characteristically, it is neither Moses nor Joshua who is transformed, but the forgotten fish. Where the fish disappears, there is the birthplace of Khidr Carl Jung, CW 9i, Para 248. The nourishing character of the transformative substance or deity is borne out by numerous cult-legends: Christ is the bread, Osiris the wheat, Mondamin the maize Carl Jung, CW 9i, Para 248. But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche Carl Jung, CW 9i, Para 261. The child archetype is an excellent example of mythological components which, because of their typical nature, we can call "motifs," "primordial images," types, or as I have named them archetypes Carl Jung, CW 9i, Para 260. The archetype of the "child god" is extremely widespread and intimately bound up with all other mythological aspects of the child motif Carl Jung, CW 9i, Para 268. The mystical character of the experience is also confirmed in Part II of Goethe's Faust, where Faust himself is transformed into a boy and admitted into the "choir of blessed youths," this being the "larval stage" of Dr. Marianus Carl Jung, CW 9i, Para 268. The child motif not infrequently occurs in the field of psychopathology. The "imaginary" child is common among women with mental disorders and is usually interpreted in a Christian sense Carl Jung, CW 9i, Para 270. But the clearest and most significant manifestation of the child motif in the therapy of neuroses is in the maturation process of personality induced by the analysis of the unconscious, which I have termed the process of individuation Carl Jung, CW 9i, Para 270. Often the child is formed after the Christian model; more often, though, it develops from earlier, altogether non-Christian levels that is to say, out of chthonic animals such as crocodiles, dragons, serpents, or monkeys. Carl Jung, CW 9i, Para 270 Sometimes the child appears in the cup of a flower, or out of a golden egg, or as the center of a mandala Carl Jung, CW 9i, Para 270. Moreover, they [archetypes] are the unfailing causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266 In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide Carl Jung, CW 9i, Para 267. With the loss of the past, now become "insignificant," devalued, and incapable of revaluation, the saviour is lost too, for the saviour is either the insignificant thing itself or else arises out of it Carl Jung, CW 9i, Para 267. These women remind me if I may be forgiven the impolite comparison of hefty great bitches who turn tail before the smallest cur simply because he is a terrible male and it never occurs to them to bite him Carl Jung, CW 9i, Para 182. Understood concretely, the Assumption is the absolute opposite of materialism. Taken in this sense, is a counterstroke that does nothing to diminish the tension between the opposites, but drives it to extremes Carl Jung, CW 9i, Para 196. I am not prepared to lay down any hard and fast line of demarcation between possession and paranoia. Possession can be formulated as identity of the ego-personality with a complex Carl Jung, CW 9i, Para 220. If it is a very large group, the collective psyche will be more like the psyche of an animal, which is the reason why the ethical attitude of large organizations is always doubtful Carl Jung, CW 9i, Para 225. Thus identification with the group is a simple and easy path to follow, but the group experience goes no deeper than the level of one's own mind in that state. It does work a change in you, but the change does not last Carl Jung, CW 9i, Para 226. This truth had already been anticipated by the psychology of totemism: many exemplars of the totem animal are killed and consumed during the totem meals, and yet it is only the One who is being eaten, just as there is only one Christ-child and one Santa**

**Claus Carl Jung, CW 9i, Para 229. Here the first form, the dromenon, is characteristic of the richly developed ritual of the Catholic Church; the second form, the recitation, the "Word" or "gospel," is practised in the "preaching of the Word" in Protestantism. Carl Jung, CW 9i, Para 230 We should prefer to be always "I" and nothing else. But we are confronted with that inner friend or foe, and whether he is our friend or our foe depends on ourselves Carl Jung, CW 9i, Para 235. The alchemists saw it in the transformation of the chemical substance. So if one of them sought transformation, he discovered it outside in matter, whose transformation cried out to him, as it were, "I am the transformation!" Carl Jung, CW 9i, Para 238 The character of the Self as a personality comes out very plainly in the Khidr legend Carl Jung, CW 9i, Para 250. The 18th Sura gives an almost perfect picture of a psychic transformation or rebirth which today, with our greater psychological insight, we would recognize as an individuation process. Carl Jung, CW 9i, Para 258 Because of the great age of the [Khidr] legend and the Islamic prophet's primitive cast of mind, the process takes place entirely outside the sphere of consciousness and is projected in the form of a mystery legend of a friend or a pair of friends and the deeds they perform Carl Jung, CW 9i, Para 258. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe Carl Jung, CW 9i, Para 261. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. Carl Jung, CW 9i, Para 271 The archetype let us never forget this is a psychic organ present in all of us. A bad explanation means a correspondingly bad attitude to this organ, which may thus be injured. But the ultimate sufferer is the bad interpreter himself. Carl Jung, CW 9i, Para 271 Hence the "explanation" should always be such that the functional significance of the archetype remains unimpaired, so that an adequate and meaningful connection between the conscious mind and the archetype is assured Carl Jung, CW 9i, Para 271. For the archetype is an element of our psychic structure and thus a vital and necessary component in our psychic economy. It represents or personifies certain instinctive data of the dark, primitive psyche, the real but invisible roots of consciousness Carl Jung, CW 9i, Para 271. But inasmuch as man has, in high degree, the capacity for cutting himself off from his own roots, he may also be swept uncritically to catastrophe by his dangerous one-sidedness Carl Jung, CW 9i, Para 277. The retarding ideal is always more primitive, more natural (in the good sense as in the bad) and more "moral" in that it keeps faith with law and tradition Carl Jung, CW 9i, Para 277. The progressive ideal is always more abstract, more unnatural, and less "moral" in that it demands disloyalty to tradition. Progress enforced by will is always convulsive Carl Jung, CW 9i, Para 277. Backwardness may be closer to naturalness, but in its turn it is always menaced by painful awakenings Carl Jung, CW 9i, Para 277. The child is potential future. Hence the occurrence of the child motif in the psychology of the individual signifies as a rule an anticipation of future developments, even though at first sight it may seem like a retrospective configuration Carl Jung, CW 9i, Para 278. But in so far as the individuation process occurs, empirically speaking, as a synthesis, it looks, paradoxically enough, as if something already existent were being put together. From this point of view, the term "synthesis" is also applicable Carl Jung, CW 9i, Para 278. If, however, the child motif appears in the form of a unity, we are dealing with an unconscious and provisionally complete synthesis of the personality, which in practice, like everything unconscious, signifies no more than a possibility Carl Jung, CW 9i, Para 280. More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious Carl Jung, CW 9i, Para 282. The lower vertebrates have from earliest times been favourite symbols of the collective psychic substratum, which is localized anatomically in the subcortical centres, the cerebellum and the spinal cord. These organs constitute the snake. Carl**

**Jung, CW 9i, Para 282 Higher vertebrates symbolize mainly affects Carl Jung, CW 9i, Para 282. Snake-dreams usually occur, therefore, when the conscious mind is deviating from its instinctual basis Carl Jung, CW 9i, Para 282. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before Carl Jung, CW 9i, Para 284. "And God said: 'Let there be light!"' is the projection of that immemorial experience of the separation of the conscious from the unconscious. Carl Jung, CW 9i, Para 284 Even among primitives today the possession of a soul is a precarious thing, and the "loss of soul" a typical psychic malady which drives primitive medicine to all sorts of psychotherapeutic measures Carl Jung, CW 9i, Para 284. Higher consciousness, or knowledge going beyond our present-day consciousness, is equivalent to being all alone in the world. This loneliness expresses the conflict between the bearer or symbol of higher consciousness and his surroundings Carl Jung, CW 9i, Para 288. The size and invincibility of the "child" are bound up in Hindu speculation with the nature of the atman, which corresponds to the "smaller than small yet bigger than big" motif Carl Jung, CW 9i, Para 289. To the twilight consciousness of primitive man it seems as if the egg came out of the womb of the wide world and were, accordingly, a cosmic, objective, external occurrence Carl Jung, CW 9i, Para 290. Present-day medical psychology, however, thinks somewhat differently about these "phantasms." It knows only too well what dire disturbances of the bodily functions and what devastating psychic consequences can flow from "mere" fantasies Carl Jung, CW 9i, Para 290. "Fantasies" are the natural expressions of the life of the unconscious. But since the unconscious is the psyche of all the body's autonomous functional complexes, its "fantasies" have an aetiological significance that is not to be despised Carl Jung, CW 9i, Para 290. From the psychopathology of the individuation process we know that the formation of symbols is frequently associated with physical disorders of a psychic origin, which in some cases are felt as decidedly "real" Carl Jung, CW 9i, Para 290. In medicine, fantasies are real things with which the psychotherapist has to reckon very seriously indeed. He cannot therefore deprive of all justification those primitive phantasms whose content is so real that it is projected upon the external world Carl Jung, CW 9i, Para 290. The symbol is thus a living body, corpus et anima; hence the "child" is such an apt formula for the symbol Carl Jung, CW 9i, Para 291. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness Carl Jung, CW 9i, Para 291. The hermaphrodite means nothing less than a union of the strongest and most striking opposites Carl Jung, CW 9i, Para 292. The hermaphroditic Rebis has an important part to play in the natural philosophy of the Middle Ages. And in our own day we hear of Christ's androgyny in Catholic mysticism Carl Jung, CW 9i, Para 292. As we have seen, Gnosticism, too, endeavored in all seriousness to subordinate the physiological to the metaphysical Carl Jung, CW 9i, Para 297. The figure of the cucullatus points to the hooded, that is, the invisible one, the genius of the departed, who reappears in the child-like frolics of a new life, surrounded by the sea-forms of dolphins and tritons Carl Jung, CW 9i, Para 298. Wholeness is never comprised within the compass of the conscious mind it includes the indefinite and indefinable extent of the unconscious as well Carl Jung, CW 9i, Para 299. Consciousness hedged about by psychic powers, sustained or threatened or deluded by them, is the age-old experience of mankind. This experience has projected itself into the archetype of the child, which expresses man's wholeness Carl Jung, CW 9i, Para 300. The initial stage of personal infantilism presents the picture of an "abandoned" or "misunderstood" and unjustly treated child with overweening pretensions Carl Jung, CW 9i, Para 304. It is an essential characteristic of psychic figures that they are duplex or at least capable of duplication; at all events they are bipolar and oscillate between their positive and negative meanings Carl Jung, CW 9i, Para 310. I understand the unconscious rather as an impersonal psyche common to all men, even though it expresses itself through**

**a personal consciousness. When anyone breathes, his breathing is not a phenomenon to be interpreted personally Carl Jung, CW 9i, Para 314. The mythological images belong to the structure of the unconscious and are an impersonal possession; in fact, the great majority of men are far more possessed by them than possessing them Carl Jung, CW 9i, Para 314. Images give rise under certain conditions to corresponding disturbances and symptoms, and it is then the task of medical therapy to find out. Carl Jung, CW 9i, Para 314 From ancient times any relationship to the stars has always symbolized eternity. The soul comes "from the stars" and returns to the stellar regions. "Ursanna's" relation to the moon is indicated by the "moon-bowl" Carl Jung, CW 9i, Para 343. Just as in other cases the sacrifice of a child or a sheep played a part, so here the sacrifice of the maiden hanging on the "cross" Carl Jung, CW 9i, Para 355. The "maiden" corresponds to the anima of the man and makes use of it to gain her natural ends, in which illusion plays the greatest role imaginable Carl Jung, CW 9i, Para 355. But as long as a woman is content to be a femme à homme, she has no feminine individuality. She is empty and merely glitters welcome vessel for masculine projections Carl Jung, CW 9i, Para 355. In the products of unconscious activity, the anima appears equally as maiden and mother, which is why a personalistic interpretation always reduces her to the personal mother or some other female person Carl Jung, CW 9i, Para 356. The real meaning of the figure naturally gets lost in the process, as is inevitably the case with all these reductive interpretations whether in the sphere of the psychology of the unconscious or of mythology Carl Jung, CW 9i, Para 356. Besides this ambivalence, the anima also has "occult" connections with "mysteries," with the world of darkness in general, and for that reason she often has a religious tinge Carl Jung, CW 9i, Para 356. To the young boy a clearly discernible anima-form appears in his mother, and this lends her the radiance of power and superiority or else a daemonic aura of even greater fascination Carl Jung, CW 9i, Para 357. In men, a positive father-complex very often produces a certain credulity with regard to authority and a distinct willingness to bow down before all spiritual dogmas and values Carl Jung, CW 9i, Para 396. In both sexes the spirit can also take the form of a boy or a youth. Carl Jung, CW 9i, Para 396 The figure of the wise old man can appear so plastically, not only in dreams but also in visionary meditation (or what we call "active imagination"), that, as is sometimes apparently the case in India, it takes over the role of a guru Carl Jung, CW 9i, Para 398. The wise old man appears in dreams in the guise of a magician, doctor, priest, teacher, professor, grandfather, or any other person possessing authority Carl Jung, CW 9i, Para 398. I have often encountered motifs which made me think that the unconscious must be the world of the infinitesimally small. Carl Jung, CW 9i, Para 408 In the same way, the archetype of the wise old man is quite tiny, almost imperceptible, and yet it possesses a fateful potency, as anyone can see when he gets down to fundamentals Carl Jung, CW 9i, Para 408. Apart from his cleverness, wisdom, and insight, the old man, as we have already mentioned, is also notable for his moral qualities; what is more, he even tests the moral qualities of others and makes his gifts dependent on this test Carl Jung, CW 9i, Para 410. The figure of the superior and helpful old man tempts one to connect him somehow or other with God Carl Jung, CW 9i, Para 412. The description of our archetype of the spirit would not be complete if we omitted to consider one special form of its manifestation, namely its animal form Carl Jung, CW 9i, Para 419. Something of this contradictoriness also inheres in the medieval description of the devil as simia dei (the ape of God), and in his characterization in folklore as the "simpleton" who is "fooled" or "cheated" Carl Jung, CW 9i, Para 456. A curious combination of typical trickster motifs can be found in the alchemical figure of Mercurius; for instance Carl Jung, CW 9i, Para 456. In picaresque tales, in carnivals and revels, in magic rites of healing, in man's religious fears and exaltations, this phantom of the trickster haunts the mythology of all ages, sometimes in quite unmistakable form, sometimes in strangely modulated guise Carl Jung, CW 9i, Para 465. As Radin points out, the civilizing process [of the trickster] begins within**

**the framework of the trickster cycle itself, and this is a clear indication that the original state has been overcome Carl Jung, CW 9i, Para 477. If we take the trickster as a parallel of the individual shadow, then the question arises whether that trend towards meaning, which we saw in the trickster myth, can also be observed in the subjective and personal shadow Carl Jung, CW 9i, Para 485. The egg is a germ of life with a lofty symbolical significance. It is not just a cosmogonic symbol it is also a "philosophical" one Carl Jung, CW 9i, Para 529. Associations to the tree led to its maternal significance. The tree would explain the plant motif in the mandala, and its sudden growth represents the higher level or freeing of consciousness induced by the movement to the right Carl Jung, CW 9i, Para 570. For the same reason the "philosophical" tree is a symbol of the alchemical opus, which as we know is an individuation process Carl Jung, CW 9i, Para 570. The Heracles myth has in fact all the characteristic features of an individuation process: the journeys to the four directions, four sons, submission to the feminine principle (Omphale) that symbolizes the unconscious, and the self-sacrifice and rebirth caused by Deianeira's robe Carl Jung, CW 9i, Para 571. A leftward or backward movement, on the other hand, means the "rising" movement of life. A "deliverance from outward things" occurs and the spirit obtains control over the anima Carl Jung, CW 9i, Para 564. This idea agrees with my findings, but it does not take account of the fact that a person can easily have the spirit outside and the anima inside Carl Jung, CW 9i, Para 564. In Tibet, the leftward-moving swastika is a sign of the Bön religion, of black magic. Stupas and chörtens must therefore be circumambulated clockwise. The leftward-spinning eddies spin into the unconscious Carl Jung, CW 9i, Para 564. The rightward-spinning ones spin out of the unconscious chaos. The rightward-moving swastika in Tibet is therefore a Buddhist emblem Carl Jung, CW 9i, Para 564. This dream describes the change: the patient is no longer identical with her animus. The animus has, so to speak, become her patient, since he has eye trouble. As a matter of fact the animus usually sees things "cock-eyed" and often very unclearly Carl Jung, CW 9i, Para 592. The eye is also a well-known symbol for God. Hence Böhme calls his "Philosophique Globe" the "Eye of Eternity," the "Essence of all Essences," the "Eye of God" Carl Jung, CW 9i, Para 594. As a zodiacal sign Cancer signifies resurrection, because the crab sheds its shell. The ancients had in mind chiefly Pagurus bernhardus, the hermit crab. It hides in its shell and cannot be attacked. Therefore it signifies caution and foresight, knowledge of coming events Carl Jung, CW 9i, Para 604. Foreseeing the flooding of the Nile, the crabs (like the tortoises and crocodiles) bring their eggs in safety to a higher place. "They foresee the future in their mind long before it comes" (Caussin, Polyhistor symbolicus (1618), p. 442) Carl Jung, CW 9i, Para 604. It "depends on the moon, and waxes with it." It is worth noting that the crab appears just in the mandala in which we see the phases of the moon for the first time Carl Jung, CW 9i, Para 604. In astrology, Cancer is a feminine and watery sign, and the summer solstice takes place in it. In the melothesiae it is correlated with the breast. It rules over the Western sea Carl Jung, CW 9i, Para 605. Here the many animals are affective states to which man is prone. The individuation process, clearly alluded to in this passage, subordinates the many to the One. But the One is God, and that which corresponds to him in us is the imago dei, the God-image Carl Jung, CW 9i, Para 626. Elaborate mandalas, executed in red chalk, can also be found on the whitewashed walls of many huts. The best and most significant mandalas are found in the sphere of Tibetan Buddhism. I shall use as an example a Tibetan mandala, to which my attention was drawn by Richard Wilhelm Carl Jung, CW 9i, Para 629. The wheel is held by the god of death, Yama. It is understandable that the sorrowful world of old age, sickness, and death should be held in the claws of the death-demon Carl Jung, CW 9i, Para 644. Usually the mandalas express religious, i.e., numinous, thoughts and ideas, or, in their stead, philosophical ones Carl Jung, CW 9i, Para 645. They [mandala figures] therefore possess a "magical" significance, like icons, whose possible efficacy was never consciously felt by the patient. In fact, it is from the**

**effect of their own pictures that patients discover what icons can mean Carl Jung, CW 9i, Para 645. Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267 You have probably read Freud's discussion of a certain picture by Leonardo da Vinci: St. Anne with the Virgin Mary and the Christ-child. Freud interprets this remarkable picture in terms of the fact that Leonardo himself had two mothers. This causality is personal. We shall not linger over the fact that this picture is far from unique, nor over the minor inaccuracy that St. Anne happens to be the grandmother of Christ and not, as required by Freud's interpretation, the mother, but shall simply point out that interwoven with the apparently personal psychology there is an impersonal motif well known to us from other fields. This is the motif of the dual mother, an archetype to be found in many variants in the field of mythology and comparative religion and forming the basis of numerous "représentations collectives." Carl Jung, CW 9i, Para 93 I might mention, for instance, the motif of the dual descent, that is, descent from human and divine parents, as in the case of Heracles, who received immortality through being unwittingly adopted by Hera. What was a myth in Greece was actually a ritual in Egypt: Pharaoh was both human and divine by nature. Carl Jung, CW 9i, Para 93 In the birth chambers of the Egyptian temples Pharaoh's second, divine conception and birth is depicted on the walls; he is "twice-born." It is an idea that underlies all rebirth mysteries, Christianity included. Christ himself is "twice-born:" through his baptism in the Jordan he was regenerated and reborn from water and spirit. Carl Jung, CW 9i, Para 93 Consequently, in the Roman liturgy the font is designated the "uterus ecclesiae," and, as you can read in the Roman missal, it is called this even today, in the "benediction of the font" on Holy Saturday before Easter. Carl Jung, CW 9i, Para 93 Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia Wisdom and the Mother of Christ. Thanks to this motif of the dual birth, children today, instead of having good and evil fairies who magically "adopt" them at birth with blessings or curses, are given sponsorsa "godfather" and a "god-mother." Carl Jung, CW 9i, Para 93 The idea of a second birth is found at all times and in all places. In the earliest beginnings of medicine it was a magical means of healing; in many religions it is the central mystical experience; it is the key idea in medieval, occult philosophy, and, last but not least, it is an infantile fantasy occurring in numberless children, large and small, who believe that their parents are not their real parents but merely foster-parents to whom they were handed over. Benvenuto Cellini also had this idea, as he himself relates in his autobiography. Carl Jung, CW 9i, Para 94 The vulture symbol (which Freud also discusses in the work mentioned) makes this view all the more plausible. With some justification he quotes as the source of the symbol the Hieroglyphica of Horapollo (Cf. the trans. by George Boas, pp. 63ff., and Freud, Leonardo, sec. II. Editors), a book much in use in Leonardo's time. There you read that vultures are female only and symbolize the mother. They conceive through the wind (pneuma). This word took on the meaning of "spirit" chiefly under the influence of Christianity. Even in the account of the miracle at Pentecost the pneuma still has the double meaning of wind and spirit. Carl Jung, CW 9i, Para 95 We are all meant to be mothers of God, for God is always needing to be born. - Meister Eckhart Cited in Carl Jung's CW 9i, Para 286 This fact, in my opinion, points without doubt to Mary, who, a virgin by nature, conceived through the pneuma, like a vulture. Furthermore, according to Horapollo, the vulture also symbolizes Athene, who sprang, unbegotten, directly from the head of Zeus, was a virgin, and knew only spiritual motherhood. All this is really an allusion to Mary and the rebirth motif. Carl Jung, CW 9.1, Para 95 There is not a shadow of evidence that Leonardo meant anything else by his picture. Even if it is correct to assume that he identified himself with the Christ-child, he was in all probability representing the mythological dual-mother mo-**

**tif and by no means his own personal prehistory. And what about all the other artists who painted the same theme? Surely not all of them had two mothers. Carl Jung, CW 9.1, Para 95 Unlike the mandalas so far discussed, these are not based on any tradition or model, seeming to be free creations of fantasy, but determined by certain archetypal ideas unknown to their creators. For this reason the fundamental motifs are repeated so often that marked similarities occur in drawings done by the most diverse patients. Carl Jung, CW 9.1, Para 645 The pictures come as a rule from educated persons who were unacquainted with the ethnic parallels. The pictures differ widely, according to the stage of the therapeutic process; but certain important stages correspond to definite motifs. Carl Jung, CW 9.1, Para 645 Without going into therapeutic details, I would only like to say that a rearranging of the personality is involved, a kind of new centering. That is why mandalas mostly appear in connection with chaotic psychic states of disorientation or panic. They then have the purpose of reducing the confusion to order, though this is never the conscious intention of the patient. At all events they express order, balance, and wholeness. Patients themselves often emphasize the beneficial or soothing effect of such pictures. Carl Jung, CW 9.1, 645 I must preface the pictures that now follow with a few remarks on the formal elements of mandala symbolism. These are primarily: Circular, spherical, or egg-shaped formation The circle is elaborated into a flower (rose, lotus) or a wheel. A centre expressed by a sun, star, or cross, usually with four, eight, or twelve rays. The circles, spheres, and cruciform figures are often represented in rotation (swastika) The circle is represented by a snake coiled about a centre, either ring-shaped (uroboros) or spiral (Orphic egg) Squaring of the circle, taking the form of a circle in a square or vice versa Castle, city, and courtyard (temenos) motifs, quadratic or circular Eye (pupil and iris) Besides the tetradic figures (and multiples of four), there are also triadic and pentadic ones, though these are much rarer. They should be regarded as "disturbed" totality pictures. Carl Jung, CW 9.1, Para 646 They [mandala figures] therefore possess a "magical" significance, like icons, whose possible efficacy was never consciously felt by the patient. In fact, it is from the effect of their own pictures that patients discover what icons can mean Carl Jung, CW 9.1, Para 645 Their pictures work not because they spring from the patients' own fantasy but because they are impressed by the fact that their subjective imagination produces motifs and symbols of the most unexpected kind that conform to law and express an idea or situation which their conscious mind can grasp only with difficulty. Confronted with these pictures, many patients suddenly realize for the first time the reality of the collective unconscious as an autonomous entity. Carl Jung, CW 9.1, Para 645 An example of a mandala was painted by a middle-aged woman of schizoid disposition. She had several times drawn mandalas spontaneously, because they always had an ordering effect on her chaotic psychic states. The picture shows a rose, the Western equivalent of the lotus. In India the lotus-flower (padma) is interpreted by the Tantrists as the womb. We know this symbol from the numerous pictures of the Buddha (and other Indian deities) in the lotus-flower. It corresponds to the "Golden Flower" of Chinese alchemy, the rose of the Rosicrucians, and the mystic rose in Dante's Paradiso. Rose and lotus are usually arranged in groups of four petals, indicating the squaring of the circle or the united opposites. Carl Jung, CW 9.1, Para 652 In a painting, done by a young woman patient, we see at the cardinal points four creatures: a bird, a sheep, a snake, and a lion with a human face. Together with the four colours in which the four regions are painted, they embody four principles. Carl Jung, CW 9.1, Para 660 The interior of the mandala is empty. Or rather, it contains a "Nothing" that is expressed by a quaternity. This is in accord with the overwhelming majority of individual mandalas: as a rule the centre contains the motif of the rotundum, known to us from alchemy, or the four-fold emanation or the squaring of the circle, or more rarely the figure of the patient in a universal human sense, representing the Anthropos. Carl Jung, CW 9.1 Para 660. We find this motif, too, in alchemy. The four animals remind us of the cherubim in Ezekiel's vision, and also of the four**

**symbols of the evangelists and the four sons of Horus, which are sometimes depicted in the same way, three with animal heads and one with a human head. Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9.1 Para 660. A painting by an older patient. Here the flower is seen not in the basic pattern of the mandala, but in elevation. The circular form [of the mandala] has been preserved inside the square, so that despite its different execution this picture can still be regarded as a mandala. The plant stands for growth and development, like the green shoot in the diaphragm chakra of the kundalini yoga system. The shoot symbolizes Shiva and represents the centre and the male, whereas the calyx represents the female, the place of germination and birth. Carl Jung, CW 9.1 Para, 661 Thus the Buddha sitting in the lotus is shown as the germinating god. It is the god in his rising, the same symbol as Ra the falcon, or the phoenix rising from the nest, or Mithras in the tree-top, or the Horus-child in the lotus. They are all symbolizations of the status nascendi in the seeding-place of the matrix. Carl Jung, CW 9.1, Para 661 In medieval hymns Mary [Virgin] too is praised as the cup of the flower in which Christ, coming down as a bird, makes his nest. Psychologically Christ means unity, which clothes itself in the corpus mysticum of the Church or in the body of the Mother of God ("mystic rose"), surrounded as with flower-petals, and thus reveals itself in reality. Christ as an image is a symbol of the Self. Just as the plant stands for growth, so the flower depicts the unfolding from a centre. Carl Jung, CW 9.1, Para 661 As a rule the snake personifies the unconscious, whereas the fish usually represents one of its contents. These subtle distinctions must be borne in mind when interpreting a mandala, because the two symbols very probably correspond to two different stages of development, the snake representing a more primitive and more instinctual state than the fish, which in history as well was endowed with higher authority than the snake (cf. the Ichthys-symbol). Carl Jung, CW 9.1, Para 672 The golden ball corresponds to the golden germ (Hiranyagarbha). It is rotating, and the Kundalini [serpent] winding round it has doubled. This indicates conscious realization, since a content rising out of the unconscious splits at a certain moment into two halves, a conscious and an unconscious one. The doubling is not made by the conscious mind but appears spontaneously in the products of the unconscious. The rightwards rotation, expressed by the wings (swastika-motif), likewise indicates conscious realization. The stars show that the centre has a cosmic structure. It has four rays, and thus behaves like a heavenly body. Carl Jung, CW 9.1, Para 674 This picture [as mandala] was done by a seven-year-old boy, offspring of a problem marriage. He had done a whole series of these drawings of circles and hung them up round his bed. He called them his "loves" and would not go to sleep without them. This shows that the "magical" pictures still functioned for him in their original sense, as a protective magic circle. Carl Jung, CW 9.1, Para 687 This painting is especially interesting because it shows us very clearly in what relationship the picture stands to the painter. The patient has a shadow problem. The female figure in the picture represents her dark, chthonic side. She is standing in front of a wheel with four spokes, the two together forming an eight-rayed mandala. From her head spring four snakes, expressing the tetradic nature of consciousness, but in accordance with the demonic character of the picture they do this in an evil and nefarious way, since they represent evil and destructive thoughts. The entire figure is wrapped in flames, emitting a dazzling light. She is like a fiery demon, a salamander, the medieval conception of a fire spirit. Carl Jung, CW 9.1, Para 705 Fire expresses an intense transformation process. Hence the prima materia in alchemy was symbolized by the salamander in the fire, as the next picture shows. The spear- or arrow-head expresses "direction": it is pointing upwards from the middle of the head. Everything that the fire consumes rises up to the seat of the gods. The dragon glowing in the fire becomes volatilized; illumination comes through the fiery torment. Carl Jung, CW 9.1, Para 705 The contents of the collective unconscious…are known as archetypes.**

**Carl Jung, CW 9i, Para 4 We are dealing with archaic or–I would say—primordial types, that is, with universal images that have existed since the remotest times. Carl Jung, CW 9i, Para 5. [Tribal] lore is concerned with archetypes that have been modified in a special way. Another well-known expression of the archetypes is myth and fairytale. Carl Jung, CW 9i, Para 5 The archetype is essentially an unconscious content that is altered by becoming conscious and by being perceived, and it takes its color from the individual consciousness in which it happens to appear Carl Jung, CW 9i, Para 6. Nothing can exist without its opposite; the two were one in the beginning and will be one again in the end. Consciousness can only exist through continual recognition of the unconscious. Carl Jung, CW 9i, para. 158. In India, "the loving and mother" is the paradoxical Kali. Carl Jung, CW 9i, para 158 The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. Carl Jung, CW 9i, para. 283. The paternal principle, the Logos,… eternally struggles to extricate itself from the primal warmth and primal darkness of the maternal womb, in a word, from unconsciousness. Carl Jung, CW 9i, Para 283. The Church severed the coniunctio from the physical realm altogether, and natural philosophy turned it into an abstract theoria. These developments meant the gradual transformation of the archetype into a psychological process which, in theory, we can call a combination of conscious and unconscious processes. Carl Jung, CW 9i, para. 295. Myths are miracle tales in the everyday world of consciousness such things hardly exist; that is to say, until 1933. Carl Jung, CW 9i, Page 66. Christ… "An historical personage is uni-temporal and unique; is God, universal and eternal." Carl Jung, CW 9i, para. 116. The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali. Carl Jung, CW 9i, Para 186. How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Carl Jung, CW 9i, Page 187. More especially the threat to one's inmost self from dragons and serpents' points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282. A man who is possessed by his shadow is always standing in his own light and falling into his own traps. Whenever possible, he prefers to make an unfavorable impression on others. Carl Jung, CW 9i, Para 222f. Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. Carl Jung, CW 9i, Para 222f. Masses are always breeding grounds of psychic epidemics. Carl Jung; CW 9i; Par. 227. The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358 Myths are original revelations of the preconscious psyche. Many of these unconscious processes may be indirectly occasioned by consciousness, but never by conscious choice. Carl Jung, CW 9i, Par 261. The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f. Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Carl Jung, CW 9i, Para 261. The primitive mentality does not invent myths, it experiences them. Carl Jung, CW 9i, Para 261. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. Carl Jung, CW 9i, para 221. Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Carl Jung, CW 9i, Para 283. The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures,**

**the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. Carl Jung, CW 9i, Para 222. Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped. Carl Jung, CW 9i, Para 243 These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche…. These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262. Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as "the inner being, regardless of any connection with an outer being. Carl Jung, CW 9i, para. 386 Spirit has the further connotation of sprightliness, when we say that a person is "spirited," meaning that he is versatile and full of ideas, with a brilliant, witty, and surprising turn of mind. Carl Jung, CW 9i, para. 386. A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386. Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings… But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261. Possession caused by the anima or animus presents a different picture. In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f. Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more "soulful" sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386. The word "spirit" possesses such a wide range of application that it requires considerable effort to make clear to oneself all the things it can mean. Carl Jung, CW 9i, para. 385. There is no consciousness without discrimination of opposites. Carl Jung, CW 9i, Para 178. Because of it unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess…. Carl Jung, CW 9i, para. 314-315. The goal of the individuation process is the synthesis of the self. Carl Jung; CW 9i, Page 278. The arcane substance is one and the same, whether it is found within man or outside him. Carl Jung [citing Gerhard Dorn] CW 9i, Para 249. The symbols of the self-arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291. [The trickster] is a forerunner of the savior. He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung, CW 9i, para 472. Children are educated by what the grownup is and not by what he says. Carl Jung, CW 9i, Page 174. In the dream, … there are numberless inter-connections to which one can find parallels only in mythological associations of ideas (or perhaps in certain poetic creations which are often characterized by a borrowing, not always conscious, from myths. Carl Jung; CW 9I; para. 259. A symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i, para. 292-4. In keeping with its original wind-nature, spirit is always an active, winged, swift-moving being as well as that which vivifies, stimulates, incites, fires, and inspires. Carl Jung; CW 9i; para. 390. The anima is bipolar**

**and can therefore appear positive one moment and negative the next; now young, now old; now mother, now maiden; now a good fairy, now a witch; now a saint, now a whore. Carl Jung; CW 9i, Page 356. To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390. Even though spirit is regarded as essentially alive and enlivening, one cannot really feel nature as unspiritual and dead. We must therefore be dealing here with the (Christian) postulate of a spirit whose life is so vastly superior to the life of nature that in comparison with it the latter is no better than death. Carl Jung; CW 9i; Para 390. A symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i; Para 293. The hermaphrodite means nothing less than a union of the strongest and most striking opposites… The primordial idea has become a symbol of the creative union of opposites, "uniting symbol" in the literal sense. Carl Jung; CW 9i; Para 293. The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the "Stone," of which the Tractatus aureus: "Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee." To this a scholiast adds: "The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth." The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283 From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is "like a teacher mediating between the stone and the disciple." To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283 One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung, CW 9i, Para 65. Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But 'the heart glows,' and a secret unrest gnaws at the roots of our being. Dealing with the Unconscious has become a question of life for us. Carl Jung, CW, 9i, Para 50. Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung, CW 9i, Para 178. Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, …. its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4 First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual's past, and thus cannot be explained as something individually acquired. Carl Jung; CW 9i What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Carl Jung, CW 9i, Para 215 The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must**

**perforce act out the conflict and be torn into opposing halves. Carl Jung, CW 9ii, Para 126. The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the outset, is insignificant and improbable. Carl Jung, CW 9i, Para 289 Because the anima wants life, she wants both good and bad. Carl Jung, CW 9i, Para 59. Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships. Carl Jung, CW 9i, Page 53. The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed') and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung, CW 9i, Para 72. But the man who is inwardly great will know that the long-expected friend of his soul, the immortal one, has now really come, "to lead captivity captive" [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217 Rebirth is an affirmation that must be counted among the primordial affirmations of mankind. Carl Jung, CW 9i, Para 207 In its psychological meaning, individuation is an opus contra naturam, which creates a horror vacui in the collective layer and is only too likely to collapse under the impact of the collective forces of the psyche. Carl Jung, CW 9i, Page 147 It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. Carl Jung, CW 9i, Para 331 Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. Carl Jung, CW 9i, Para 56 All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. Carl Jung, CW 9i, Para 50 Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? Carl Jung, CW 9i, Para 26. The mere fact that people talk about rebirth, and that there is such a concept at all, means that a store of psychic experiences designated by that term must actually exist. What these experiences are like we can only infer from the statements that have been made about them. So, if we want to find out what rebirth really is, we must turn to history in order to ascertain what "rebirth" has been understood to mean. Carl Jung, CW 9i, Para 206 Rebirth is an affirmation that must be counted among the primordial affirmations of mankind. Carl Jung, CW 9i, Para 207 Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Carl Jung, CW 9i, Para 93 For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to find companions in his vice. Carl Jung, CW 9i, Para 31 There is thus no ground at all for regarding the psyche as something secondary or as an epiphenomenon; on the contrary, there is every reason to regard it, at least hypothetically, as a factor sui generis, and to go on doing so until it has been sufficiently proved that psychic processes can be fabricated in a retort. Carl Jung, CW 9i, Pages 7-8 As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Jung, CW 9i, Para 478. In all chaos there is a cosmos, in all disorder a secret order. Carl Jung, CW 9i, Para 66. The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32 It [Shadow] is the world of water,**

**where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45 Can it be possible that a man only thinks or says or does what he himself is? Carl Jung, CW 9i, Para 150 Children are educated by what the grown-up is and not by what he says. Carl Jung, CW 9i, Para 293 Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung, CW 9i, Para 402. The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning—but only if the ego is willing to grant the other its rightful personality. Carl Jung, CW 9i, Para 237 Life is a flux, a flowing into the future, and not a stoppage or a backwash. It is therefore not surprising that so many of the mythological saviours are child gods. Carl Jung, CW 9i, Para 278 But the man who is inwardly great will know that the long-expected friend of his soul, the immortal one, has now really come, "to lead captivity captive" [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217 What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Carl Jung, CW 9i, Para 215 It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. Carl Jung, CW 9i, Pages 101-102 More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282. The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung, CW 9i, Para 243 Emptiness is a great feminine secret. It is something absolutely alien to man, the chasm, the unplumbed depths, the yin. Carl Jung, CW 9i, Para 183 Spirit and matter may well be forms of one and the same transcendental being. Carl Jung; CW 9i; Para 392. Symbols are spirit from above, and under those conditions the spirit is above too. Carl Jung, CW 9i, Para 50 But this "inside," which modern rationalism is so eager to derive from "outside," has an a priori structure of its own that antedates all conscious experience. Carl Jung, CW 9i, Para 187. It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. Carl Jung, CW 9i, Para 187. The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187. I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts, of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206. Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Carl Jung, CW 9i, Para 497. One thinks here of a Noah's Ark that crosses over the waters of death and leads to a rebirth of all life. Carl Jung, CW 9i, Page 353, FN 178 The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271 I am in a church made of grey sandstone. The apse is built rather high. Near the tabernacle a girl in a red dress is hanging on the stone cross of the window. (Suicide?) Carl Jung, CW 9i, Par 354 Just as in other cases the sacrifice of a child or a sheep played a part, so here the sacrifice of the maiden hanging on the "cross" Carl Jung, CW 9i, Par 355. The death of the dancer is also to be understood in this sense, for**

**these maidens are always doomed to die, because their exclusive domination of the feminine psyche hinders the individuation process, that is, the maturation of personality Carl Jung, CW 9i, Para 355. The "maiden" corresponds to the anima of the man and makes use of it to gain her natural ends, in which illusion plays the greatest role imaginable Carl Jung, CW 9i, Par 355. But as long as a woman is content to be a femme à homme, she has no feminine individuality. She is empty and merely glitters a welcome vessel for masculine projections Carl Jung, CW 9i, Para 355. Here I would like to refer to the authors already cited. Rider Haggard calls She "Wisdom's Daughter"; Benoît's Queen of Atlantis has an excellent library that even contains a lost book of Plato. Helen of Troy, in her reincarnation, is rescued from a Tyrian brothel by the wise Simon Magus and accompanies him on his travels Carl Jung, CW 9i, Para 64. It is just the most unexpected, the most terrifyingly chaotic things which reveal a deeper meaning. And the more this meaning is recognized, the more the anima loses her impetuous and compulsive character Carl Jung, CW 9i, Para 64. Gradually breakwaters are built against the surging of chaos, and the meaningful divides itself from the meaningless. When sense and nonsense are no longer identical, the force of chaos is weakened by their subtraction Carl Jung, CW 9i, Para 64. In this way a new cosmos arises. This is not a new discovery in the realm of medical psychology, but the age-old truth that out of the richness of a man's experience there comes a teaching which the father can pass on to the son. Carl Jung, CW 9i, Para 64 In elfin nature wisdom and folly appear as one and the same; and they are one and the same as long as they are acted out by the anima. Life is crazy and meaningful at once. And when we do not laugh over the one aspect and speculate about the other, life is exceedingly drab, and everything is reduced to the littlest scale. There is then little sense and little nonsense either. Carl Jung, CW 9i, Para 65 When you come to think about it, nothing has any meaning, for when there was nobody to think, there was nobody to interpret what happened. Interpretations are only for those who don't understand; it is only the things we don't understand that have any meaning. Man woke up in a world he did not understand, and that is why he tries to interpret it. Carl Jung, CW 9i, Para 65 Thus the anima and life itself are meaningless in so far as they offer no interpretation. Yet they have a nature that can be interpreted, for in all chaos there is a cosmos, in all disorder a secret order, in all caprice a fixed law, for everything that works is grounded on its opposite. It takes man's discriminating understanding, which breaks everything down, into antimonial judgments, to recognize this. Carl Jung, CW 9i, Para 66 Once he comes to grips with the anima, her chaotic capriciousness will give him cause to suspect a secret order, to sense a plan, a meaning, a purpose over and above her nature, or even we might almost be tempted to say to "postulate" such a thing, though this would not be in accord with the truth Carl Jung, CW 9i, Para 66. For in actual reality we do not have at our command any power of cool reflection, nor does any science or philosophy help us, and the traditional teachings of religion do so only to a limited degree. We are caught and entangled in aimless experience, and the judging intellect with its categories proves itself powerless. Human interpretation fails, for a turbulent life-situation has arisen that refuses to fit any of the traditional meanings assigned to it. It is a moment of collapse Carl Jung, CW 9i, Para 66. We sink into a final depth Apuleius calls it "a kind of voluntary death." It is a surrender of our own powers, not artificially willed but forced upon us by nature; not a voluntary submission and humiliation decked in moral garb, but an utter and unmistakable defeat crowned with the panic fear of demoralization. Only when all props and crutches are broken, and no cover from the rear offers even the slightest hope of security, does it become possible for us to experience an archetype that up till then had lain hidden behind the meaningful nonsense played out by the anima. This is the archetype of meaning, just as the anima is the archetype of life itself. Carl Jung, CW 9i, Para 66 I purposely refrained from mentioning this thoroughly characteristic aspect of the anima earlier, because the first encounter with her usually leads one to infer**

**anything rather than wisdom. This aspect appears only to the person who gets to grips with her seriously. Only then, when this hard task has been faced, does he come to realize more and more that behind all her cruel sporting with human fate there lies something like a hidden purpose which seems to reflect a superior knowledge of life's laws Carl Jung, CW 9i, Para 64. All ideas of rebirth are founded on this fact. Nature herself demands a death and a rebirth. As the alchemist Democritus says: "Nature rejoices in nature, nature subdues nature, nature rules over nature" Carl Jung, CW 9i, Para 234. There are natural transformation processes which simply happen to us, whether we like it or not, and whether we know it or not. These processes develop considerable psychic effects, which would be sufficient in themselves to make any thoughtful person ask himself what really happened to him Carl Jung, CW 9i, Para 234. Mandalas are birth-places, vessels of birth in the most literal sense, lotus-flowers in which a Buddha comes to life. Sitting in the lotus-seat, the yogi sees himself transfigured into an immortal Carl Jung, CW 9i, Para 234. Natural transformation processes announce themselves mainly in dreams. Elsewhere I have presented a series of dream-symbols of the process of individuation. They were dreams which without exception exhibited rebirth symbolism. In this particular case there was a long-drawn-out process of inner transformation and rebirth into another being Carl Jung, CW 9i, Para 235. This "other being" is the other person in ourselves that larger and greater personality maturing within us, whom we have already met as the inner friend of the soul. That is why we take comfort whenever we find the friend and companion depicted in a ritual, an example being the friendship between Mithras and the sun-god Carl Jung, CW 9i, Para 235. This relationship is a mystery to the scientific intellect, because the intellect is accustomed to regard these things unsympathetically. But if it made allowance for feeling, we would discover that it is the friend whom the sun-god takes with him on his chariot, as shown in the monuments Carl Jung, CW 9i, Para 235. It is the representation of a friendship between two men which is simply the outer reflection of an inner fact: it reveals our relationship to that inner friend of the soul into whom Nature herself would like to change us that other person who we also are and yet can never attain to completely. We are that pair of Dioscuri, one of whom is mortal and the other immortal, and who, though always together, can never be made completely one Carl Jung, CW 9i, Para 235. The transformation processes strive to approximate them to one another, but our consciousness is aware of resistances, because the other person seems strange and uncanny, and because we cannot get accustomed to the idea that we are not absolute master in our own house Carl Jung, CW 9i, Para 235. We should prefer to be always "I" and nothing else. But we are confronted with that inner friend or foe, and whether he is our friend, or our foe depends on ourselves Carl Jung, CW 9i, Para 235. You need not be insane to hear his voice [of the**

```
inner being']. On the contrary, it is the simplest and most natural thing
imaginable. For instance, you can ask yourself a question to which ``he'' gives
answer. The discussion is then carried on as in any other conversation. You can
describe it as mere ``associating'' or ``talking to oneself,'' or as a ``meditation''
in the sense used by the old alchemists, who referred to their interlocutor as
aliquem alium internum,
```

a certain other one, within' Carl Jung, CW 9i, Para 36. **This form of colloquy with the friend of the soul was even admitted by Ignatius Loyola into the technique of his Exercitia spiritualia, but with the limiting condition that only the person meditating is allowed to speak, whereas the inner responses are passed over as being merely human and therefore to be repudiated Carl Jung, CW 9i, Para 236. This state of things has continued down to the present day. It is no longer a moral or metaphysical prejudice, but what is much worse an intellectual one Carl Jung, CW 9i, Para 236. The "voice" is explained as nothing but "associating," pursued in a**

**witless way and running on and on without sense of purpose, like the works of a clock that has no dial. Or we say, “It is only my own thoughts!” even if, on closer inspection, it should turn out that they are thoughts which we either reject or had never consciously thought at all as if everything psychic that is glimpsed by the ego had always formed part of it! Carl Jung, CW 9i, Para 236 Naturally this hybris serves the useful purpose of maintaining the supremacy of ego-consciousness, which must be safeguarded against dissolution into the unconscious. But it breaks down ignominiously if ever the unconscious should choose to let some nonsensical idea become an obsession or to produce other psychogenic symptoms, for which we would not like to accept responsibility on any account Carl Jung, CW 9i, Para 236. Our attitude towards this inner voice alternates between two extremes: it is regarded either as undiluted nonsense or as the voice of God. It does not seem to occur to any one that there might be something valuable in between Carl Jung, CW 9i, Para 237. The “other” may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning but only if the ego is willing to grant the other its rightful personality Carl Jung, CW 9i, Para 237. It [the ‘other’] has, of course, a personality anyway, just as have the voices of insane people; but a real colloquy becomes possible only when the ego acknowledges the existence of a partner to the discussion Carl Jung, CW 9i, Para 237. The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the “Stone,” of which the Tractatus aureus says: “Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee.” To this a scholiast adds: “The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth.” The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes Carl Jung, CW 9i, Para 238. From the earliest times, Hermes was the mystagogue and psychopomp of the alchemists, their friend and counsellor, who leads them to the goal of their work. He is “like a teacher mediating between the stone and the disciple” Carl Jung, CW 9i, Para 238. To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure Carl Jung, CW 9i, Para 238. In this case the colloquy is distinctly one-sided: there is no inner dialogue, but instead the response appears as the action of the other, i.e., as an outward event Carl Jung, CW 9i, Para 238 The alchemists saw it in the transformation of the chemical substance. So if one of them sought transformation, he discovered it outside in matter, whose transformation cried out to him, as it were, “I am the transformation!” Carl Jung, CW 9i, Para 238 But some were clever enough to know, “It is my own transformation not a personal transformation, but the transformation of what is mortal in me into what is immortal. It shakes off the mortal husk that I am and awakens to a life of its own; it mounts the sun-barge and may take me with it” Carl Jung, CW 9i, Para 238. We go through a door into a tower-like room, where we climb a long flight of steps. On one of the topmost steps I read an inscription:**

Vis ut sis.' The steps end in a temple situated on the crest of a wooded mountain, and there is no other approach. It is the shrine of Ursanna, the bear-goddess and Mother of God in one. The temple is of red stone. Bloody sacrifices are offered there. Animals are standing about the altar. In order to enter the temple precincts one has to be transformed into an animal a beast of the forest. The temple has the form of a cross with equal arms and a circular space in the middle, which is not roofed, so that one can look straight up at the sky and the constellation of the Bear. On the altar in the middle of the open space there stands the moon-bowl, from which smoke or vapour continually rises. There is also a huge image of the goddess, but it cannot be seen clearly. The worshippers, who have been changed into animals and to whom I also

belong, have to touch the goddess's foot with their own foot, whereupon the image gives them a sign or an oracular utterance like

Vis ut sis’ Carl Jung, CW 9i, Para 343. **In this dream the bear-goddess emerges plainly, although her statue “cannot be seen clearly” Carl Jung, CW 9i, Para 343. The relationship to the Self, the supraordinate personality, is indicated not only by the oracle “Vis ut sis” but by the quaternity and the circular central precinct of the temple Carl Jung, CW 9i, Para 343. The indefinite extent of the unconscious component makes a comprehensive description of the human personality impossible. Accordingly, the unconscious supplements the picture with living figures ranging from the animal to the divine, as the two extremes outside man, and rounds out the animal extreme, through the addition of and inorganic abstractions, into a microcosm. These addenda have a high frequency in anthropomorphic divinities, where they appear as “attributes.” Carl Jung; Carl Jung, CW 9i, para. 314-315 A living example of the mystery drama representing the permanence as well as the transformation of life is the Mass. If we observe the congregation during this sacred rite we note all degrees of participation, from mere indifferent attendance to the profoundest emotion. The groups of men standing about near the exit, who are obviously engaged in every sort of worldly conversation, crossing themselves and genuflecting in a purely mechanical way—even they, despite their inattention, participate in the sacral action by their mere presence in this place where grace abounds. The Mass is an extramundane and extratemporal act in which Christ is sacrificed and then resurrected in the transformed substances; and this rite of his sacrificial death is not a repetition of the historical event but the original, unique, and eternal act. The experience of the Mass is therefore a participation in the transcendence of life, which overcomes all bounds of space and time. It is a moment of eternity in time. Carl Jung, CW 9i, Para 209 When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, "One becomes Two," and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation. He who is truly and hopelessly little will always drag the revelation of the greater down to the level of his littleness and will never understand that the day of judgment for his littleness has dawned. But the man who is inwardly great will know that the long-expected friend of his soul, the immortal one, has now really come, "to lead captivity captive" [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217 This leads to a restoration or apocatastasis of the lives of her ancestors, who now, through the bridge of the momentary individual, pass down into the generations of the future. An experience of this kind gives the individual a place and a meaning in the life of the generations, so that all unnecessary obstacles are cleared out of the way of the life stream that is to flow through her. At the same time the individual is rescued from her isolation and restored to wholeness. Carl Jung, CW 9i, Para 316 The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. Carl Jung, CW 9i, para. 314f. Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung, CW 9i para. 299. Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies,**

**as it were, underneath consciousness, so that it is often referred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness. Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." Carl Jung, CW 9i, Para 40 There is no position without its negation. In or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter…. Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. Carl Jung, CW 9i; para. 197. The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy. They have stiffened into mere objects of belief. So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysms of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas. There are many Europeans who began by surrendering completely to the influence of the Christian symbol until they landed themselves in a Kierkegaardian neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols. This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense. We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them. That people should succumb to these eternal images is entirely normal, in fact it is what these images are for. They are meant to attract, to convince, to fascinate, and to overpower. They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity. Carl Jung, CW 9i, Para II The primitive mentality does not invent myths, it experiences them. Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Such allegories would be an idle amusement for an unscientific intellect. Myths, on the contrary, have a vital meaning. Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe. But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261 The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers. Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we**

**find the treasures of the East. Carl Jung, CW 9i, Para 31 I am convinced that the growing impoverishment of symbols has a meaning. It is a development that has an inner consistency. Everything that we have not thought about, and that has therefore been deprived of a meaningful connection with our developing consciousness, has got lost. If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false. A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers-built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28 The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean. That the gods die from time to time is due to man's sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone. In reality, however, he has merely discovered that up till then he has never thought about his images at all. Carl Jung, CW 9i, Para 22 Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his own roots. Carl Jung, CW 9i, Para 174 It is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was. Carl Jung, CW 9i, Para 301 The archetypes are imperishable elements of the unconscious, but they change their shape continually. Carl Jung, CW 9i, Para 301 A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184 The shadow is a living part of the personality and therefore wants to live with it in some form. Carl Jung, CW 9i, Para 44. For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559 The "child" is born out of the womb of the unconscious, begotten out of the depths of human nature, or rather out of living Nature herself. Carl Jung, CW 9i, Para 289 An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167 The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the start, is insignificant and improbable. Carl Jung, CW 9i, Para 289 The "eternal" child in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality. Carl Jung, CW 9i, Para 300 For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them. Carl Jung, CW 9i, Para 285 The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397 In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change, which springs from the union of opposites and, by its eternal presence, also makes that union possible. Carl Jung, CW 9i, Para 198 It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own "existence" and making a philosophy out of it, can find his way back to a world in which he is no longer a stranger. Carl Jung, CW 9i, Para 198 For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550 How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408 The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon.**

**Carl Jung, CW 9i, Para 248-249 The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38 Masses are always breeding grounds of psychic epidemics. Carl Jung, CW 9i, Para 227 I think I am not mistaken in regarding it as probable that, in general, a leftward movement [counter-clockwise] indicates movement towards the unconscious, while a rightward movement (clockwise) goes towards consciousness Carl Jung, CW 9i, Para 564. In Taoist philosophy, movement to the right means a "falling" life-process, as the spirit is then under the influence of the feminine p'o-soul, which embodies the yin principle and is by nature passionate. Its designation as the animal is psychologically correct, although this touches only one aspect of it. The p'o-soul entangles hun, the spirit, in the world-process and in reproduction Carl Jung, CW 9i, Para 564. A leftward or backward movement, on the other hand, means the "rising" movement of life. A "deliverance from outward things" occurs and the spirit obtains control over the anima. Carl Jung, CW 9i, Para 564 This idea agrees with my findings, but it does not take account of the fact that a person can easily have the spirit outside and the anima inside Carl Jung, CW 9i, Para 564. In Tibet, the leftward-moving swastika is a sign of the Bön religion, of black magic. Stupas and chörtens must therefore be circumambulated clockwise. The leftward-spinning eddies spin into the unconscious Carl Jung, CW 9i, Para 564. The rightward-spinning ones spin out of the unconscious chaos. The rightward-moving swastika in Tibet is therefore a Buddhist emblem Carl Jung, CW 9i, Para 564. The mass is swayed by participation mystique, which is nothing other than an unconscious identity. Supposing, for example, you go to the theatre glance meets glance, everybody observes everybody else, so that all those who are present are caught up in an invisible web of mutual unconscious relationship. If this condition increases, one literally feels borne along by the universal wave of identity with others. It may be a pleasant feeling—one sheep among ten thousand! Again, if I feel that this crowd is a great and wonderful unity, I am a hero, exalted along with the group. When I am myself again, I discover that I am Mr. So-and-So, and that I live in such and such a street, on the third floor. I also find that the whole affair was really most delightful, and I hope it will take place again tomorrow so that I may once more feel myself to be a whole nation, which is much better than being just plain Mr. X. Since this is such an easy and convenient way of raising one's personality to a more exalted rank, mankind has always formed groups which made collective experiences of transformation—often of an ecstatic nature—possible. The regressive identification with lower and more primitive states of consciousness is invariably accompanied by a heightened sense of life. Carl Jung, CW 9i, Para 226 What depths of despair are still needed to open the eyes of the world's responsible leaders, so that at least they can refrain from leading themselves into temptation? Carl Jung, CW 9i, Para 455 We are in reality unable to borrow or absorb anything from outside, from the world, or from history. What is essential to us can only grow out of ourselves. When the white man is true to his instincts, he reacts defensively against any advice that one might give him. What he has already swallowed he is forced to reject again as if it were a foreign body, for his blood refuses to assimilate anything sprung from foreign soil. Carl Jung, CW 9i, Para 31 The meeting with ourselves is one of the more unpleasant things that may be avoided as long as we possess living symbolic figures into which everything unknown in ourselves is projected. The figure of the devil, in particular, is a most valuable possession and a great convenience, for as long as he goes about outside in the form of a roaring lion we know where the evil lurks in that incarnate Old Harry where it has been in this or that form since primeval times. With the rise of consciousness since the Middle Ages he has been considerably reduced in stature, but in his stead there are human beings to whom we gratefully surrender our shadows. With what pleasure, for instance, we read newspaper reports of crime! A bona fide criminal becomes a popular figure because he unburdens in no small degree the conscience of his fellow men, for now they know once more where the evil is to be found. Carl Jung, CW 9i, Para 69 Whoever looks into the mirror of**

**the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. Carl Jung, CW 9i, Para 43 Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys' parade with it. Carl Jung, CW 9i, Para 93 The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad. It is the world of water, here all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45 Even on the highest peak we shall never be "beyond good and evil," and the more we experience of their inextricable entanglement the more uncertain and confused will our moral judgment be. It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Carl Jung, CW, 9i, Para 136 It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247. Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266 All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 9i, Para 342 The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished**

**in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specific it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. Carl Jung, CW 9i, Para 291 Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271 In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide. If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it. If this link-up does not take place, a kind of rootless consciousness comes into being no longer oriented to the past, a consciousness which succumbs helplessly to all manner of suggestions and, in practice, is susceptible to psychic epidemics. With the loss of the past, now become "insignificant," devalued, and incapable of revaluation, the saviour is lost too, for the saviour either is the insignificant thing itself or else arises out of it. Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267 All psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. The Catholic way of life is completely unaware of psychological problems in this sense. Almost the entire life of the collective unconscious has been channeled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. The collective unconscious, as we understand it today, was never a matter of "psychology," for before the Christian Church existed there were the antique mysteries, and these reaches back into the grey mists of Neolithic prehistory. Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121 The gods of Greece and Rome perished from the same disease as did our Christian symbols people discovered then, as today, that they had no thoughts whatever on the subject. On the other hand, the gods of the strangers still had unexhausted mana. Their names were weird and incomprehensible and their deeds portentously dark—something altogether different from the hackneyed chronique scandaleuse of Olympus. At least one couldn't understand the Asiatic symbols, and for this reason they were not banal**

**like the conventional gods. The fact that people accepted the new as unthinkingly as they had rejected the old did not become a problem at that time. Is it becoming a problem today? Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? No doubt this is possible. Or is there something in ourselves that commands us to go in for no mummeries, but perhaps even to sew our garment ourselves? Carl Jung, CW 9i, Para 26. Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung, CW 9i, Para 28 All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. No doubt this discovery is hardly credible at present. Carl Jung, CW 9i, Para 50 How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man’s perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. Carl Jung, CW 9i, Para 187 The primitive cannot assert that he thinks; it is rather that "something thinks in him." The spontaneity of the act of thinking does not lie, causally, in his conscious mind, but in his unconscious. Moreover, he is incapable of any conscious effort of will; he must put himself beforehand into the "mood of willing," or let himself be put—hence his rites d’entree et de sortie. His consciousness is menaced by an almighty unconscious hence his fear of magical influences which may cross his path at any moment; and for this reason, too, he is surrounded by unknown forces and must adjust himself to them as best he can. Owing to the chronic twilight state of his consciousness, it is often next to impossible to find out whether he merely dreamed something or whether he really experienced it. The spontaneous manifestation of the unconscious and its archetypes intrudes everywhere into his conscious mind, and the mythical world of his ancestors—for instance, the aljira or Bulgari of the Australian aborigines—is a reality equal if not superior to the material world. It is not the world as we know it that speaks out of his unconscious, but the unknown world of the psyche, of which we know that it mirrors out empirical world only in part, and that, for the other part, it moulds this empirical world in accordance with its own psychic assumptions. The archetype does not proceed from physical facts but describes how the psyche experiences the physical fact, and in so doing the psyche often behaves so autocratically that it denies tangible reality or makes statements that fly in the face of it. Carl Jung, CW 9i, Para 260 Since the stars have fallen from heaven and our highest symbols have paled, a secret life holds sway in the unconscious. That is why we have a psychology today, and why we speak of the unconscious. All this would be quite superfluous in an age or culture that possessed symbols. Symbols are spirit from above, and under those conditions the spirit is above too. Therefore it would be a foolish and senseless undertaking for such**

**people to wish to experience or investigate an unconscious that contains nothing but the silent, undisturbed sway of nature. Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become or us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But "the heart glows," and a secret unrest gnaws at the roots of our being. Carl Jung, CW 9i, Para 50 The reason why consciousness exists, and why there is an urge to widen and deepen it, is very simple without consciousness things go less well. This is obviously the reason why Mother Nature deigned to produce consciousness, that most remarkable of all nature's curiosities. Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped. I think that Genesis is right in so far as every step towards greater consciousness is a kind of Promethean guilt through knowledge, the gods are as it were robbed of their fire, that is, something that was the property of the unconscious powers is torn out of its natural context and subordinated to the whims of the conscious mind. The man who has usurped the new knowledge suffers, however, a transformation or enlargement of consciousness, which no longer resembles that of his fellow men. He has raised himself above the human level of his age ("ye shall become like unto God"), but in so doing has alienated himself from humanity. The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung, CW 9i, Para 243 Everything that man should, and yet cannot, be or do be it in a positive or negative sense—lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or—what is still more dangerous—as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "Salvationist" doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good. Carl Jung, CW 9i, Para 287 The stirring up of conflict is a Luciferian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes {pmnes superfiuitates comburii). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. Carl Jung CW 9i, 179 "But why on earth," you may ask, "should it be necessary for man to achieve, by hook or by crook, a higher level of consciousness?" This is truly the crucial question, and I do not find the answer easy. Instead of a real answer I can only make a confession of faith. I believe that, after thousands and millions of years, someone had to realize that this wonderful world of mountains and oceans, suns and moons, galaxies and nebulae, plants and animals, exists. From a low hill in the Athi plains of East Africa I once watched the vast herds of wild animals grazing in soundless stillness, as they had done from time immemorial, touched only by the breath of a primeval world. I felt then as if I were the first man, the first creature, to know that all this is. The entire world round me was still in its primeval state; it did not know that it was. And then, in that one moment in which I came to know, the world sprang into being without that moment it would never have been. All Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man. Carl Jung CW 9i, Para 177 Who must God have made love to in order to have given birth to all this sound, to this sacred spectrum of colors, scents, and music from wind's body and existence's plea for mercy – that plea for the real mercy, unbearable joy? Carl Jung, Selected Writings, Page 97 "All that is outside, also is inside," we could say with Goethe. But this "inside," which modern rationalism is so eager to derive from "outside," has an a priori structure of its own that antedates all conscious**

**experience. It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Whether this psychic structure and its elements, the archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable. The structure is something given, the precondition that is found to be present in every case. And this is the mother, the matrix—the form into which all experience is poured. Carl Jung, CW 9i, Pages 101-102 Despite the materialistic tendency to understand the psyche as a mere reflection or imprint of physical and chemical processes, there is not a single proof of this hypothesis. Quite the contrary, innumerable facts prove that the psyche translates physical processes into sequences of images which have hardly any recognizable connection with the objective process. The materialistic hypothesis is much too bold and flies in the face of experience with almost metaphysical presumption. The only thing that can be established with certainty, in the present state of our knowledge, is our ignorance of the nature of the psyche. There is thus no ground at all for regarding the psyche as something secondary or as an epiphenomenon; on the contrary, there is every reason to regard it, at least hypothetically, as a factor sui generis, and to go on doing so until it has been sufficiently proved that psychic processes can be fabricated in a retort. Carl Jung, CW 9i, Pages 7-8 Every science is descriptive at the point where it can no longer proceed experimentally, without on that account ceasing to be scientific. But an experimental science makes itself impossible when it delimits its field of work in accordance with theoretical concepts. The psyche does not come to an end where some physiological assumption or other stops. In other words, in each individual case that we observe scientifically, we have to consider the manifestations of the psyche in their totality. Carl Jung, CW 9i, Para 113 It is through the "affect" that the subject becomes involved and so comes to feel the whole weight of reality. The difference amounts roughly to that between a severe illness which one reads about in a text-book and the real illness which one has. In psychology one possesses nothing unless one has experienced it in reality. Hence a purely intellectual insight is not enough, because one knows only the words and not the substance of the thing from inside. Carl Jung, CW 9i, Para 61 To strive for perfection is a high ideal. But I say: "Fulfil something you are able to fulfil rather than run after what you will never achieve." Nobody is perfect. Remember the saying: "None is good but God alone" [Luke 18:19], nobody can be. It is an illusion. We are that pair of Dioscuri, one of whom is mortal and the other immortal, and who, though always together, can never be made completely one. The transformation processes strive to approximate them to one another, but our consciousness is aware of resistances, because the other person seems strange and uncanny, and because we cannot get accustomed to the idea that we are not absolute master in our own house. We should prefer to be always "I" and nothing else. But we are confronted with that inner friend or foe, and whether he is our friend, or our foe depends on ourselves. Carl Jung, CW 9i, Para 235 Our intellect has achieved the most tremendous things, but in the meantime our spiritual dwelling has fallen into disrepair. We are absolutely convinced that even with the aid of the latest and largest reflecting telescope, now being built in America, men will discover behind the farthest nebulae no fiery empyrean; and we know that our eyes will wander despairingly through the dead emptiness of interstellar space. Nor is it any better when mathematical physics reveals to us the world of the infinitely small. In the end we dig up the wisdom of all ages and peoples, only to find that everything most dear and precious to us has already been said in the most superb language. Like greedy children we stretch out our hands and think that, if only we could grasp it, we would possess it too. But what we possess is no longer valid, and our hands grow weary from the grasping, for riches lie everywhere, as far as the eye can reach. All these possessions turn to water, and more than one sorcerer's apprentice has been drowned in the waters called up by himself—if he did**

**not first succumb to the saving delusion that this wisdom was good and that was bad. It is from these adepts that there come those terrifying invalids who think they have a prophetic mission. For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to find companions in his vice. Carl Jung, CW 9i, Para 31 When our natural inheritance has been dissipated, then the spirit too, as Heraclitus says, has descended from its fiery heights. But when spirit becomes heavy it turns to water, and with Luciferian presumption the intellect usurps the seat where once the spirit was enthroned. The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32 The irrationality of events is shown by what we call chance, which we are obviously compelled to deny because we cannot in principle think of any process that is not causal and necessary, whence it follows that it cannot happen by chance. In practice, however, chance reigns everywhere, and so obtrusively that we might as well put our causal philosophy in our pocket. The plenitude of life is governed by law and yet not governed by law, rational and yet irrational. Hence reason and the will that is grounded in reason are valid only up to a point. The further we go in the direction selected by reason, the surer we may be that we are excluding the irrational possibilities of life which have just as much right to be lived. It was indeed highly expedient for man to become somewhat more capable of directing his life. It may justly be maintained that the acquisition of reason is the greatest achievement of humanity; but that is not to say that things must or will always continue in that direction. Carl Jung, CW 9i, Para 2 I am far from wishing to belittle the divine gift of reason, man's highest faculty. But in the role of absolute tyrant it has no meaning—no more than light would have in a world where its counterpart, darkness, was absent. Man would do well to heed the wise counsel of the mother and obey the inexorable laws of nature which sets limits to every being. He ought never to forget that the world exists only because opposing forces are held in equilibrium. So, too, the rational is counterbalanced by the irrational, and what is planned and purposed by what is. Carl Jung, CW 9i, Para 174 There is not a single important idea or view that does not possess historical antecedents. Ultimately they are all founded on primordial archetypal forms whose concreteness dates from a time when consciousness did not thin, but only perceived. "Thoughts" were objects of inner perception, not thought at all, but sensed as external phenomena—seen or heard, so to speak. Thought was essentially revelation, not invented but forced upon us or bringing conviction through its immediacy and actuality. Carl Jung, CW 9i, Para 69 The religions should constantly recall to us the origin and original character of the spirit, lest man should forget what he is drawing into himself and with what he is filling his consciousness. He himself did not create the spirit, rather the spirit makes him creative, always spurring him on, giving him lucky ideas, staying power, "enthusiasm" and "inspiration," Carl Jung, CW 9i, Para 393. Progress and development are ideals not lightly to be rejected, but they lose all meaning if man only arrives at his new state as a fragment of himself, having left his essential hinterland behind him in the shadow of the unconscious, in a state of primitivity of, indeed, barbarism. The conscious mind split off from its origins, incapable of realizing the meaning of the new state, then relapses all too easily into a situation far worse than the one from which the innovation was intended to free it —exempla sunt odiosal Carl Jung, CW 9i, Para 293. There is a temperament which regards ideas as real entities and not merely as nomina. It so happens—by the merest accident, one might say—that for the past two hundred years we have been living in an age in which it has become unpopular or even unintelligible to suppose that ideas could be anything but nomina. Anyone who continues to think as Plato did must pay for his anachronism by seeing the "supracelestial," i.e., metaphysical, essence of the Idea relegated to the unverifiable realm of faith and superstition, or charitably left to the poet. Once**

**again, in the age-old controversy over universals, the nominalistic standpoint has triumphed over the realistic, and the Idea has evaporated into a mere fiatus vocis. This change was accompanied—and, indeed, to a considerable degree caused —by the marked rise of empiricism, the advantages of which were only too obvious to the intellect. Since that time the Idea is no longer something a priori but is secondary and derived. Carl Jung, CW 9i, Para 149 Man conquers not only nature, but spirit also, without realizing what he is doing. To the man of enlightened intellect it seems like the correction of a fallacy when he recognizes that what he took to be spirits is simply the human spirit and ultimately his own spirit. All the superhuman things, whether good or bad, that former ages predicated of the daimonia, are reduced to "reasonable" proportions as though they were pure exaggeration, and everything seems to be in the best possible order. But were the unanimous convictions of the past really and truly only exaggerations? If they were not, then the integration of the spirit means nothing less than its demonization, since the superhuman spiritual agencies that were formerly tied up in nature are introjected into human nature, thus endowing it with a power which extends the bounds of the personality ad infinitum, in the most perilous way. Carl Jung, CW 9i, Para 454 After the last World War we hoped for reason: we go on hoping. But already we are fascinated by the possibilities of atomic fission and promise ourselves a Golden Age the surest guarantee that the abomination of desolation will grow to limitless dimensions. And who or what is it that causes all this.? It is none other than that harmless (!), ingenious, inventive, and sweetly reasonable human spirit who unfortunately is abysmally unconscious of the demonism that still clings to him. Worse, this spirit does everything to avoid looking himself in the face, and we all help him like mad. Only, heaven preserve us from psychology —that depravity might lead to self-knowledge! Rather let us have wars, for which somebody else is always to blame, nobody seeing that all the world is driven to do just what all the world flees from in terror. Carl Jung, CW 9i, Para 454 Primitive man, being closer to his instincts, like the animal, is characterized by fear of novelty and adherence to tradition. To our way of thinking he is painfully backward, whereas we exalt progress. But our progressiveness, though it may result in a great many delightful wish-fulfillments, piles up an equally gigantic Promethean debt, which has to be paid off from time to time in the form of hideous catastrophes. For ages man has dreamed of flying, and all we have got for it is saturation bombing! We smile today at the Christian hope of a life beyond the grave, and yet we often fall into chiliasms a hundred times more ridiculous than the notion of a happy Hereafter. Carl Jung, CW 9i, Para 276 Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be lived as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple. Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56 The best cannot be told, anyhow, and the second best does not strike home. One must be able to let things happen. I have learned from the East what is meant by wu-wei: "not-doing," "letting be," which is quite different from doing nothing. Some Occidentals, also, have known what this not-doing means; for instance, Meister Eckhart, who speaks of sich lassen, "letting go." The region of darkness into which one falls is not empty; it is the "lavishing mother" of Lao-tzu, the "images" and the "seed." When the surface has been cleared, things can grow out of the depths. People always suppose that they have lost their way when they come up against these depths of experience. But if they do not know how to go on, the only answer, the only advice that makes any sense is "Wait for what the unconscious has to say about the situation." A way is only the way when one**

**finds it and follows it oneself. There is no general prescription for "how to do it." Carl Jung, CW 9i, Para 31 The splendour of the "light" god has been enhanced beyond measure, but the darkness supposedly represented by the devil has localized itself in man. This strange development was precipitated chiefly by the fact that Christianity, terrified of Manichaean dualism, strove to preserve its monotheism by main force. But since the reality of darkness and evil could not be denied, there was no alternative but to make man responsible for it. Even the devil was largely, if not entirely, abolished, with the result that this metaphysical figure, who at one time was an integral part of the Deity, was introjected into man, who thereupon became the real carrier of the mysterium iniqtiitatis ’. "omne bonum a Deo, omne malum ab homine." In recent times this development has suffered a diabolical reverse, and the wolf in sheep’s clothing now goes about whispering in our ear that evil is really nothing but a misunderstanding of good and an effective instrument of progress. We think that the world of darkness has thus been abolished for good and all, and nobody realizes what a poisoning this is of man’s soul. In this way he turns himself into the devil, for the devil is half of the archetype whose irresistible power makes even unbelievers ejaculate "Oh God!" on every suitable and unsuitable occasion. Carl Jung, CW 9i, Para 189 But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. To know this is decidedly unpleasant, for nothing is more disillusioning than the discovery of our own inadequacy. It can even give rise to primitive panic, because, instead of being believed in, the anxiously guarded supremacy of consciousness which is in truth one of the secrets of human success-is questioned in the most dangerous way. But since ignorance is no guarantee of security, and in fact only makes our insecurity still worse, it is probably better despite our fear to know where the danger lies. To ask the right question is already half the solution of a problem. At any rate we then know that the greatest danger threatening us comes from the unpredictability of the psyche’s reactions. Discerning persons have realized for some time that external historical conditions, of whatever kind, are only occasions, jumping-off grounds, for the real dangers that threaten our lives. These are the present politico-social delusional systems. We should not regard them causally, as necessary consequences of external conditions, but as decisions precipitated by the collective unconscious. Carl Jung CW 9i, Para 49 The personality is seldom, in the beginning, what it will be later on. For this reason the possibility of enlarging it exists, at least during the first half of life. The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated. In this way a considerable increase of personality may be experienced. We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside. But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty. Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it. Richness of mind consists in mental receptivity, not in the accumulation of possessions. What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Real increase of personality means consciousness of an enlargement that flows from inner sources. Without psychic depth we can never be adequately related to the magnitude of our object. It has therefore been said quite truly that a man grows with the greatness of his task. But he must have within himself the capacity to grow; otherwise even the most difficult task is of no benefit to him. More likely he will be shattered by it. Carl Jung, CW 9i, Para 215 Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make**

**contact with this old man in us? In our dreams. Carl Jung, New York Times, 4 October 1936. Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. We would do well to abandon from the start any attempt to apply ready-made solutions and warmed-up generalities of which the patient knows just as much as the doctor. Long experience has taught me not to know anything in advance and not to know better, but to let the unconscious take precedence. Our instincts have ridden so infinitely many times, unharmed, over the problems that arise [in later] life that we may be sure the transformation processes which make the transition possible have long been prepared in the unconscious and are only waiting to be released. Carl Jung, CW 9i, Para 528 There is hope of repairing a breakdown whenever a patient has neurotic symptoms. They indicate that he is not at one with himself, and the neurotic symptoms usually diagnose what is wrong. Those who have no neurotic symptoms are probably beyond help by anyone. Carl Jung, NY Times 29 Sept 1912 All I have written is correct. I only realize its full reality now Carl Jung; Jung His Life and Work; Page 279. The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence. Carl Jung, Para 18, Para 693 A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the "god"- father and "god"-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. Carl Jung, CW 9i, Para 172 The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the motherlove which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life —mater dolorosa and mute implacable portal that closes upon the dead. Mother is motherlove, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our mother. He knows that the mother carries for us that inborn image of the mater natura and mater spiritualis, of the totality of life of which we are a small and helpless part. Carl Jung, CW 9i, Para 172 Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9i, Para 620 As long as a woman is content to be a jemme a homme, she has no feminine individuality. She is empty and merely glitters—a welcome vessel for masculine projections. Woman as a personality, however, is a very different thing here illusion no longer works. So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the self disappears too. Carl Jung, CW 9i, Para 355 The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. Carl Jung, CW 9i, Para 186 Archetypes are complexes of experience that come upon us like fate, and their effects**

**are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9i, Para 62 All that feminine indefiniteness is the longed-for counterpart of male decisiveness and single-mindedness, which can be satisfactorily achieved only if a man can get rid of everything doubtful, ambiguous, vague, and muddled by projecting it upon some charming example of feminine innocence. Because of the woman's characteristic passivity, and the feelings of inferiority which make her continually play the injured innocent, the man finds himself cast in an attractive role he has the privilege of putting up with the familiar feminine foibles with real superiority, and yet with forbearance, like a true knight. Carl Jung, CW 9i, Para 169 Emptiness is a great feminine secret. It is something absolutely alien to man, the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he doesn't, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung, CW 9i, Para 183 The girl's notorious helplessness is a special attraction. She is so much an appendage of her mother that she can only flutter confusedly when a man approaches. She just doesn't know a thing. She is so inexperienced, so terribly in need of help, that even the gentlest swain becomes a daring abductor who brutally robs a loving mother of her daughter. Such a marvellous opportunity to pass himself off as a gay Lothario does not occur every day and therefore acts as a strong incentive. This was how Pluto abducted Persephone from the inconsolable Demeter. But, by a decree of the gods, he had to surrender his wife every year to his mother-in-law for the summer season. Carl Jung, CW 9i, Para 169 [In America] the men and women are giving their vital energy to everything except the relation between themselves. In that relation all is confusion. The women are the mothers of their husbands as well as of their children, yet at the same time there is in them the old primitive desire to be possessed, to yield, to surrender. And there is nothing in the man for her to surrender to except his kindness, his courtesy, his generosity, his chivalry. His competitor, his rival in business must yield, but she need not. Carl Jung, NY Times, 30 Sept 1912 I therefore suspect that the juror paedogogictis is a god-sent method of by-passing the central problem touched on by Schiller, namely the education of the educator. Children are educated by what the grown-up is and not by what he says. Carl Jung, CW 9i, Para 293 We see colours but not wave-lengths. This well-known fact must nowhere be taken to heart more seriously than in psychology. The effect of the personal equation begins already in the act of observation. One sees what one can best see oneself. Thus, first and foremost, one sees the mote in one's brother's eye. No doubt the mote is there, but the beam sits in one's own—and may considerably hamper the act of seeing. I mistrust the principle of "pure observation" in so-called objective psychology unless one confines oneself to the eyepieces of chronoscopes and tachistoscopes and suchlike "psychological" apparatus. With such methods one also guards against too embarrassing a yield of empirical psychological facts. But the personal equation asserts itself even more in the presentation and communication of one's own observations, to say nothing of the interpretation and abstract exposition of the empirical material. Nowhere is the basic requirement so indispensable as in psychology that the observer should be adequate to his object, in the sense of being able to see not only subjectively but also objectively. Today we are convinced that in all fields of knowledge psychological premises exist which exert a decisive influence upon the choice of material, the method of investigation, the nature of the**

**conclusions, and the formulation of hypotheses and theories. We have even come to believe that Kant's personality was a decisive conditioning factor of his Critique of Pure Reason. Not only our philosophers, but our own predilections in philosophy, and even what we are fond of calling our "best" truths are affected, if not dangerously undermined, by this recognition of a personal premise. All creative freedom, we cry out, is taken away from us! What? Can it be possible that a man only thinks or says or does what he himself is } Carl Jung, CW 9i, Para 150? Every victory contains the germ of future defeat. Carl Jung, CW 9i, Para 150 Psychology, as one of the many expressions of psychic life, operates with ideas which in their turn are derived from archetypal structures and thus generate a somewhat more abstract kind of myth. Psychology therefore translates the archaic speech of myth into a modern mythologem not yet, of course, recognized as such—which constitutes one element of the myth "science." Carl Jung, CW 9i, Para 302 Although common prejudice still believes that the sole essential basis of our knowledge is given exclusively from outside, and that "nihil est in intellectu quod non antea fuerit in sensu," it nevertheless remains true that the thoroughly respectable atomic theory of Leucippus and Democritus was not based on any observations of atomic fission but on a "mythological" conception of smallest particles, which, as the smallest animated parts, the soul-atoms, are known even to the still Paleolithic inhabitants of central Australia. How much "soul" is projected into the unknown in the world of external appearances is, of course, familiar to anyone acquainted with the natural science and natural philosophy of the ancients. It is, in fact, so much that we are absolutely incapable of saying how the world is constituted in itself—and always shall be, since we are obliged to convert physical events into psychic processes as soon as we want to say anything about knowledge. But who can guarantee that this conversion produces anything like an adequate "objective" picture of the world? Carl Jung, CW 9i, Para 116. So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need—or rather, his unconscious psyche has an irresistible urge—to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection—that is, mirrored in the events of nature. Carl Jung, CW 9i, Para 7 It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on the solid and familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Man's curses against devastating thunderstorms, his terror of the unchained elements—these affects anthropomorphize the passion of nature, and the purely physical element becomes an angry god. Carl Jung, CW 9i, Para 331 Life is crazy and meaningful at once. And when we do not laugh over the one aspect and speculate about the other, life is exceedingly drab, and everything is reduced to the littlest scale. There is then little sense and little nonsense either. When you come to think about it, nothing has any meaning, for when there was nobody to think, there was nobody to interpret what happened. Interpretations are only for those who don't understand; it is only the things we don't understand that have any meaning. Man woke up in a world he did not understand, and that is why he tries to interpret it.**

**Carl Jung, CW 9i, Para 65 Values spring from a need of human consciousness and lose their validity outside the human sphere. Values must find their ultimate reason in the complexio oppositorum of the self. Carl Jung, CW 91, Para 403 Carl Jung: CW 9ii "Aion: Researches into the Phenomenology of the Self" The real moral problems spring from conflicts of duty. Anyone who is sufficiently humble, or easy-going, can always reach a decision with the help of some outside authority Carl Jung, CW 9ii, Para 48. My learned friend Victor White O.P. … thinks he can detect a Manichean streak in me…In addition to this my critic should know that how very much I stress the unity of the self, this central archetype, which is a complexio oppositorum par excellence, and that my leanings are therefore towards the very reverse of dualism. Carl Jung, CW 9ii, Para 112 It has been objected that Christ cannot have been a valid symbol of the self … I can agree with this view only if it refers strictly to the present time, when psychological criticism has become possible, but not if it pretends to judge the psychological age. Christ did not merely symbolize wholeness, but, as a psychic phenomenon, he was wholeness. Carl Jung, CW 9ii, Para 115, fn 75 … there are good grounds for the prejudice that the ego is the centre of the personality, and that the field of consciousness is the psyche per se … [I]t is only since the end of the nineteenth century that modern psychology … has discovered the foundations of consciousness and proved empirically the existence of a psyche outside consciousness. With this discovery the position of the ego, till then absolute, became relativized … It is part of the personality but not the whole of it. Carl Jung, CW 9ii, Para 11 I have defined the anima as a personification of the unconscious. Carl Jung, CW 9ii, Para 20, fn 1 … Mercurius is the anima mundi. Carl Jung, CW 9ii, Para 212 Nor is she [the anima] a substitute figure for the mother. Carl Jung, CW 9ii, Para 26 Intellect and feeling … conflict with one another by definition. Whoever identifies with an intellectual standpoint will occasionally find his feeling confronting him like an enemy in the guise of the anima … Carl Jung, CW 9ii, Para 58? … the anima becomes, through integration, the Eros of consciousness, … the anima gives relationship and relatedness to a man's consciousness … Carl Jung, CW 9ii, Para 33. What, then, is this projection-making factor? The East calls it the "Spinning Woman" – Maya, who creates illusion by her dancing. (I have defined the anima as a personification of the unconscious.) Carl Jung, CW 9ii, Para 50, fn 1 … she is the great illusionist, the seductress, who draws him into life with her Maya…… I have suggested … the term "anima" … Carl Jung, CW 9ii, Para 24-25 … the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Para 29 Anima is "the glamorous, possessive, moody, and sentimental seductress in a man" Carl Jung, CW 9ii, Para 422. … if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429 When, therefore, an alchemist conjured up the spirit of Saturn as his familiar, this was an attempt to bring to consciousness a standpoint outside the ego, involving a relativization of the ego and its contents. Carl Jung, CW 9ii, Para 11 The Anima/Animus state is correlated with polytheism, the Self with monotheism. Carl Jung, CW 9ii, Para 427 The problems which the integration of the unconscious sets modern doctors and psychologists can only be solved along the lines traced out by history, and the upshot will be a new assimilation of the traditional myth. Carl Jung, CW 9ii, Page 282 The agent is an inanimate and in itself passive substance, water. It is drawn from the depths of the well, handled by human hands, and used according to man's needs. It signifies the visible doctrine, the aqua doctrinae or the Logos, communicated to others by word of mouth and by ritual. Carl Jung, CW 9ii, Para 293 Here the magnetic attraction comes from the Logos. This denotes a thought or idea that has been formulated and articulated, hence a content and a product of consciousness. Consequently the Logos is very like the aqua doctrinae, but whereas the Logos has the advantage of being an autonomous personality, the latter is merely a passive object of human action. The Logos is nearer to the historical Christ-figure, just as the "water" is nearer to the magical water used in ritual (ablution, aspersion, baptism). Carl Jung, CW 9ii, Para 293 So when I say that**

**the impulses which we find in ourselves should be understood as the "will of God," I wish to emphasize that they ought not to be regarded as an arbitrary wishing and willing, but as absolutes which one must learn how to handle correctly. The will can control them only in part. ... I should also like the term "God" in the phrase "the will of God" to be understood not so much in the Christian sense as in the sense intended by Diotima, when she said: "Eros, dear Socrates, is a mighty daemon." The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence, or fate, though the ethical decision is left to man. He must know, however, what he is deciding about and what he is doing. Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention. Carl Jung, CW 9ii, Page 27 But one should not overlook the fact that in reality man's procreative power is only a special instance of the "procreative nature of the Whole." "This, for them, is the hidden and mystical Logos," which, in the text that follows, is likened to the phallus of Osiris—"and they say Osiris is water." Although the substance of this seed is the cause of all things, it does not partake of their nature. They say therefore: "I become what I will, and I am what I am." Carl Jung, CW 9ii, Para 313 It is the lowest (devil) and the highest (son of God, Logos, Nous, Agathodaimon). Carl Jung, CW 9ii, Para 293 This Logos or quaternity is "the cup from which the king, drinking, draws his omens," 10° or the beaker of Anacreon. The cup leads Hippolytus on to the wine miracle at Cana, which, he says, "showed forth the kingdom of heaven"; for the kingdom of heaven lies within us, like the wine in the cup. Carl Jung, CW 9ii, Para 331 It is significant that Gnostic philosophy found its continuation in alchemy. 'Mater Alchemia' is one of the mothers of modern science, and modern science has given us an unparalleled knowle The zodia are important determinants in the horoscope, modifying the influence of the planets that have moved into them, or, even if there are no planets, giving the individual houses a special character. In the present instance the Fishes would characterize the ascendent, the moment of the world's birth. Carl Jung, CW 9ii, Para 230 Jung noted: "Astrologically the beginning of the next Aeon, according to the starting point you select, falls between AD 2000 and 2200" Carl Jung, CW 9ii, Para149, note 88. Let him know that man's greatest treasure is to be found within man, and not outside him. From him it goes forth inwardly ... whereby that is outwardly brought to pass which he sees with his own eyes. Therefore unless his mind be blinded, he will see, that is, understand, who and of what sort he is inwardly, and by the light of nature he will know himself through outward things. Carl Jung Citing Dorn, CW 9ii, Para 250. One can describe this authority either as the "will of God" or as an "action of uncontrollable natural forces," though psychologically it makes a good deal of difference how one thinks of it Carl Jung, CW 9ii, Para 48. There are things which from a certain point of view are extremely evil, that is to say dangerous. There are also things in human nature which are very dangerous and which therefore seem proportionately evil to anyone standing in their line of fire Carl Jung, CW 9ii, Para 97. Wholeness is perforce paradoxical in its manifestations, and the two fishes going in the opposite directions, or the co-operation of birds and fishes, are an instructive illustration of this Carl Jung, CW 9ii, Para 224. The arcane substance, as its attributes show, refers to the Self, and so, in the Oxyrhynchus sayings, does the "kingdom of heaven" or the conjectural "city" Carl Jung, CW 9ii, Para 224. Only ruthless self-knowledge on the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end-result will not turn out too badly Carl Jung, CW 9ii, Para 255. Hippolytus was in the enviable position of being able to see Christian doctrine side by side with its pagan sisters, and similar comparisons had also been attempted by Justin Martyr Carl Jung, CW 9ii, Para 267. To the honour of Christian thinking it must be said that up till the time of Kepler there was no lack of praiseworthy attempts to interpret and understand Nature, in the broadest sense, on the basis of Christian dogma Carl Jung, CW 9ii, Para 267. Faith, quite as much as science with its traditional objectivity, is absolute,**

**which is why faith and knowledge can no more agree than Christians can with one another Carl Jung, CW 9ii, Para 269. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period Carl Jung, CW 9ii, Para 14. Closer examination of the dark characteristics that is, the inferiorities constituting the shadow reveals that they have an emotional nature, a kind of autonomy, and accordingly an obsessive or, better, possessive quality 1 Carl Jung, CW 9ii, Para 5. To become conscious of the shadow involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance Carl Jung, CW 9ii, Para 14. Emotion, incidentally, is not an activity of the individual but something that happens to him. Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality Carl Jung, CW 9ii, Para 15. On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly incapable of moral judgment 1 Carl Jung, CW 9ii, Para 15. Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to moral control and prove almost impossible to influence. These resistances are usually bound up with projections, which are not recognized as such, and their recognition is a moral achievement beyond the ordinary Carl Jung, CW 9ii, Para 16. While some traits peculiar to the shadow can be recognized without too much difficulty as one's own personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person. No matter how obvious it may be to the neutral observer that it is a matter of projections, there is little hope that the subject will perceive this himself. He must be convinced that he throws a very long shadow before he is willing to withdraw his emotionally-toned projections from their object Carl Jung, CW 9ii, Para 16. let us suppose that a certain individual shows no inclination whatever to recognize his projections. The projection-making factor then has a free hand and can realize its object if it has one or bring about some other situation characteristic of its power. As we know, it is not the conscious subject but the unconscious which does the projecting. Hence one meets with projections, one does not make them Carl Jung, CW 9ii, Para 17. The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one. Projections change the world into the replica of one's own unknown face. In the last analysis, therefore, they lead to an autoerotic or autistic condition in which one dreams a world whose reality remains forever unattainable Carl Jung, CW 9ii, Para 17. The resultant sentiment d'incomplétude and the still worse feeling of sterility are in their turn explained by projection as the malevolence of the environment, and by means of this vicious circle the isolation is intensified. The more projections are thrust in between the subject and the environment, the harder it is for the ego to see through its illusions. A forty-five-year-old patient who had suffered from a compulsion neurosis since he was twenty and had become completely cut off from the world once said to me: "But I can never admit to myself that I've wasted the best twenty-five years of my life!" Carl Jung, CW 9ii, Para 17 With a little self-criticism one can see through the shadow so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil Carl Jung, CW 9ii, Para 19. What, then, is this projection-making factor? The East calls it the "Spinning Woman "Maya, who creates illusion by her dancing. Had we not long since known it from the symbolism of dreams, this hint from the Orient would put us on the right track: the enveloping, embracing, and devouring element points unmistakably to the**

**mother, that is, to the son's relation to the real mother, to her imago, and to the woman who is to become a mother for him Carl Jung, CW 9ii, Para 20? His Eros is passive like a child's; he hopes to be caught, sucked in, enveloped, and devoured. He seeks, as it were, the protecting, nourishing, charmed circle of the mother, the condition of the infant released from every care, in which the outside world bends over him and even forces happiness upon him. No wonder the real world vanishes from sight! Carl Jung, CW 9ii, Para 20 If this situation is dramatized, as the unconscious usually dramatizes it, then there appears before you on the psychological stage a man living regressively, seeking his childhood and his mother, fleeing from a cold cruel world which denies him understanding Carl Jung, CW 9ii, Para 21. Often a mother appears beside him who apparently shows not the slightest concern that her little son should become a man, but who, with tireless and self-immolating effort, neglects nothing that might hinder him from growing up and marrying. You behold the secret conspiracy between mother and son, and how each helps the other to betray life Carl Jung, CW 9ii, Para 21. Where does the guilt lie? With the mother, or with the son? Probably with both. The unsatisfied longing of the son for life and the world ought to be taken seriously. There is in him a desire to touch reality, to embrace the earth and fructify the field of the world. But he makes no more than a series of fitful starts, for his initiative as well as his staying power are crippled by the secret memory that the world and happiness may be had as a gift from the mother Carl Jung, CW 9ii, Para 22. The fragment of world which he, like every man, must encounter again and again is never quite the right one, since it does not fall into his lap, does not meet him half way, but remains resistant, has to be conquered, and submits only to force. It makes demands on the masculinity of a man, on his ardour, above all on his courage and resolution when it comes to throwing his whole being into the scales Carl Jung, CW 9ii, Para 22. For this he would need a faithless Eros, one capable of forgetting his mother and undergoing the pain of relinquishing the first love of his life. The mother, foreseeing this danger, has carefully inculcated into him the virtues of faithfulness, devotion, loyalty, so as to protect him from the moral disruption which is the risk of every life adventure Carl Jung, CW 9ii, Para 22. He has learnt these lessons only too well and remains true to his mother. This naturally causes her the deepest anxiety (when, to her greater glory, he turns out to be a homosexual, for example) and at the same time affords her an unconscious satisfaction that is positively mythological Carl Jung, CW 9ii, Para 22. For, in the relationship now reigning between them, there is consummated the immemorial and most sacred archetype of the marriage of mother and son. What, after all, has commonplace reality to offer, with its registry offices, pay envelopes, and monthly rent, that could outweigh the mystic awe of the hierosgamos? Or the star-crowned woman whom the dragon pursues, or the pious obscurities veiling the marriage of the Lamb? Carl Jung, CW 9ii, Para 22 This myth, better than any other, illustrates the nature of the collective unconscious. At this level the mother is both old and young, Demeter and Persephone, and the son is spouse and sleeping suckling rolled into one. The imperfections of real life, with its laborious adaptations and manifold disappointments, naturally cannot compete with such a state of indescribable fulfilment Carl Jung, CW 9ii, Para 23. But one who trusts others as little as himself can never reach a decision at all, unless it is brought about in the manner which Common Law calls an "Act of God." The Oxford Dictionary defines this concept as the "action of uncontrollable natural forces" Carl Jung, CW 9ii, Para 48. In all such cases there is an unconscious authority which puts an end to doubt by creating a fait accompli. (In the last analysis this is true also of those who get their decision from an external authority, only in more veiled form) Carl Jung, CW 9ii, Para 48. The rationalistic interpretation of this inner authority as "natural forces" or the instincts satisfies the modern intellect but has the great disadvantage that the apparent victory of instinct offends our moral self-esteem; hence we like to persuade ourselves that the matter has been decided solely by the rational motions of the will Carl Jung, CW 9ii, Para 48. Civilized man has such a fear of the "crimen laesae maies-**

**tatis humanae" [crime of high treason] that whenever possible he indulges in a retrospective coloration of the facts in order to cover up the feeling of having suffered a moral defeat. He prides himself on what he believes to be his self-control and the omnipotence of his will and despises the man who lets himself be outwitted by mere nature Carl Jung, CW 9ii, Para 48. But the psychic phenomenon cannot be grasped in its totality by the intellect, for it consists not only of meaning but also of value, and this depends on the intensity of the accompanying feeling-tones. Hence at least the two "rational" functions [thinking and feeling] are needed in order to map out anything like a complete diagram of a given psychic content Carl Jung, CW 9ii, Para 52. If, therefore, in dealing with psychic contents one makes allowance not only for intellectual judgments but for value judgments as well, not only is the result a more complete picture of the content in question, but one also gets a better idea of the particular position it holds in the hierarchy of psychic contents in general Carl Jung, CW 9ii, Para 53. The feeling-value is a very important criterion which psychology cannot do without, because it determines in large measure the role which the content will play in the psychic economy. That is to say, the affective value gives the measure of the intensity of an idea, and the intensity in its turn expresses that idea's energic tension, its effective potential Carl Jung, CW 9ii, Para 53. The shadow, for instance, usually has a decidedly negative feeling-value, while the anima, like the animus, has more of a positive one. Whereas the shadow is accompanied by more or less definite and describable feeling-tones, the anima and animus exhibit feeling qualities that are harder to define. Mostly they are felt to be fascinating or numinous. Often they are surrounded by an atmosphere of sensitivity, touchy reserve, secretiveness, painful intimacy, and even absoluteness. The relative autonomy of the anima- and animus-figures expresses itself in these qualities Carl Jung, CW 9ii, Para 53. I am speaking here of the subjective feeling-value, which is subject to the more or less periodic changes described above. But there are also objective values which are founded on a consensus omniummoral, aesthetic, and religious values, for instance, and these are universally recognized ideals or feeling-toned collective ideas (Lévy-Bruhl's "représentations collectives") Carl Jung, CW 9ii, Para 54. Collective ideals often have no subjective feeling-tone, but nevertheless retain their feeling-value. This value, therefore, cannot be demonstrated by subjective symptoms, though it may be by the attributes attaching to these collective ideas and by their characteristic symbolism, quite apart from their suggestive effect Carl Jung, CW 9ii, Para 54. The problem has a practical aspect, since it may easily happen that a collective idea, though significant in itself, is because of its lack of subjective feeling-tone represented in a dream only by a subsidiary attribute, as when a god is represented by his theriomorphic attribute, etc. Carl Jung, CW 9ii, Para 55. The first case we mentioned, where the collective idea is represented in a dream by a lowly aspect of itself, is certainly the more frequent: the "goddess" appears as a black cat, and the Deity as the lapis exilis (stone of no worth) Carl Jung, CW 9ii, Para 57. This knowledge is an essential prerequisite for any integration that is to say a content can only be integrated when its double aspect has become conscious and when it is grasped not merely intellectually but understood according to its feeling-value 5 Carl Jung, CW 9ii, Para 8. Intellect and feeling, however, are difficult to put into one harness they conflict with one another by definition. Whoever identifies with an intellectual standpoint will occasionally find his feeling confronting him like an enemy in the guise of the anima; conversely, an intellectual animus will make violent attacks on the feeling standpoint. Therefore, anyone who wants to achieve the difficult feat of realizing something not only intellectually, but also according to its feeling-value, must for better or worse come to grips with the anima / animus problem in order to open the way for a higher union, a coniunctio oppositorum. This is an indispensable prerequisite for wholeness Carl Jung, CW 9ii, Para 58. Finally the Self, on account of its empirical peculiarities, proves to be the eidos behind the supreme ideas of unity and totality that are inherent in all monotheistic and monistic systems Carl Jung, CW**

**9ii, Para 64. I regard these parallels [of Self, shadow, anima, animus] as important because it is possible, through them, to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living, universal psychic processes, so that they can recover their true and original meaning. In this way the connection is re-established between the ego and projected contents now formulated as "metaphysical" ideas Carl Jung, CW 9ii, Para 65. Unfortunately, asalready said, the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it about by an act of will Carl Jung, CW 9ii, Para 65. One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas Carl Jung, CW 9ii, "Good" is what seems suitable, acceptable, or valuable from a certain point of view; evil is its opposite. If the things we call good are "really" good, then there must be evil things that are "real" too Carl Jung, CW 9ii, Para 97. It is evident that psychology is concerned with a more or less subjective judgment, i.e., with a psychic antithesis that cannot be avoided in naming value relationships: "good" denotes something that is not bad, and "bad" something that is not good Carl Jung, CW 9ii, Para 97. It is pointless to gloss over these evil things, because that only lulls one into a sense of false security. Human nature is capable of an infinite amount of evil, and the evil deeds are as real as the good ones so far as human experience goes and so far as the psyche judges and differentiates between them Carl Jung, CW 9ii, Para 97. Only unconsciousness makes no difference between good and evil. Inside the psychological realm one honestly does not know which of them predominates in the world. We hope, merely, that good does i.e., what seems suitable to us Carl Jung, CW 9ii, Para 97. Today as never before it is important that human beings should not overlook the danger of the evil lurking within them. It is unfortunately only too real, which is why psychology must insist on the reality of evil and must reject any definition that regards it as insignificant or actually non-existent Carl Jung, CW 9ii, Para 98. Psychology is an empirical science and deals with realities. As a psychologist, therefore, I have neither the inclination nor the competence to mix myself up with metaphysics. Only, I have to get polemical when metaphysics encroaches on experience and interprets it in a way that is not justified empirically. My criticism of the privatio boni holds only so far as psychological experience goes. From the scientific point of view the privatio boni, as must be apparent to everyone, is founded on a petitio principii, where what invariably comes out at the end is what you put in at the beginning. Arguments of this kind have no power of conviction. But the fact that such arguments are not only used but are undoubtedly believed is something that cannot be disposed of so easily Carl Jung, CW 9ii, Para 98. It proves that there is a tendency, existing right from the start, to give priority to "good," and to do so with all the means in our power, whether suitable or unsuitable. So if Christian metaphysics clings to the privatio boni, it is giving expression to the tendency always to increase the good and diminish the bad. The privatio boni may therefore be a metaphysical truth. I presume to no judgment on this matter. I must only insist that in our field of experience white and black, light and dark, good and bad, are equivalent opposites which always predicate one another Carl Jung, CW 9ii, Para 98. This elementary fact was correctly appreciated in the so-called Clementine Homilies, a collection of Gnostic-Christian writings dating from about A.D. 150. The unknown author understands good and evil as the right and left hand of God and views the whole of creation in terms of syzygies, or pairs of opposites Carl Jung, CW 9ii, Para 99. In much the same way the follower of Bardesanes, Marinus, sees good as "light" and per-**

**taining to the right hand, and evil as "dark" and pertaining to the left hand. The left also corresponds to the feminine Carl Jung, CW 9ii, Para 99. Provided that one has an oomorphic God-image and every God-image is anthropomorphic in a more or less subtle way the logic and naturalness of Clement's view can hardly be contested. At all events this view, which may be some two hundred years older than the quotations given above, proves that the reality of evil does not necessarily lead to Manichaean dualism and so does not endanger the unity of the God-image Carl Jung, CW 9ii, Para 99. As a matter of fact, it guarantees that unity on a plane beyond the crucial difference between the Yahwistic and the Christian points of view. Yahweh is notoriously unjust, and injustice is not good. The God of Christianity, on the other hand, is only good. There is no denying that Clement's theology helps us to get over this contradiction in a way that fits the psychological facts Carl Jung, CW 9ii, Para 99. To offset this, early Christianity, with unerring logic, balanced Christ against an Antichrist. For how can you speak of "high" if there is no "low," or "right" if there is no "left," of "good" if there is no "bad," and the one is as real as the other? Carl Jung, CW 9ii, Para 113 The dreamer was watching a Passion play in the theatre. On the way to Golgotha, the actor taking the part of the Saviour suddenly changed into a snake or crocodile Carl Jung, CW 9ii, Para 130. It is the navel of the world and at the same time hell. Bernard of Clairvaux apostrophizes Lucifer thus: "And dost thou strive perversely towards the north? The more thou dost hasten toward the heights, the more speedily shalt thou go down to thy setting" Carl Jung, CW 9ii, Para 192. Here the dreamer awoke with a violent emotion: he decided there and then to study science, and he kept to this decision. I must emphasize that the dreamer was not under any psychological influence that might have suggested such an interpretation. The conclusion he drew from the dream was undoubtedly the right one, but it does not by any means exhaust the meaning of the symbol. The dream is archetypal a "big" dream Carl Jung, CW 9ii, Para 208. The wood that grows dusky and turns into a primeval forest means entry into the unconscious. The round pool with the jelly-fish in it represents a three-dimensional mandala, the Self: wholeness as the goal to which the "archetic appetite" points, the magnetic north which gives the traveller his bearings on the "sea of the world" Carl Jung, CW 9ii, Para 208. His other synonym is Mercurius, whose heart is to be found at the Pole, and who guides men on their perilous voyage over the sea of the world Carl Jung, CW 9ii, Para 209. But the same note is struck by Meister Eckhart when he says that, on returning to his true Self, he enters an abyss "deeper than hell itself." Scurrilous as it is, the alchemical idea cannot be denied a certain grandeur. What is particularly interesting, psychologically, is the nature of the image: it is the projection of an archetypal pattern of order, the mandala, which represents the idea of totality Carl Jung, CW 9ii, Para 209? The centering of the image on hell, which at the same time is God, is grounded on the experience that highest and lowest both come from the depths of the soul, and either bring the frail vessel of consciousness to shipwreck or carry it safely to port, with little or no assistance from us. The experience of this "centre" is therefore a numinous one in its own right Carl Jung, CW 9ii, Para 209. Echeneis remora, is the common remora or sucking-fish. It belongs to the mackerel family, and is distinguished by a large, flat, oval-shaped sucker on the top of the head in place of the dorsal fin Carl Jung, CW 9ii, Para 217. By means of this it attaches itself either to a larger fish or to a ship's bottom and in this wise is transported about the world Carl Jung, CW 9ii, Para 217. The alchemical fish symbol, the Echeneis, clearly derives from Pliny. But fishes also crop up in the writings of Sir George Ripley. What is more, they appear in their "messianic" role: together with the birds, they bring the Stone, just as in the Oxyrhynchus sayings of Jesus it is the "fowls of the air and the fishes of the sea and whatsoever is upon or beneath the earth" that point the way to the kingdom of heaven (motif of the "helpful animals") Carl Jung, CW 9ii, Para 224? In Lambspringk's symbols the zodiacal fishes that move in opposite directions symbolize the arcane substance Carl Jung, CW 9ii, Para 224. All this theriomorphism is simply a visualization**

**of the unconscious Self manifesting itself through “animal” impulses. Some of these can be attributed to known instincts, but for the most part they consist of feelings of certainty, beliefs, compulsions, idiosyncrasies, and phobias that may run directly counter to the so-called biological instincts without necessarily being pathological on that account Carl Jung, CW 9ii, Para 224. The Echeneis exercises an attraction on ships that could best be compared with the influence of a magnet on iron. The attraction, so the historical tradition says, emanates from the fish and brings the vessel, whether powered by sail or oarsmen, to a standstill Carl Jung, CW 9ii, Para 239. I mention this seemingly unimportant feature because, as we shall see, in the alchemical view the attraction no longer proceeds from the fish but from a magnet which man possesses and which exerts the attraction that was once the mysterious property of the fish Carl Jung, CW 9ii, Para 239. If we bear in mind the significance of the fish, it is easy to understand why a powerful attraction should emanate from this arcane centre, which might aptly be compared with the magnetism of the North Pole. As we shall see in a later chapter, the Gnostics said the same thing about the magnetic effect of their central figure (point, monad, son, etc.) Carl Jung, CW 9ii, Para 239. It is therefore a remarkable innovation when the alchemists set out to manipulate an instrument that would exert the same powers as the Echeneis, but on the Echeneis itself Carl Jung, CW 9ii, Para 239. This reversal of direction is important for the psychology of alchemy because it offers a parallel to the adept’s claim to be able to produce the filius macrocosmi, the equivalent of Christ Deo concedente through his art. In this way the artifex [alchemical artificer] or his instrument comes to replace the Echeneis and everything it stood for as the arcane substance. He has, so to speak, inveigled the secret out of the fish and seeks to draw the arcane substance to the surface in order to prepare from it the filius philosophorum, the lapis Carl Jung, CW 9ii, Para 239. The case in question is that of a young woman who had uncommonly lively and plastic dreams. She was very much under the influence of her father, who had a materialistic outlook and was not happily married. She shut herself off from these unfavourable surroundings by developing, at a very early age, an intense inner life of her own Carl Jung, CW 9ii, Para 236. The motif of the first coinciding with the fourth was expressed long ago in the axiom of Maria: “One becomes two, two becomes three, and out of third comes the One as the fourth” Carl Jung, CW 9ii, Para 237. The dream sums up in condensed form the whole symbolism of the individuation process in a person who was totally unacquainted with the literature of the subject. Cases of this kind are by no means rare and ought to make us think. They demonstrate the existence of an unconscious “knowledge” of the individuation process and its historical symbolism Carl Jung, CW 9ii, Para 238. The content of this secret teaching is the real arcanum of alchemy: the discovery or production of the prima materia Carl Jung, CW 9ii, Para 240. The “doctrine” or “theory” is personified or rather, concretized as “Mercurius non vulgi,” the philosophical mercury. This conception is as ambiguous as the antique Hermes; sometimes Mercurius is a substance like quicksilver, sometimes it is a philosophy Carl Jung, CW 9ii, Para 240. Concerning the prima materia the adepts talk a great deal but say very little so little that in most cases one can form no conception of it whatever. This attitude is proof of serious intellectual difficulties understandably so, because in the first place no such material existed from which the lapis could be prepared, nor did anyone ever succeed in making a lapis that would have come up to expectations Carl Jung, CW 9ii, Para 240. Secondly, the names given to the prima materia show that it was not a definite substance at all, but rather an intuitive concept for an initial psychic situation, symbolized by such terms as water of life, cloud, heaven, shadow, sea, mother, moon, dragon, Venus, chaos, massa confusa, Microcosmos, etc. Carl Jung, CW 9ii, Para 240. First, those which refer to the extrapsychic chemical substance or its metaphysical equivalent, e.g., serpens mercurialis, spiritus, anima mundi, veritas, sapientia, etc. Carl Jung, CW 9ii, Para 246. Second, those denoting the chemical preparations produced by the adept, such as solvents (aqua, acetum, lac virginis) or their “philosophical”**

**equivalent, the theoria or Scientia, which, when it is "right," has miraculous effects on matter, as Dorn explains in his philosophical treatises Carl Jung, CW 9ii, Para 246. These two categories continually overlap: sometimes the arcane substance is apparently nothing but a chemical body, sometimes an idea, which today we would call a psychic content Carl Jung, CW 9ii, Para 247. the secret of the magnet's effect lies in a salt prepared by the adept. Whenever an alchemist speaks of "salt," he does not mean sodium chloride or any other salt, or only in a very limited sense. He could not get away from its symbolic significance, and therefore includes the sal sapientiae in the chemical substance Carl Jung, CW 9ii, Para 247. That is the salt hidden in the magnet and prepared by the adept on the one hand, a product of his art; on the other, already present in nature. This contradiction can be resolved very easily by taking it simply as the projection of a psychic content Carl Jung, CW 9ii, Para 247. But such knowledge has nothing to do with the ego's subjective knowledge of itself. That is a dog chasing its own tail. The other, on the contrary, is a difficult and morally exacting study of which so-called psychology knows nothing and the educated public very little Carl Jung, CW 9ii, Para 251. The alchemist, however, had at the very least an indirect inkling of it: he knew definitely that as part of the whole he had an image of the whole in himself, of the "firmament" or "Olympus," as Paracelsus calls it Carl Jung, CW 9ii, Para 251. An idea that reached its full development 200 years later in Leibniz' monadology, and then fell into complete oblivion for another 200 years owing to the rise of the scientific trinity space, time, causality. Herbert Silberer, who was also interested in alchemy, says: "I would almost prefer to surrender entirely to picture-language, and to call the deepest subconsciousness our internal heaven of fixed stars" Carl Jung, CW 9ii, Para 251. This interior microcosm was the unwitting object of alchemical research. Today we would call it the collective unconscious, and we would describe it as "objective" because it is identical in all individuals and is therefore one. Out of this universal One there is produced in every individual a subjective consciousness, i.e., the ego. This is, roughly, how we today would understand Dorn's "formerly one" and "separated by a divine act of creation" Carl Jung, CW 9ii, Para 251. It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him Carl Jung, CW 9ii, Para 255. It is just because of [the outer unconsciousness of evil and] this inner connection with the black side of things that it is so incredibly easy for the mass man to commit the most appalling crimes without thinking 255. Only ruthless self-knowledge on the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end-result will not turn out too badly Carl Jung, CW 9ii, Para 255. Beginning, roughly, with Christianity, alchemy gave birth in the sixteenth and seventeenth centuries to the age of science, only to perish, unrecognized and misunderstood, and sink from sight in the stream of the centuries as an age that had been outlived. But, just as every mother was once a daughter, so too was alchemy Carl Jung, CW 9ii, Para Carl Jung, CW 9ii, Para 267. Alchemy owes its real beginnings to the Gnostic systems, which Hippolytus rightly regarded as philosophic, and which, with the help of Greek philosophy and the mythologies of the Near and Middle East, together with Christian dogmatics and Jewish cabalism, made extremely interesting attempts, from the modern point of view, to synthetize a unitary vision of the world in which the physical and the mystical aspects played equal parts Carl Jung, CW 9ii, Para 267. Had this attempt succeeded, we would not be witnessing today the curious spectacle of two parallel world-views neither of which knows, or wishes to know, anything about the other Carl Jung, CW 9ii, Para 267? To the honour of Christian thinking it must be said that up till the time of Kepler there was no lack of praiseworthy attempts to interpret and understand Nature, in the broadest sense, on the basis of Christian dogma Carl Jung, CW 9ii, Para 267. Faith lacked experience and science missed out the soul. Instead, science believed**

**fervently in absolute objectivity and assiduously overlooked the fundamental difficulty that the real vehicle and begetter of all knowledge is the psyche, the very thing that scientists knew the least about for the longest time Carl Jung, CW 9ii, Para 268. It was regarded as a symptom of chemical reactions, an epiphenomenon of biological processes in the brain-cells indeed, for some time it did not exist at all Carl Jung, CW 9ii, Para 268. Yet all the while scientists remained totally unaware of the fact that they were using for their observations a photographic apparatus of whose nature and structure they knew practically nothing, and whose very existence many of them were unwilling to admit Carl Jung, CW 9ii, Para 268. Aside from the psychology of the unconscious, contemporary science and philosophy know only of what is outside, while faith knows only of the inside, and then only in the Christian form imparted to it by the passage of the centuries, beginning with St. Paul and the gospel of St. John Carl Jung, CW 9ii, Para 269. The Creed is a "symbolum." This comprises practically everything of importance that can be ascertained about the manifestations of the psyche in the field of inner experience, but it does not include Nature, at least not in any recognizable form Carl Jung, CW 9ii, Para 270. The word "dogma" has even acquired a somewhat unpleasant sound and frequently serves merely to emphasize the rigidity of a prejudice. For most people living in the West, dogma has lost its meaning as a symbol for a virtually unknowable and yet "actual" i.e., operative fact Carl Jung, CW 9ii, Para 271. Even in theological circles any real discussion of dogma had as good as ceased until the recent papal declarations, a sign that the symbol has begun to fade, if it is not already withered Carl Jung, CW 9ii, Para 271. This is a dangerous development for our psychic health, as we know of no other symbol that better expresses the world of the unconscious Carl Jung, CW 9ii, Para 271. More and more people then begin looking round for exotic ideas in the hope of finding a substitute, for example in India. This hope is delusory, for though the Indian symbols formulate the unconscious just as well as the Christian ones do, they each exemplify their own spiritual past Carl Jung, CW 9ii, Para 271. The Indian teachings constitute the essence of several thousand years of experience of Indian life. Though we can learn a lot from Indian thought, it can never express the past that is stored up within us. The premise we start from is and remains Christianity, which covers anything from eleven to nineteen centuries of Western life Carl Jung, CW 9ii, Para 271. I mention these facts in order to illustrate how thin is the wall that separates us from pagan times. Besides that, the Germanic peoples never developed organically out of primitive polydemonism to polytheism and its philosophical subtleties, but in many places accepted Christian monotheism and its doctrine of redemption only at the sword's point of the Roman legions, as in Africa the machine-gun is the latent argument behind the Christian invasion Carl Jung, CW 9ii, Para 272. Doubtless the spread of Christianity among barbarian peoples not only favoured, but actually necessitated, a certain inflexibility of dogma. Much the same thing can be observed in the spread of Islam, which was likewise obliged to resort to [religious] fanaticism and rigidity Carl Jung, CW 9ii, Para 272. In India the symbol [dogma] developed far more organically and pursued a less disturbed course. Even the great Hindu Reformation, Buddhism, is grounded, in true Indian fashion, on yoga, and, in India at least, it was almost completely reassimilated by Hinduism in less than a millennium, so that today the Buddha himself is enthroned in the Hindu pantheon as the avatar of Vishnu, along with Christ, Matsya (the fish), Kurma (the tortoise), Vamana (the dwarf), and a host of others Carl Jung, CW 9ii, Para 272. Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience Carl Jung, CW 9ii, Para 276. This is not to contest the legitimacy and importance of dogma. The Church is not concerned only with people who have a religious life of their own, but also with those from whom no more can be expected than that they should hold a tenet to be true and confess themselves satisfied with this formula. Probably the great majority of "believers" do**

**not get beyond this level. For them dogma retains its role as a magnet and can therefore claim to be the "final" truth Carl Jung, CW 9ii, Para 276. It may strike my reader as strange that a physician and psychologist should be so insistent about dogma. But I must emphasize it, and for the same reasons that once moved the alchemist to attach special importance to his "theoria." His doctrine was the quintessence of the symbolism of unconscious processes, just as the dogmas are a condensation or distillation of "sacred history," of the myth of the divine being and his deeds Carl Jung, CW 9ii, Para 278. If we wish to understand what alchemical doctrine means, we must go back to the historical as well as the individual phenomenology of the symbols, and if we wish to gain a closer understanding of dogma, we must perforce consider first the myths of the Near and Middle East that underlie Christianity, and then the whole of mythology as the expression of a universal disposition in man Carl Jung, CW 9ii, Para 278. This disposition I have called the collective unconscious, the existence of which can be inferred only from individual phenomenology. In both cases the investigator comes back to the individual, for what he is all the time concerned with are certain complex thought-forms, the archetypes, which must be conjectured as the unconscious organizers of our ideas Carl Jung, CW 9ii, Para 278. We meet these images and ideas in Gnosticism, to which we must now give our attention; for Gnosticism was, in the main, a product of cultural assimilation and is therefore of the greatest interest in elucidating and defining the contents constellated by prophecies about the Redeemer, or by his appearance in history, or by the synchronicity of the archetype Carl Jung, CW 9ii, Para 287. Unfortunately it is not possible for me to elucidate or even to document this statement [the synchronicity of the archetype] here. But, as Rhine's ESP (extrasensory perception) experiments show, any intense emotional interest or fascination is accompanied by phenomena which can only be explained by a psychic relativity of time, space, and causality Carl Jung, CW 9ii, Para 287. Since the archetypes usually have a certain numinosity, they can arouse just that fascination which is accompanied by synchronistic phenomena Carl Jung, CW 9ii, Para 287. These consist in the meaningful coincidence of two or more causally unrelated facts. For details I would refer the reader to my "Synchronicity: An Acausal Connecting Principle" Carl Jung, CW 9ii, Para 287. In a passage in the Acts (17: 30), Paul reminds the Athenians that they were "God's offspring," and that God, looking back disapprovingly on "the times of ignorance," had sent the message to mankind, commanding "all men everywhere to repent" Carl Jung, CW 9ii, Para 299. These utterances on the nature of the Deity express transformations of the God-image which run parallel with changes in human consciousness, though one would be at a loss to say which is the cause of the other Carl Jung, CW 9ii, Para 303. The God-image is not something invented, it is an experience that comes upon man spontaneously as anyone can see for himself unless he is blinded to the truth by theories and prejudices. The unconscious God-image can therefore alter the state of consciousness, just as the latter can modify the God-image once it has become conscious. This, obviously, has nothing to do with the "prime truth," the unknown God at least, nothing that could be verified Carl Jung, CW 9ii, Para 303. Psychologically, however, the idea of God's[unknownness], or of the [inconceivable god or god without conception], is of the utmost importance, because it identifies the Deity with the numinosity of the unconscious. The atman / purusha philosophy of the East and, as we have seen, Meister Eckhart in the West both bear witness to this Carl Jung, CW 9ii, Para 303. The name Prunicus means both**

carrying a burden' and

lewd.' The latter connotation is more probable, because this Gnostic sect believed that, through the sexual act, they could recharge Barbelo with the pneuma that was lost in the world Carl Jung, CW 9ii, Para 307. **In Simon Magus it is Helen, the soul, who "descended to the lower regions and generated the inferior powers, angels, and firmaments." She was forcibly held**

**captive by the lower powers (Irenaeus, I, 27, 1-4). She corresponds to the much later alchemical idea of the "soul in fetters" Carl Jung, CW 9ii, Para 307. The idea derives from Greek alchemy and can be found in Zosimos. In the "Liber quartorum" it is of Sabaean origin Carl Jung, CW 9ii, Para 307. In Chwolsohn, Die Ssabier und der Ssabismus II, p. 494: The soul once turned towards matter, fell in love with it, and, burning with desire to experience bodily pleasures, was no longer willing to tear herself away from it. So was the world born Carl Jung, CW 9ii, Para 307? The king is male / female; from him come "father and mother;" he consists of three parts: the rational, the psychic, and the earthly. These three "came down together into one man, Jesus," and "these three men spoke together, each of them from his own substance to his own," i.e., from the rational to the rational, etc. Carl Jung, CW 9ii, Para 313. But the souls were "brought down from the blessed Man on high, the arch-man Adamas, into the form of clay, that they might serve the demiurge of this creation, Esaldaios, a fiery god, the fourth by number." Esaldaios corresponds to Ialdabaoth, the highest archon, and also to Saturn Carl Jung, CW 9ii, Para 325. Ialdabaoth means "child of chaos"; hence when Goethe, borrowing from alchemical terminology, calls the devil the "strange son of chaos," the name is a very apt one Carl Jung, CW 9ii, Para 325. He leads them to Oceanus and in the immortal words of Homer to "the doors of Helios and the land of dreams." "He [Hermes] is Oceanus, the begetter of gods and men, ever ebbing and flowing, now forth, now back." Men are born from the ebb, and gods from the flow. "It is this, they say, that stands written: 'I have said, you are gods, and all of you the sons of the most High"' (Elenchos, V, 7, 37. Legge trans., I, p. 130) Carl Jung, CW 9ii, Para 327. Here the affinity or identity of God and man is explicit, in the Holy Scriptures no less than in the Naassene teachings Carl Jung, CW 9ii, Para 327. The father of the "perfectus" is the higher man or Protanthropos, who is "not clearly formed" and "without qualities." Hippolytus goes on to say that he is called Papa (Attis) by the Phrygians. He is a bringer of peace and quells "the war of the elements" in the human body, a statement we meet again word for word in medieval alchemy, where the filius philosophorum "makes peace between enemies or the elements" Carl Jung, CW 9ii, Para 334. This "Papa" [Protanthropos] is also called(cadaver), because he is buried in the body like a mummy in a tomb Carl Jung, CW 9ii, Para 334. A similar idea is found in Paracelsus; his treatise De Vita longa opens with the words: "Life, verily, is naught but a kind of embalmed mummy, which preserves the mortal body from the mortal worms." The body lives only from the "Mumia," through which the "peregrinus microcosmus," the wandering microcosm (corresponding to the macrocosm), rules the physical body Carl Jung, CW 9ii, Para 334. His synonyms are the Adech, Archeus, Protothoma, Ides, Idechtrum, etc. He is the "Protoplast" (the first-created), and, as Ides, "the door whence all created things have come" Carl Jung, CW 9ii, Para 334. The Mumia is born together with the body and sustains it, though not to the degree that the "supercelestial Mumia" does. The latter would correspond to the higher Adam of the Naassenes. Of the Ideus or Ides Paracelsus says that in it "there is but One Man and he is the Protoplast" Carl Jung, CW 9ii, Para 334. The spirit, he said, was a great danger, because Yama, the god of death, would instantly carry off these people (the "imperfecti") if they trod the spiritual path directly, without preparation Carl Jung, CW 9ii, Para 339. The erotic sculptures were meant to remind them of their dharma (law), which bids them fulfil their ordinary lives. Only when they have fulfilled their dharma can they tread the spiritual path Carl Jung, CW 9ii, Para 339. The obscenities were intended to arouse the erotic curiosity of visitors to the temples, so that they should not forget their dharma; otherwise they would not fulfil it Carl Jung, CW 9ii, Para 339. Only the man who was qualified by his karma (the fate earned through works in previous existences), and who was destined for the life of the spirit, could ignore this injunction with impunity, for to him these obscenities mean nothing Carl Jung, CW 9ii, Para 339. That was also why the two seductresses stood at the entrance of the temple, luring the people to fulfil their dharma, because only in this way could the ordinary man attain to**

**higher spiritual development. And since the temple represented the whole world, all human activities were portrayed in it; and because most people are always thinking of sex anyway, the great majority of the temple sculptures were of an erotic nature Carl Jung, CW 9ii, Para 339. For this reason too, he said, the lingam (phallus) stands in the sacred cavity of the adyton (Holy of Holies), in the garbha griha (house of the womb). This pundit was a Tantrist (scholastic; tantra = 'book') Carl Jung, CW 9ii, Para 339 For this purpose we must first of all review the facts that led psychologists to conjecture an archetype of wholeness, i.e., the Self. These are in the first-place dreams and visions; in the second place, products of active imagination in which symbols of wholeness appear Carl Jung, CW 9ii, Para 351. A special variant of the quaternity motif is the dilemma of 3 + 1. Twelve (3 x 4) seems to belong here as a solution of the dilemma and as [twelve] a symbol of wholeness (zodiac, year) Carl Jung, CW 9ii, Para 351. Three can be regarded as a relative totality, since it usually represents either a spiritual totality that is a product of thought, like the Trinity, or else an instinctual, chthonic one, like the triadic nature of the gods of the underworld the "lower triad" Carl Jung, CW 9ii, Para 351. Another variant is the wheel (rota). The former motif [the circle and quaternity] emphasizes the ego's containment in the greater dimension of the Self; the latter [the wheel] emphasizes the rotation which also appears as a ritual circumambulation Carl Jung, CW 9ii, Para 352. The snake-symbol in alchemy points back to historically earlier images. Since the opus was understood by the alchemists as a recapitulation or imitation of the creation of the world, the serpent of Mercurius, that crafty and deceitful god, reminded them of the serpent in the Garden of Eden, and therefore of the devil, the tempter, who on their own admission played all sorts of tricks on them during their work Carl Jung, CW 9ii, Para 371. Mephistopheles, whose "aunt is the snake," is Goethe's version of the alchemical familiar, Mercurius. Like the dragon, Mercurius is the slippery, evasive, poisonous, dangerous forerunner of the hermaphrodite, and for that reason he has to be overcome Carl Jung, CW 9ii, Para 371. The serpens Mercurii is a chthonic spirit who dwells in matter, more especially in the bit of original chaos hidden in creation, the massa confusa or globosa Carl Jung, CW 9ii, Para 371. This image is "My Lady Soul," as Spitteler called her. I have suggested instead the term "anima," as indicating something specific, for which the expression "soul" is too general and too vague. Carl Jung, CW 9ii, Para 25 Of these I would mention the lion, snake (coluber,**

`viper'), bird (devil = nocturna avis), raven (Christ = nycticorax,`

night-heron'), eagle, and fish. It is also worth noting that Lucifer, the Morning Star, means Christ as well as the devil. Carl Jung, CW 9ii, Para 127 **For the fish symbol, in the Near and Middle East especially, has a long and colorful prehistory, from the Babylonian fish-god Oannes and his priests who clothed themselves in fish-skins, to the sacred fish-meals in the cult of the Phoenician goddess Derceto-Atargatis and the obscurities of the Abercius inscription. The symbol ranges from the redeemer-fish of Manu in farthest India to the Eucharistic fish-feast celebrated by the "Thracian riders" in the Roman Empire. For our purpose it is hardly necessary to go into this voluminous material more closely. As Doelger and others have shown, there are plenty of occasions for fish symbolism within the original, purely Christian world of ideas. I need only mention the regeneration in the font, in which the baptized swim like fishes. Carl Jung, CW 9ii, Para 127 In view of this wide distribution of the fish symbol, its appearance at a particular place or at a particular moment in the history of the world is no cause for wonder. But the sudden activation of the symbol, and its identification with Christ even in the early days of the Church, lead one to conjecture a second source. This source is astrology, and it seems that Friedrich Muenter was the first to draw attention to it. Carl Jung, CW 9ii, Para 128 These astrological ideas are quite understandable when one considers that Saturn is the star of Israel, and that Jupiter means the "king" (of justice). Among the**

**territories ruled by the Fishes, the house of Jupiter, are Mesopotamia, Bactria, the Red Sea, and Palestine. Chiun (Saturn) is mentioned in Amos 5:26 as "the star of your god." James of Sarug (d. 521) says the Israelites worshipped Saturn. The Sabaeans called him the "god of the Jews." The Sabbath is Saturday, Saturn's Day. Albumasar testifies that Saturn is the star of Israel. Carl Jung, CW 9ii, Para 128 In medieval astrology Saturn was believed to be the abode of the devil. Both Saturn and Ialdabaoth, the demiurge and highest archon, have lion's faces. Origen elicits from the diagram of Celsus that Michael, the first angel of the Creator, has "the shape of a lion." He obviously stands in the place of Ialdabaoth, who is identical with Saturn, as Origen points out. Carl Jung, CW 9ii, Para 128 Above all it is the connections with the age of the Fishes which are attested by the fish symbolism, either contemporaneously with the gospels themselves ("fishers of men," fishermen as the first disciples, miracle of loaves and fishes), or immediately afterwards in the post-apostolic era. The symbolism shows Christ and those who believe in him as fishes, fish as the food eaten at the Agape, baptism as immersion in a fish-pond, etc. Carl Jung, CW 9ii, Para 147. At first sight, all this points to no more than the fact that the fish symbols and mythologems which have always existed had assimilated the figure of the Redeemer; in other words, it was a symptom of Christ's assimilation into the world of ideas prevailing at that time. Carl Jung, CW 9ii, Para 147 But, to the extent that Christ was regarded as the new Aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era, and was doomed to die as the last ram (lamb) of the declining Aries era. Matthew 27: 15ff. hands down this mythologem in the form of the old sacrifice of the seasonal god. Carl Jung, CW 9ii, Para 147 In addition to the "pisciculi Cristianorum," the shepherd and the lamb play, as we know only too well, an almost greater role in Christian allegory, and Hermes Kriophoros (the "ram-bearer") became the prototype of the "good shepherd," the tutelary god of flocks. Carl Jung, CW 9ii, Para 162 Another prototype, in his capacity as shepherd, was Orpheus. This aspect of the Poimen gave rise to a figure of similar name in the mystery cults, who was popularized in The Shepherd of Hermas (2nd century). Like the "giant fish" mentioned in the Abercius inscription, the shepherd probably has connections with Attis, both temporally and regionally. Reitzenstein even conjectures that The Shepherd of Hermas derives from the Poimandres writings, which are of purely pagan origin. Carl Jung, CW 9ii, Para 162 Shepherd, ram, and lamb symbolism coincides with the expiring Aeon of Aries. In the first century of our era the two aeons overlap, and the two most important mystery gods of this period, Attis and Christ, are both characterized as shepherds, rams, and fishes. Carl Jung, CW 9ii, Para 162 It is often tragic to see how blatantly a man bungles his own life and the lives of others yet remains totally incapable of seeing how much the whole tragedy originates in himself, and how he continually feeds it and keeps it going. Not consciously, of course—for consciously he is engaged in bewailing and cursing a faithless world that recedes further and further into the distance. Rather, it is an unconscious factor which spins the illusions that veil his world. And what is being spun is a cocoon, which in the end will completely envelop him. Carl Jung, CW 9ii, Para 18 Expressed psychologically, the two fishes which the devil found on the primeval waters would signify the newly arisen world of consciousness. The comparison of the fishes with a yoke of oxen ploughing merits special attention. Oxen stand for the motive power of the plough. [This reminds us of the cinedian fish, the motivating fish] Since olden times the plough has stood for man's mastery over the earth: wherever man plows, he has wrested a patch of soil from the primal state and put it to his own use. That is to say: the fishes will rule this world and subdue it by working astrologically through man and molding his consciousness. Carl Jung, CW 9ii, Para 230-231 Another text says that you should hide yourselves at the moment of Yahweh's wrath, because we are warned by Him that at the moment of His unbridled irascibility, if a curse is uttered it will indeed be effective. In other words, you had better be very careful what you say, and what is said to you, at the particular moment**

**when God's wrath is kindled. Another text says, "God's left-hand dashes to pieces; his right hand is glorious to save" Carl Jung, CW 9ii, Para 107. My investigation seeks, with the help of Christian, Gnostic, and alchemical symbols of the Self, to throw light on the change of psychic situation within the "Christian Aeon" Carl Jung, CW 9ii, Para ix. Christian tradition from the outset is not only saturated with Persian and Jewish ideas about the beginning and end of time but is filled with intimations of a kind of enantiodromian reversal of dominants. I mean by this the dilemma of Christ and Antichrist. Carl Jung, CW 9ii, Para ix. Probably most of the historical speculations about time and the limitation of time were influenced, as the Apocalypse shows, by astrological ideas. It is therefore only natural that my reflections should gravitate mainly round the symbol of the Fishes, for the Pisces Aeon is the synchronistic concomitant of two thousand years of Christian development. Carl Jung, CW 9ii, Para ix. In this time-period not only was the figure of the Anthropos (the "Son of Man") progressively amplified symbolically, and thus assimilated psychologically, but it brought with it changes in man's attitude that had already been anticipated by the expectation of the Antichrist in the ancient texts. Carl Jung, CW 9ii, Para ix. 'Because these texts relegate the appearance of Antichrist to the end of time, we are justified in speaking of a "Christian Aeon," which, it was presupposed, would find its end with the Second Coming. It seems as if this expectation coincides with the astrological conception of the "Platonic month" of the Fishes Carl Jung, CW 9ii, Para ix. The immediate occasion for my proposing to discuss these historical questions is the fact that the archetypal image of wholeness, which appears so frequently in the products of the unconscious, has its forerunners in history. Carl Jung, CW 9ii, Para x These were identified very early with the figure of Christ, as I have shown in my book Psychology and Alchemy I have been requested so often by my readers to discuss the relations between the traditional Christ-figure and the natural symbols of wholeness that I finally decided to take this task in hand. Carl Jung, CW 9ii, Page x. Another alchemical text mentions the "water from the rock" as the equivalent of the universal solvent, the aqua permanens. Khunrath, in his somewhat florid language, even speaks of the "Petroleum sapientum." Carl Jung, CW 9ii, Para 143 According to Doelger, the Christian fish symbol first appeared in Alexandria around A.D. 200; similarly, the baptismal bath was described as a piscina (fish-pond) quite early. This presupposes that the believers were fishes, as is in fact suggested by the gospels (for instance Matt. 4:19). There Christ wants to make Peter and Andrew "fishers of men," and the miraculous draught of fishes (Luke 5:10) is used by Christ himself as a paradigm for Peter's missionary activity. Carl Jung, CW 9ii, Para 145 It is nothing less than the counterstroke of the devil, provoked by God's Incarnation; for the devil attains his true stature as the adversary of Christ, and hence of God, only after the rise of Christianity, while as late as the Book of Job he was still one of God's sons and on familiar terms with Yahweh. Carl Jung, CW 9ii, Para 77 Psychologically the case is clear, since the dogmatic figure of Christ is so sublime and spotless that everything else turns dark beside it. It is, in fact, so one-sidedly perfect that it demands a psychic complement to restore the balance. Carl Jung, CW 9ii, Para 77 This inevitable opposition led very early to the doctrine of the two sons of God, of whom the elder was called Satanaël. The coming of the Antichrist is not just a prophetic prediction it is an inexorable psychological law whose existence, though unknown to the author of the Johannine Epistles, brought him a sure knowledge of the impending enantiodromia. Carl Jung, CW 9ii, Para 77 Consequently he wrote as if he were conscious of the inner necessity for this transformation, though we may be sure that the idea seemed to him like a divine revelation. In reality every intensified differentiation of the Christ-image brings about a corresponding accentuation of its unconscious complement, thereby increasing the tension between above and below. Carl Jung, CW 9ii, Para 77 The ideal of spirituality striving for the heights was doomed to clash with the materialistic earth-bound passion to conquer matter and master the world. This change became visible at the time of the "Renaissance." The word means**

**“rebirth,” and it referred to the renewal of the antique spirit. Carl Jung, CW 9ii, Para 78 We know today that this spirit was chiefly a mask; it was not the spirit of antiquity that was reborn, but the spirit of medieval Christianity that underwent strange pagan transformations, exchanging the heavenly goal for an earthly one, and the vertical of the Gothic style for a horizontal perspective (voyages of discovery, exploration of the world and of nature). Carl Jung, CW 9ii, Para 78 The subsequent developments that led to the Enlightenment and the French Revolution have produced a world-wide situation today which can only be called “antichristian” in a sense that confirms the early Christian anticipation of the “end of time” Carl Jung, CW 9.2, Para 78 The other half [of the Self] appears in the Antichrist. The latter is just as much a manifestation of the Self, except that he consists of its dark aspect. Both [Antichrist and Christ] are Christian symbols, and they have the same meaning as the image of the Saviour crucified between two thieves. Carl Jung, CW 9ii, Para 79 This great symbol tells us that the progressive development and differentiation of consciousness leads to an ever more menacing awareness of the conflict and involves nothing less than a crucifixion of the ego, its agonizing suspension between irreconcilable opposites. Carl Jung, CW 9ii, Para 79 Naturally there can be no question of a total extinction of the ego, for then the focus of consciousness would be destroyed, and the result would be complete unconsciousness. The relative abolition of the ego affects only those supreme and ultimate decisions which confront us in situations where there are insoluble conflicts of duty. Carl Jung, CW 9ii, Para 79 This means, in other words, that in such cases the ego is a suffering bystander who decides nothing but must submit to a decision and surrender unconditionally. The “genius” of man [the Self], the higher and more spacious part of him whose extent no one knows, has the final word. Carl Jung, CW 9ii, Para 79 It is therefore well to examine carefully the psychological aspects of the individuation process in the light of Christian tradition, which can describe it for us with an exactness and impressiveness far surpassing our feeble attempts, even though the Christian image of the Self Christ lacks the shadow that properly belongs to it. Carl Jung, CW 9ii, Para 79 Apart from the snake, the fish is one of the oldest allegories. Nowadays we would prefer to call them symbols, because these synonyms always contain more than mere allegories, as is particularly obvious in the case of the fish symbol. It is unlikely that [Ichthys] is simply an anagrammatic abbreviation of, but rather the symbolical designation for something far more complex. Carl Jung, CW 9ii, Para 127 In Khunrath, magnesia is synonymous with “chaos” and “Aes Hermetis.” He calls it “A Catholic or Universal, that is, a Cosmic Ens or Entity, Three-in-One, naturally compounded of Body, Spirit, and Soul, the one and only true Subiectum Catholicon and true Universal Materia lapidis Philosophorum.” Carl Jung, CW 9ii, Para 291 In Michael Maier it signifies “the purity or homogeneity of the essence.” It is the “punctum solis” in the egg-yolk, which grows into a chick. In Khunrath it represents Sapientia in the form of the “salt-point”; in Maier it symbolizes gold. Carl Jung, CW 9ii, Para 345 The woman, like the man, becomes wrapped in a veil of illusions by her demon-familiar, and, as the daughter who alone understands her father (that is, is eternally right in everything), she is translated to the land of sheep, where she is put to graze by the shepherd of her soul, the animus. Carl Jung, CW 9ii, Para 32 The imago Dei imprinted on the soul, not on the body, is an image of an image, "for my soul is not directly the image of God but is made after the likeness of the former image." Carl Jung, CW 9ii, Para 70 "The Word," he [St. Augustine] says, "took on complete manhood, as it were in its fulness: the soul and body of a man. And if you would have me put it more exactly—since even a beast of the field has a ’soul’ and a body—when I say a human soul and human flesh, I mean he took upon him a complete human soul." Carl Jung, CW 9ii, Para 17 The God-image in man was not destroyed by the Fall but was only damaged and corrupted ("deformed") and can be restored through God’s grace. The scope of the integration is suggested by the descensus ad inferos, the descent of Christ’s soul to hell, its work of redemption embracing even the dead. Carl Jung, CW 9ii, Para 72 You**

**must not look upon God as the author of the existence of evil, nor consider that evil has any subsistence in itself. For evil does not subsist as a living being does, nor can we set before our eyes any substantial essence thereof. For evil is the privation of good. And thus evil does not inhere in its own substance but arises from the mutilation of the soul. Neither is it uncreated, as the wicked say who set up evil for the equal of good nor is it created. For if all things are of God, how can evil arise from good? Carl Jung [citing St. Basil], CW 9ii, Para 82. If the devil fell away from God of his own free will, this proves firstly that evil was in the world before man, and therefore that man cannot be the sole author of it, and secondly that the devil already had a "mutilated" soul for which we must hold a real cause responsible. Carl Jung, CW 9ii, Para 85 I have gone into the doctrine of the privatio boni at such length because it is in a sense responsible for a too optimistic conception of the evil in human nature and for a too pessimistic view of the human soul. Carl Jung, CW 9ii, Para 113 But there is still another reason why I must lay such critical stress on the privatio boni. As early as Basil we meet with the tendency to attribute evil to the disposition of the soul, and at the same time to give it a "non-existent" character. Carl Jung, CW 9ii, Para 114 This picture of the third sonship has certain analogies with the medieval filius philosophorum and the filius macrocosmi, who also symbolize the world-soul slumbering in matter. Carl Jung, CW 9ii, Para 120 Barbells were sacred to Typhon, who is "that part of the soul, which is passionate, impulsive, irrational, and truculent." Carl Jung, CW 9ii, Para 187 Ever since the Timaeus it has been repeatedly stated that the soul is a sphere. As the anima mundi, the soul revolves with the world wheel, whose hub is the Pole. Carl Jung, CW 9ii, Para 212 The world-soul or, in this case, the world-spirit is a projection of the unconscious, there being no method or apparatus which could provide an objective experience of this kind and thus furnish objective proof of the world's animation. Carl Jung, CW 9ii, Para 219 This idea is nothing more than an analogy of the animating principle in man which inspires his thoughts and acts of cognition. "Soul" and "spirit," or psyche as such, is in itself totally unconscious. Carl Jung, CW 9ii, Para 219 He who does not understand how to free the "truth" in his own soul from its fetters will never make a success of the physical opus, and he who knows how to make the stone can only do so on the basis of right doctrine, through which he himself is transformed, or which he creates through his own transformation. Carl Jung, CW 9ii, Para 248 This recalls the impressive opening sentence of Ignatius Loyola's "Foundation": "Man was created to praise, do reverence to, and serve God our Lord, and thereby to save his soul." Carl Jung, CW 9ii, Para 252 Thus, in the course of the eighteenth century, there arose that notorious rift between faith and knowledge. Faith lacked experience and science missed out the soul. Carl Jung, CW 9ii, Para 268 The connecting link here is the archetype of the God- man, which on the one hand became historical reality in Christ, and on the other, being eternally present, reigns over the soul in the form of a supraordinate totality, the self. Carl Jung, CW 9ii, Para 283 Through this doctrine Jesus is related to the Original Man (Christ as second Adam). His soul is "of three parts and (yet) one"—a Trinity. As examples of the Original Man the text mentions the Cabiros and Oannes. Carl Jung, CW 9ii, Para 313 Meister Eckhart, using a different formulation, says that "God is born from the soul," and when we come to the Cherubinic Wanderer of Angelus Silesius, God and the self-coincide absolutely. Carl Jung, CW 9ii, Para 321 The times have undergone a profound change: the procreative power no longer proceeds from God, rather is God born from the soul. The mythologem of the young dying god has taken on psychological form—a sign of further assimilation and conscious realization. Carl Jung, CW 9ii, Para 321 Hermes is a conjurer of spirits, a guide of souls, and a begetter of souls. But the souls were "brought down from the blessed Man on high, the archman Adamas, into the form of clay, that they might serve the demiurge of this creation, Esaldaios, a fiery god, the fourth by number." Carl Jung, CW 9ii, Para 325 He [Plotinus] says in the Enneads: "Self-knowledge reveals the fact that the soul's natural movement is not in a straight line, unless indeed it**

**have undergone some deviation. Carl Jung, CW 9ii, Para 342 Here the point is the centre of a circle that is created, so to speak, by the circumambulation of the soul. But this point is the "centre of all things," a God-image. This is an idea that still underlies the mandala-symbols in modern dreams. Carl Jung, CW 9ii, Para 343 From various hints dropped by Hippolytus, it is clear beyond a doubt that many of the Gnostics were nothing other than psychologists. Carl Jung, CW 9ii, Para 347 Thus he [Hippolytus] reports them [Gnostics] as saying that "the soul is very hard to find and to comprehend," x and that knowledge of the whole man is just as difficult. "For knowledge of man is the beginning of wholeness, but knowledge of God is perfect wholeness." Carl Jung, CW 9ii, Para 347 And Monoimos, in his letter to Theophrastus, writes: "Seek him from out thyself, and learn who it is that taketh possession of everything in thee, saying: my god, my spirit, my understanding, my soul, my body; and learn whence is sorrow and joy, and love and hate, and waking though one would not, and sleeping though one would not, and getting angry though one would not, and falling in love though one would not. And if thou shouldst closely investigate these things, thou wilt find Him in thyself, the One and the Many, like to that little point, for it is in thee that he hath his origin and his deliverance." Carl Jung, CW 9ii, Para 347 This primary substance is round (massa globosa, rotundum, world and the world-soul; it is in fact the world-soul and the world-substance in one. It is the "stone that has a spirit," Carl Jung, CW 9ii, Para 376. According to the old view the soul is round and the vessel must be round too, like the heavens or the world. The form of the Original Man is round. Carl Jung, CW 9ii, Para 377 Accordingly Dorn says that the vessel "should be made from a kind of squaring of the circle, so that the spirit and the soul of our material, separated from its body, may raise the body with them to the height of their own heaven." Carl Jung, CW 9ii, Para 377 The round Hermetic vessel in which the mysterious transformation is accomplished is God himself, the (Platonic) world-soul and man's own wholeness. Carl Jung, CW 9ii, Para 380 "The sulphurs are four souls [animae] which were hidden in the four elements." Here the active principle (anima) is not fire, but sulphur. The idea, however, is the same, namely that the elements or states of aggregation can be reduced to a common denominator. Carl Jung, CW 9ii, Para 394 With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27 Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9ii, Pages 26-27 But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27 To know where the other person makes a mistake is of little value. It only becomes interesting when you know where you make the mistake, for then you can do something about it. Carl Jung, CW 9ii, Para 424 The individual may strive after perfection but must suffer from the opposite of his intentions for the sake of his completeness. Carl Jung, CW 9ii, Para 123. Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114 Psychology is an empirical science and deals with realities. Carl Jung, CW 9ii, Para 114 Projections change the world into the replica of one's unknown face. Carl Jung, CW 9ii. Para 17 Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429 Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, CW 9ii, Page 54n. We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, CW 9ii, Para 141 For alchemy is the mother of the essential substance**

**as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266. The splitting of the Original Man into husband and wife expresses an act of nascent consciousness; it gives birth to the pair of opposites, thereby making consciousness possible. Carl Jung, CW 9ii, Para 320 No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, CW 9ii, Page 43. We can act differently, if we want to. Carl Jung, CW 9ii, Para 114. Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660. The sin to be repented, of course, is unconsciousness. Carl Jung, CW 9ii, Pages 191-192. [Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9ii, §304. This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, CW 9ii, Page 21 Emotion is not an activity of the individual but something that happens to him. Carl Jung, CW 9ii, Para 15 The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. Carl Jung; CW 9ii; para 11. Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50. We can certainly hand it to Augustine that all natures are good, yet just not good enough to prevent their badness from being equally obvious. Carl Jung, CW 9ii, Para 95 Fishing is an intuitive attempt to "catch" unconscious contents (fishes). Carl Jung, CW 9ii, Para 137. The causal factors determining his psychic existence reside largely in unconscious processes outside consciousness, and in the same way there are final factors at work in him which likewise originate in the unconscious. Carl Jung, CW 9ii, Para 253 Only unconsciousness makes no difference between good and evil. Carl Jung, CW 9ii, Para 97 As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima. Carl Jung, CW 9ii, Para 29 Magnesia is rather the "complete or conjoined mixture from which this moisture is extracted, i.e., the root-matter of our Stone" Carl Jung, CW 9ii, Para 241. The complicated procedure for producing the magnesia is described in the treatise "Aristoteles de perfecto Magisterio." It is the whitened arcane substance Carl Jung, CW 9ii, Para 241. Pandolfus says in the Turba: "I command you to take the hidden and venerable secret thing, which is the white magnesia" Carl Jung, Sermo XXI, CW 9ii, Para 241. The magnesia is feminine, just as the magnet is masculine by nature. Hence it carries "in its belly the sal Armoniacum et vegetabile," meaning the arcane substance of the Stone. Even in Greek alchemy magnesia or "magnes" denoted the hermaphroditic transformative substance Carl Jung, CW 9ii, Para 241. For the alchemists, magnesia is associated with "magnes" (magnet) not only phonetically, but also in meaning, as a recipe of Rosinus shows: Carl Jung, CW 9ii, Para 241. Rosinus: Take therefore this animate Stone, the Stone which has a soul in it, the mercurial, which is sensible and sensitive to the presence and influence of the magnesia and the magnet, and [which is] the calaminary and the living Stone, yielding and repelling by local motion Carl Jung, CW 9ii, Para 241. For behind all this looms the vast and unsolved riddle of life itself and of evolution in general, and the question of overriding importance in the end is not the origin of evolution but its goal. Nevertheless, when a living organism is cut off from its roots, it loses the connections with the foundations of its existence and must necessarily perish. When that happens, anamnesis of the origins is a matter of life and death. Carl Jung, CW 9ii, Para 279 No man can converse with an ani-**

**mus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung, CW 9ii, Page 15 If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423. The will can control them [the impulses] only in part. It may be able to suppress them, but it cannot alter their nature, and what is suppressed comes up again in another place in altered form, but this time loaded with a resentment that makes the otherwise harmless natural impulse our enemy Carl Jung, CW 9ii, Para 51. I should also like the term "God" in the phrase "the will of God" to be understood not so much in the Christian sense as in the sense intended by Diotima, when she said: "Eros, dear Socrates, is a mighty daemon" Carl Jung, CW 9ii, Para 51. The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man. He must know, however, what he is deciding about and what he is doing. Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention Carl Jung, CW 9ii, Para 51. Where there is an undervaluation of sexuality the Self is symbolized as a phallus. Undervaluation can consist in an ordinary repression or in overt devaluation. In certain differentiated persons a purely biological interpretation and evaluation of sexuality can also have this effect Carl Jung, CW 9ii Para 357. Any such conception overlooks the spiritual and "mystical" implications of the sexual instinct. These have existed from time immemorial as psychic facts but are devalued and repressed on rationalistic and philosophical grounds. In all such cases one can expect an unconscious phallicism by way of compensation. A good example of this is the mainly sexualistic approach to the psyche that is to be found in Freud Carl Jung, CW 9ii, Para 357. Just as the circle is contrasted with the square, so the quaternity is contrasted with the 3 + 1 motif, and the positive, beautiful, good, admirable, and lovable human figure with a daemonic, misbegotten creature who is negative, ugly, evil, despicable and an object of fear Carl Jung, CW 9ii, Para 9ii, 355. Like all archetypes, the Self has a paradoxical, antinomial character. It is male and female, old man and child, powerful and helpless, large and small. The Self is a true "complexio oppositorum," though this does not mean that it is anything like as contradictory in itself. It is quite possible that the seeming paradox is nothing but a reflection of the enantiodromian changes of the conscious attitude, which can have a favourable or an unfavourable effect on the whole Carl Jung, CW 9ii, Para 355. The same is true of the unconscious in general, for its frightening figures may be called forth by the fear which the conscious mind has of the unconscious. The importance of consciousness should not be underrated; hence it is advisable to relate the contradictory manifestations of the unconscious causally to the conscious attitude, at least in some degree Carl Jung, CW 9ii, Para 355. But consciousness should not be overrated either, for experience provides too many incontrovertible proofs of the autonomy of unconscious compensatory processes for us to seek the origin of these antinomies only in the conscious mind Carl Jung, CW 9ii, Para 355. Between the conscious and the unconscious there is a kind of "uncertainty relationship," because the observer is inseparable from the observed and always disturbs it by the act of observation. In other words, exact observation of the unconscious prejudices observation of the conscious and vice versa Carl Jung, CW 9ii, Para 355 Thus the Self can appear in all shapes from the highest to the lowest, inasmuch as these transcend the scope of the ego personality in the**

**manner of a daimonion Carl Jung, CW 9ii, Para 356. The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung, CW 9ii, Para 255. It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung, CW 9ii, Para 46. Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Carl Jung, CW 9ii, Para 412 No amount of insight into the relativity and fallibility of our moral judgment can deliver us from these defects, and those who deem themselves beyond good and evil are usually the worst tormentors of mankind, because they are twisted with the pain and fear of their own sickness. Carl Jung, CW 9ii, Para 97 This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction is crucial. Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal Carl Jung, CW 9ii, para 252. The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung, CW 9ii, para 63. We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness, and in the same way there are final factors at work in [one] that likewise originate in the unconscious. Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung, CW 9ii, Para 253. Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; CW 9ii; Page 255; Para 402. Today humanity, as never before, is split into two apparently irreconcilable halves. The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, CW 9ii, Para 126 Who are we to imagine that "it couldn't happen here"? We have only to multiply the population of Switzerland by twenty to become a nation of eighty million, and our public intelligence and**

**morality would then be automatically divided by twenty in consequence of the devastating moral and psychic effects of living together in huge masses. Such a state of things provides the basis for collective crime, and it is then really a miracle if the crime is not committed. It has filled us with horror to realize all that man is capable of, and of which, therefore, we too are capable. Since then a terrible doubt about humanity, and about ourselves, gnaws at our hearts. Carl Jung, CW 9ii, Para 412 Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung, CW 9ii, Pages 7-8. The fact that individual consciousness means separation and opposition is something that man has experienced countless times. Loss of roots and lack of tradition neuroticize the masses and prepare them for collective hysteria. Collective hysteria calls for collective therapy, which consists in abolition of liberty and terrorization. Where rationalistic materialism holds sway, states tend to develop less into prisons than into lunatic asylums. Carl Jung, CW 9ii, Para 282 Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. And on top of this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35 When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Carl Jung, CW Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much-needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it. Carl Jung, CW 9ii, Para 24 The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.) Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience. Carl Jung, CW 9ii, Para 276 Myths are miracle tales and treat of all those things which, very often, are also objects of belief. In the everyday world of consciousness such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason**

**and enlightenment. If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primitivity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end-result of the development of Christian consciousness through the centuries. This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today. That is what the post-Christian spirit looks like. Carl Jung, CW 9ii, Para 66 I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. Carl Jung, CW 9ii, Para 29 In men, Eros, the function of relationship, is usually less developed than Logos. The Other, the fourth, corresponds in the Gnostic quaternities to the fiery god, "the fourth by number," to the dual wife of Moses (Zipporah and the Ethiopian woman), to the dual Euphrates (river and Logos), to the fire. Carl Jung, CW 9ii, Para 29 Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man's consciousness, Carl Jung, CW 9ii, Para 33. Together they form a divine pair, one of whom, in accordance with his Logos nature, is characterized by pneuma and nous, rather like Hermes with his ever-shifting hues, while the other, in accordance with her Eros nature, wears the features of Aphrodite, Carl Jung, CW 9ii, Para 41. Irenaeus (Adversus haereses, II,5,1) records the Gnostic teaching that when Christ, as the demiurgic Logos, created his mother's being, he "cast her out of the Pleroma—that is, he cut her off from knowledge." Carl Jung, CW 9ii, Page 41, fn 23 Note that Satan finds the two fishes before the creation, i.e., "in the beginning," when the spirit of God still brooded upon the dark face of the waters (Gen. 1:2). Had it been one fish only, we could interpret it as a prefiguration of the Redeemer, as the pre-existent Christ of St. John's gospel, the Logos that "was in the beginning with God." (Christ himself says in this document, with reference to John 1:2: "But I shall sit with my Father.") Carl Jung, CW 9ii, Para 230 The Logos was in the beginning, and God was the Logos, long before the Incarnation. Carl Jung, CW 9ii, Para 294 The fact that not only the Gnostic Logos but Christ himself was drawn into the orbit of sexual symbolism is corroborated by the fragment from the Interrogationes maiores Mariae, quoted by Epiphanius. Carl Jung, CW 9ii, Para 314 The Archanthropos is the Logos, whom the souls follow "twittering," as the bats follow Hermes in the nekyia. He leads them to Oceanus and—in the immortal words of Homer—to "the doors of Helios and the land of dreams." Carl Jung, CW 9ii, Para 327 The text defines the above-mentioned quaternio, which is identical with Zeesar, the upwards-flowing Jordan, the hermaphrodite, Geryon of the threefold body, and the horn of the moon, as the cosmogonic Logos (John 1:iff.), and the "life that was in him" (John 1:4) as a "generation of perfect men". Carl Jung, CW 9ii, Para 339 From this we can see clearly that the serpent was either a forerunner of man or a distant copy of the Anthropos, and how justified is the equation Naas = Nous = Logos = Christ = Higher Adam. Carl Jung, CW 9ii, Para 367 For the Church Fathers Christ is this source, and Paradise means the ground of the soul from which the fourfold river of the Logos bubbles forth. Carl Jung, CW 9ii, Para 373 For instance, the fourth of the rivers of Paradise, the Euphrates, signifies the mouth through which food goes in and prayers go out, as well as the Logos. Carl Jung, CW 9ii, Para 396 The Other, the fourth, corresponds in the Gnostic quaternities to the fiery god, "the fourth by number," to the dual wife of Moses (Zipporah and the Ethiopian woman), to the dual Euphrates (river and Logos), to the fire. Carl Jung, CW 9ii, Para 397 The image of the city, house, and vessel brings us to their content—the inhabitant of the city or house, and the water contained in the vessel. The inhabitant, in his turn, has a relationship to the quaternity, and to the fifth as the unity of the four. The water appears in modern dreams**

**and visions as a blue expanse reflecting the sky, as a lake, as four rivers (e.g., Switzerland as the heart of Europe with the Rhine, Ticino, Rhone, and Inn, or the Garden of Eden with the Gihon, Pison, Hiddekel, and Euphrates), as healing water and consecrated water, etc. Sometimes the water is associated with fire, or even combined with it as fire-water (wine, alcohol). Carl Jung, CW 9ii, Para 353 In alchemy the snake is the symbol of Mercurius non vulgi, who was bracketed with the god of revelation, Hermes. Both have a pneumatic nature. The serpens Mercurii is a chthonic spirit who dwells in matter, more especially in the bit of original chaos hidden in creation, the massa confusa or globosa. The snake-symbol in alchemy points back to historically earlier images. Since the opus was understood by the alchemists as a recapitulation or imitation of the creation of the world, the serpent of Mercurius, that crafty and deceitful god, reminded them of the serpent in the Garden of Eden, and therefore of the devil, the tempter, who on their own admission played all sorts of tricks on them during their work. Mephistopheles, whose "aunt is the snake," is Goethe's version of the alchemical familiar, Mercurius. Like the dragon, Mercurius is the slippery, evasive, poisonous, dangerous forerunner of the hermaphrodite, and for that reason he has to be overcome. Carl Jung, CW 9ii, Para 371 For the alchemists Paradise was a favourite symbol of the albedo the regained state of innocence, and the source of its rivers is a symbol of the aqua permanens. For the Church Fathers Christ is this source, and Paradise means the ground of the soul from which the fourfold river of the Logos bubbles forth. We find the same symbol in the alchemist and mystic John Pordage: divine Wisdom is a "New Earth, the heavenly Land. … For from this Earth grew all the Trees of Life. … Thus did Paradise … rise up from the Heart and Centre of this New Earth, and thus did the lost Garden of Eden flourish in greenness." Carl Jung, CW 9ii, Para 373**

**Carl Jung: *CW 10 "Civilization in Transition"**

**Our cerebral consciousness is like an actor who has forgotten that he is playing a role. Carl Jung, CW 10, Para 332 The psychologist cannot avoid coming to grips with contmporary history, even if his soul shrinks from the political uproar, the lying propaganda and the jarring speeches of demagogues. We need not mention his duties as a citizen, which confront him with a similar task. Carl Jung, CW 10, Page177. Spiritually the Western world is in a precarious situation, and the danger is greater the more we blind ourselves … with illusions about our beauty of soul. Western man lives in a thick cloud of incense which he burns to himself so that his own countenance may be veiled from him in the smoke. … that megalomania of ours which leads us to suppose … that Christianity is the only truth and the white Christ the only redeemer. No wonder that unearthing the psyche is like undertaking a full-scale drainage operation. Carl Jung, CW 10, Para 183 But I should be carrying brevity too far if I described the anima merely as a primordial image of woman consisting of irrational feelings, and the animus merely as a primordial image of man consisting of irrational views. Both figures present … elementary forms of that psychic phenomenon which from primitive times has been called "soul." They are also the cause of that deep human need to speak of souls or daemons at all. Carl Jung, CW 10, Para 82 But I should be carrying brevity too far if I described the anima merely as a primordial image of woman consisting of irrational feelings, and the animus merely as a primordial image of man consisting of irrational views. Both figures present … elementary forms of that psychic phenomenon which from primitive times has been called "soul." They are also the cause of that deep human need to speak of souls or daemons at all. Carl Jung, CW 10, Para 82 Here I would like to guard against a misunderstanding. The concept of "soul" which I am now using can be compared more with the primitive idea of the soul … than with the Christian idea of it which is an attempt to make a philosophical construct … My conception of the soul has absolutely nothing to do with this … Carl Jung, CW 10, Para 84 Feeling is a specifically feminine virtue … Carl Jung, CW 10, Para 79 … the queen and**

**the king are one, in the sense that body and soul or spirit and soul are one … the queen corresponds to the soul (anima)…. Carl Jung, CW 10, Para 243 Here I would like to guard against a misunderstanding. The concept of "soul" which I am now using can be compared more with the primitive idea of the soul … than with the Christian idea of it which is an attempt to make a philosophical construct … My conception of the soul has absolutely nothing to do with this … Carl Jung, CW 10, Para 84 … a man's consciousness projects all perceptions coming from the feminine personification of the unconscious onto an anima figure, i.e., a real woman … Carl Jung, CW 10, Para 714 When the shadow, the inferior personality, is in large measure unconscious, the unconscious is represented by a masculine figure. Carl Jung, CW 10, Para 714, Fn 21 … man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros. It is a task he cannot avoid, unless he prefers to go trailing after woman in a hopelessly boyish fashion, worshipping from afar but always in danger of being stowed away in her pocket. Carl Jung, CW 10, Para 259. 'The self plays the chief role in uniting apparently irreconcilable opposites and is therefore the best suited to compensate the split-mindedness of our age' Carl Jung, CW 10, Page 622 … a man's consciousness projects all perceptions coming from the feminine personification of the unconscious onto an anima figure … This explains the fateful quality of the anima … Carl Jung, CW 10, Para 713 The plurality of UFOs … is a projection of a number of psychic images of wholeness which appear in the sky because on the one hand they represent archetypes charged with energy and on the other hand are not recognized as psychic factors. Carl Jung, CW 10, Para 635 The modern man is solitary and the ways of [the past] have begun to pall upon him . . . An honest admission of modernity means voluntarily declaring oneself bankrupt, taking the vows of poverty and chastity in a new sense, and what is more painful, renouncing the halo of sanctity which history bestows. Carl Jung, CW 10, Page 152 Dr. Jung never said: "I simply believe that some part of the human self or soul is not subject to the laws of space and time." Dr. Jung never said: "synchronicity is an ever present reality for those who have eyes to see." Therefore I say to the young psychotherapist: Learn the best, know the best—and then forget everything when you face the patient. No one has yet become a good surgeon by learning the text-books off by heart. Carl Jung, CW 10, Para 882 Small and hidden is the door that leads inward and the entrance is barred by countless prejudices, mistaken assumptions, and fears. Carl Jung, CW 10, Page 154. The true historical event lies deeply buried, experienced by all and observed by none. It is the most private and subjective of psychic experiences." Carl Jung, CW 10, Para 315. Too much soul is reserved for God, too little for man. But God himself cannot flourish if man's soul is starved. The feminine psyche responds to this hunger, for it is the function of Eros to unite what Logos has sundered. The woman of today is faced with a tremendous cultural task—perhaps it will be the dawn of a new era. Carl Jung, CW 10, Page 133 Just as every Jew has a Christ complex, so every Negro has a white complex and every American a Negro complex. As a rule the coloured man would give anything to change his skin, and the white man hates to admit that he has been touched by the black. - Carl Jung, CW 10, Para 963 Even today the European, however highly developed, cannot live with impunity among the Negroes in Africa; their psychology gets into him unnoticed and unconsciously he becomes a Negro. There is no fighting against it. In Africa there is a well-known technical expression for this: 'going black.' It is no mere snobbery that the English should consider anyone born in the colonies, even though the best blood may run in his veins, 'slightly inferior.' There are facts to support this view." Carl Jung, CW 10, Para 249 The rapid and worldwide growth of a psychological interest over the last two decades shows unmistakably that modern man is turning his attention from outward material things to his own inner processes. Expressionism in art prophetically anticipated this subjective development, for all art intuitively apprehends coming changes in the collective unconsciousness. Carl Jung, CW 10, Para 167 The psychological interest of the present time is an indication that modern man expects something from**

**the psyche which the outer world has not given him: doubtless something which our religion ought to contain, but no longer does contain, at least for modern man. For him the various forms of religion no longer appear to come from within, from the psyche; they seem more like items from the inventory of the outside world. No spirit not of this world vouchsafes him inner revelation; instead, he tries on a variety of religions and beliefs as if they were Sunday attire, only to lay them aside again like worn-out clothes. Carl Jung, CW 10, Para 168 Yet he is somehow fascinated by the almost pathological manifestations from the hinterland of the psyche, difficult though it is to explain how something which all previous ages have rejected should suddenly become interesting. That there is a general interest in these matters cannot be denied, however much it offends against good taste. I am not thinking merely of the interest. Carl Jung, CW 10, Para 169 I am not thinking merely of the interest taken in psychology as a science, or of the still narrower interest in the psychoanalysis of Freud, but of the widespread and ever-growing interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in fact, a deep affinity with Gnosticism. There is even an "Église gnostique de la France," and I know of two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clearly shown by the refurbished European version of Kundalini yoga. The same is true of parapsychology, as everyone acquainted with this subject will agree. The passionate interest in these movements undoubtedly arises from psychic energy which can no longer be invested in obsolete religious forms. For this reason such movements have a genuinely religious character, even when they pretend to be scientific. It changes nothing when Rudolf Steiner calls his Anthroposophy "spiritual science," or when Mrs. Eddy invents a "Christian Science." These attempts at concealment merely show that religion has grown suspect – almost as suspect as politics and world-reform. Carl Jung, CW 10, Para 170 I do not believe that I am going too far when I say that modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science," i.e., knowledge, instead of faith, which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know – to experience for himself. Carl Jung, CW 10, Para 171 The age of discovery has only just come to an end in our day, when no part of the earth remains unexplored; it began when men would no longer believe that the Hyperboreans were one-footed monsters, or something of that kind, but wanted to find out and see with their own eyes what existed beyond the boundaries of the known world. Our age is apparently setting out to discover what exists in the psyche beyond consciousness. The question asked in every spiritualistic circle is: What happens after the medium has lost consciousness? Every Theosophist asks: What shall I experience at the higher levels of consciousness? The question which every astrologer asks is: What are the operative forces that determine my fate despite my conscious intention? And every psychoanalyst wants to know: What are the unconscious drives behind the neurosis? Carl Jung CW 10, Para 172 Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is**

**willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. The European of yesterday will feel a slight shudder run down his spine when he gazes more deeply in to these delvings. Not only does he consider the subject of this so-called research obscure and shuddersome, but even the methods employed seem to him a shocking misuse of man's finest intellectual attainments. What is the professional astronomer to say when he is told that at least a thousand times more horoscopes are cast today than were cast three hundred years ago? What will the educator and advocate of philosophical enlightenment say about the fact that the world has not grown poorer by a single superstition since the days of antiquity? Freud himself, the founder of psychoanalysis, has taken the greatest pains to throw as glaring a light as possible on the dirt and darkness and evil of the psychic background, and to interpret it in such a way as to make us lose all desire to look for anything behind it except refuse and smut. He did not succeed, and his attempt at deterrence has even brought about the exact opposite – an admiration for all this filth. Such a perverse phenomenon would normally be inexplicable were it not that even the scatologists are drawn by the secret fascination of the psyche. Carl Jung, CW 10, Para 173 Our loveliest mountain, which dominates Switzerland far and wide, is called the Jungfrau – the "Virgin." The Virgin Mary is the female patron saint of the Swiss. Of her Tertullian says: ". . . that virgin earth, not yet watered by the rains," and Augustine: "Truth has arisen from the earth, because Christ is born of a virgin." These are living reminders that the virgin mother is the earth. From olden times the astrological sign for Switzerland was either Virgo or Taurus; both are earth-signs, a sure indication that the earthy character of the Swiss had not escaped the old astrologers. From the earth-boundness of the Swiss come all their bad as well as their good qualities: their down-to-earthness, their limited outlook, their non-spirituality, their parsimony, stolidity, stubbornness, dislike of foreigners, mistrustfulness, as well as that awful Schwizerdütsch and their refusal to be bothered, or to put it in political terms, their neutrality. Carl Jung, CW 10, Para 914 There can be no doubt that from the beginning of the nineteenth century – ever since the time of the French Revolution – the psyche has moved more and more into the foreground of man's interest, and with a steadily increasing power of attraction. The enthronement of the Goddess of Reason in Notre Dame seems to have been a symbolic gesture of great significance for the Western world – rather like the hewing down of Wotan's oak by Christian missionaries. On both occasions no avenging bolt from heaven struck the blasphemer down. Carl Jung, CW 10, Para 174 It is certainly more than an amusing freak of history that just at the time of the Revolution a Frenchman, Anquetil du Perron, should be living in India and, at the beginning of the nineteenth century, brought back with him a translation of the Oupnek'hat, a collection of fifty Upanishads, which gave the West its first deep insight into the baffling mind of the East. To the historian this is a mere coincidence independent of the historical nexus of cause and effect. My medical bias prevents me from seeing it simply as an accident. Everything happened in accordance with a psychological law which is unfailingly valid in personal affairs. If anything of importance is devalued in our conscious life and perishes – so runs the law – there arises a compensation in the unconscious. We may see in this an analogy to the conservation of energy in the physical world, for our psychic processes also have a quantitative, energic aspect. No psychic value can disappear without being replaced by another of equivalent intensity. This is a fundamental rule which is repeatedly verified in the daily practice of the psychotherapist and never fails. The doctor in me refuses point blank to consider the life of a people as something that does not conform to psychological law. For him the psyche of a people is only a somewhat more complex structure than the psyche of an individual. Moreover, has not a poet spoken of the "nations of his soul"? And quite correctly, it seems to me, for in one of its aspects the psyche is not individual, but is derived from the nation, from the collectivity, from humanity even. In some way or other we are part of a single, all-embracing psyche, a single "greatest**

**man," the homo maximus, to quote Swedenborg. Carl Jung, CW 10, Para 175 And so we can draw a parallel: just as in me, a single individual, the darkness calls forth a helpful light, so it does in the psychic life of a people. In the crowds that poured into Notre Dame, bent on destruction, dark and nameless forces were at work that swept the individual off his feet; these forces worked also upon Anquetil du Perron and provoked an answer which has come down in history and speaks to us through the mouths of Schopenhauer and Nietzsche. For he brought the Eastern mind to the West, and its influence upon us we cannot as yet measure. Let us beware of underestimating it! So far, indeed, there is little of it to be seen on the intellectual surface: a handful of orientalists, one or two Buddhist enthusiasts, a few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti. These manifestations are like tiny, scattered islands in the ocean of mankind; in reality they are the peaks of submarine mountain-ranges. The cultural Philistines believed until recently that astrology had been disposed of long since and was something that could safely be laughed at. But today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago. Carl Jung, CW 10, Para 176 . . .The heyday of astrology was not in the benighted Middle Ages but is in the middle of the twentieth century, when even the newspapers do not hesitate to publish the week's horoscope. A thin layer of rootless rationalists read with satisfaction in an encyclopaedia that in the year 1723 Mr. So-and-so had horoscopes cast for his children, and yet do not know that nowadays the horoscope has attained the rank of a visiting card. Those who have even a nodding acquaintance with this background and are in any way affected by it obey the unwritten but strictly observed convention: "One does not speak of such things." They are only whispered about, no one admits them, for no one wants to be considered all that stupid. In reality, however, it is very different. Carl Jung, CW 10, Para 700 Astrology and other methods of divination may certainly be called the science of antiquity. Carl Jung, CW 10, Para 121 The Negro by his mere presence is a source of temperamental and mimetic infection, which the European can't help noticing just as much as he sees the hopeless gap between the American and the African Negro. Racial infection is a most serious mental and moral problem where the primitive outnumbers the white man. America has this problem only in a relative degree, because the whites far outnumber the coloured. Apparently he can assimilate the primitive influence with little risk to himself. What would happen if there were a considerable increase in the coloured population is another matter. Carl Jung, CW 10, Para 966 If, on the other hand, I say that it is good or beautiful for certain other people, this is not necessarily a value judgment but may just as well be an intellectual statement of fact. Conscience, therefore, is made up of two layers, the lower one comprising a particular psychic event, while the upper one is a kind of superstructure representing the positive or negative judgment of the subject. Carl Jung, CW 10 Para 825 For example, a businessman I knew was made what looked like a perfectly serious and honourable offer which, it turned out much later, would have involved him in a disastrous fraud had he accepted it. The following night after he received this offer, which as I say seemed to him quite acceptable, he dreamt that his hands and forearms were covered with black dirt. He could see no connection with the events of the previous day, because he was unable to admit to himself that the offer had touched him on the vulnerable spot: his expectation of a good business deal. I warned him about this, and he was careful enough to take certain precautions which did in fact save him from more serious harm. Carl Jung, CW 10 Para 826 Had he examined the situation right at the beginning he would undoubtedly have had a bad conscience, for he would have understood that it was a "dirty business" which his morality would not have allowed him to touch. He would, as we say, have made his hands dirty. The dream represented this locution in pictorial form. In this instance the classical characteristic of conscience, the conscientia peccati ("consciousness of sin"), is missing. Accordingly the specific feeling-tone of a bad conscience is missing too. Instead, the symbolical image of black hands appeared in a dream,**

**calling his attention to some dirty work. In order to become conscious of his moral reaction, i.e., to feel his conscience, he had to tell the dream to me. This was an act of conscience on his part, in so far as dreams always made him feel rather uncertain. He had got this feeling of uncertainty in the course of an analysis, which showed him that dreams often contribute a great deal to self-knowledge. Without this experience he would probably have overlooked the dream. Carl Jung, CW 10, Para 827 From this we learn one important fact: the moral evaluation of an action, which expresses itself in the specific feeling-tone of the accompanying ideas, is not always dependent on consciousness but may function without it. Freud put forward the hypothesis that in these cases there is a repression exerted by a psychic factor, the so-called superego. But if the conscious mind is to accomplish the voluntary act of repression, we must presuppose that there is some recognition of the moral obnoxiousness of the content to be repressed, for without this motive the corresponding impulse of the will cannot be released. But it was just this knowledge which the businessman lacked, to such an extent that he not only felt no moral reaction but put only a limited trust in my warning. The reason for this was that he in no way recognized the dubious nature of the offer and therefore lacked any motive for repression. Hence the hypothesis of conscious repression cannot apply in this case. What happened was in reality an unconscious act which accomplished itself as though it were conscious and intentional as though, in other words, it were an act of conscience. It is as if the subject recognized the immorality of the offer and this recognition had released the appropriate emotional reaction. But the entire process took place subliminally, and the only trace it left behind was the dream, which, as a moral reaction, remained unconscious. Carl Jung, CW 10, Para 828 "Conscience," in the sense in which we defined it above, as a "knowledge" of the ego, a conscientia, simply does not exist in this case. If conscience is a kind of knowledge, then it is not the empirical subject who is the knower, but rather an unconscious personality who, to all appearances, behaves like a conscious subject. It knows the dubious nature of the offer, it recognizes the acquisitive greed of the ego, which does not shrink even from illegality, and it causes the appropriate judgment to be pronounced. This means that the ego has been replaced by an unconscious personality who performs the necessary act of conscience. It was these and similar experiences which led Freud to endow the superego with special significance. The Freudian superego is not, however, a natural and inherited part of the psyche's structure; it is rather the consciously acquired stock of traditional customs, the "moral code" as incorporated, for instance, in the Ten Commandments. Carl Jung, CW 10 Para 830 The superego is a patriarchal legacy which, as such, is a conscious acquisition and an equally conscious possession. If it appears to be an almost unconscious factor in Freud's writings, this is due to his practical experience, which taught him that, in a surprising number of cases, the act of conscience takes place unconsciously, as in our example. Freud and his school rejected the hypothesis of inherited, instinctive modes of behaviour, termed by us archetypes, as mystical and unscientific, and accordingly explained unconscious acts of conscience as repressions caused by the superego. Carl Jung, CW 10, Para 835 In view of the fact that dreams lead astray as much as they exhort, it seems doubtful whether what appears to be a judgment of conscience should be evaluated as such in other words, whether we should attribute to the unconscious a function which appears moral to us CW 10 Para 835 Obviously we can understand dreams in a moral sense without at the same time assuming that the unconscious, too, connects them with any moral tendency. It seems, rather, that it pronounces moral judgments with the same objectivity with which it produces immoral fantasies. This paradox, or inner contradictoriness of conscience, has long been known to investigators of this question: besides the "right" kind of conscience there is a "wrong" one, which exaggerates, perverts, and twists evil into good and good into evil just as our own scruples do; and it does so with the same compulsiveness and with the same emotional consequences as the "right" kind of conscience. Were it not for this paradox the question of conscience would**

**present no problem; we could then rely wholly on its decisions so far as morality is concerned. But since there is great and justified uncertainty in this regard, it needs unusual courage or what amounts to the same thing unshakable faith for a person simply to follow the dictates of his own conscience. Carl Jung, CW 10, Para 839 John says: "Try the spirits whether they are of God" (I John 4:1), an admonition we could profitably apply to ourselves. Since olden times conscience has been understood by many people less as a psychic function than as a divine intervention; indeed, its dictates were regarded as vox Dei, the voice of God CW 10 Para 839 This view shows what value and significance were, and still are, attached to the phenomenon of conscience. The psychologist cannot disregard such an evaluation, for it too is a well-authenticated phenomenon that must be taken into account if we want to treat the idea of conscience psychologically. The question of "truth," which is usually raised here in a quite non-objective way, as to whether it has been proved that God himself speaks to us with the voice of conscience, has nothing to do with the psychological problem. The vox Dei is an assertion and an opinion, like the assertion that there is such a thing as conscience at all. All psychological facts which cannot be verified with the help of scientific apparatus and exact methods of measurement are assertions and opinions, and, as such, are psychic realities. It is a psychological truth that the opinion exists that the voice of conscience is the voice of God. Carl Jung, CW 10, Para 839 Since then, the phenomenon of conscience in itself does not coincide with the moral code, but is anterior to it, transcends its contents and as already mentioned, can also be "false," the view of conscience as the voice of God becomes an extremely delicate problem CW 10 Para 840 In practice it is very difficult to indicate the exact point at which the "right" conscience stops and the "false" one begins, and what the criterion is that divides one from the other. Presumably it is the moral code again, which makes it its business to know exactly what is good and what is evil. But if the voice of conscience is the voice of God, this voice must possess an incomparably higher authority than traditional morality. Anyone, therefore, who allows conscience this status should, for better or worse, put his trust in divine guidance and follow his conscience rather than give heed to conventional morality. Carl Jung, CW 10, Para 840 If the believer had absolute confidence in his definition of God as the Summum Bonum, it would be easy for him to obey the inner voice, for he could be sure of never being led astray. But since, in the Lord's Prayer, we still beseech God not to lead us into temptation, this undermines the very trust the believer should have if, in the darkness of a conflict of duty, he is to obey the voice of conscience without regard to the "world" and, very possibly, act against the precepts of the moral code by "obeying God rather than men" (Acts 5: 29) Carl Jung, CW 10, Para 840 Conscience no matter on what it is based commands the individual to obey his inner voice even at the risk of going astray. We can refuse to obey this command by an appeal to the moral code and the moral views on which it is founded, though with an uncomfortable feeling of having been disloyal. Carl Jung, CW 10 Para 841 One may think what one likes about an ethos, yet an ethos is and remains an inner value, injury to which is no joke and can sometimes have very serious psychic consequences. These, admittedly, are known to relatively few people, for there are only a few who take objective account of psychic causality. Primitive man regards the autonomy of the psyche as demonism and magic. This, we consider, is only what one would expect in primitive society. On closer inspection one finds, however, that the civilized man of antiquity, such as Socrates, still had his daemon and that there was a widespread and natural belief in superhuman beings who, we would suppose today, were personifications of projected unconscious contents. Carl Jung, CW 10 Para 843 This belief has not, in principle, disappeared, but still persists in numerous variants. For instance, in the assumption that conscience is the voice of God, or that it is a very important psychic factor (and one which manifests itself according to temperament, seeing that it usually accompanies the most differentiated function, as in the case of a "thinking" or a "feeling" morality). Again, where conscience seems to play no**

**role, it appears indirectly in the form of compulsions or obsessions. These manifestations all go to show that the moral reaction is the outcome of a man's autonomous dynamism, fittingly called: Daemon Genius Guardian angel Better self Heart Inner voice The inner and higher man, etc. Close beside these, beside the positive, "right" conscience, there stands the negative, "false" conscience referred to variously as: Devil Seducer Tempter Evil spirit, etc. Carl Jung, CW 10, Para 844 Everyone who examines his conscience is confronted with this fact, and he must admit that the good exceeds the bad only by a very little, if at all. It is therefore quite in order for St. Paul to admit to having his "messenger of Satan" (II Corinthians 12:7). The psychologist can criticize metaphysics as a human assertion, but he is not in a position to make such assertions himself. He can only establish that these assertions exist as a kind of exclamation, well knowing that neither one nor the other can be proved right and objectively valid, although he must acknowledge the legitimacy of subjective assertions as such. Carl Jung, CW 10 Para 845 Assertions of this kind are manifestations of the psyche which belong to our human nature, and there is no psychic wholeness without them, even though one can grant them no more than subjective validity. Thus the vox Dei hypothesis is another subjective exclamation, whose purpose it is to underline the numinous character of the moral reaction. Conscience is a manifestation of mana, of the "extraordinarily powerful," a quality which is the especial peculiarity of archetypal ideas. For, in so far as the moral reaction is only apparently identical with the suggestive effect of the moral code, it falls within the sphere of the collective unconscious, exemplifying an archetypal pattern of behaviour reaching down into the animal psyche. Carl Jung, CW 10, Para 846 Experience shows that the archetype, as a natural phenomenon, has a morally ambivalent character, or rather, it possesses no moral quality in itself but is amoral, like the Yahwistic God-image, and acquires moral qualities only through the act of cognition. Thus Yahweh is both just and unjust, kindly and cruel, truthful and deceitful. This is eminently true of the archetype as well. That is why the primitive form of conscience is paradoxical: to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, "0 sancta simplicitas!" and on the other hand a brutal manifestation of ruthless and savage lust for revenge. Carl Jung, CW 10, Para 846 Both forms of conscience the right and the false, stem from the same source, and both therefore have approximately the same power of conviction. This is also apparent in the symbolic designation of Christ as Lucifer ("'bringer of light"), lion, raven (or nycticorax: night-heron), serpent, son of God, etc., all of which he shares with Satan; in the idea that the good father-god of Christianity is so vindictive that it takes the cruel sacrifice of his son to reconcile him to humanity; in the belief that the Summum Bonum has a tendency to lead such an inferior and helpless creature as man into temptation, only to consign him to eternal damnation if he is not astute enough to spot the divine trap Carl Jung, CW 10 Para 846 Faced with these insufferable paradoxes, which are an affront to our religious feelings, I would suggest reducing the notion of the vox Dei [voice of God] to the hypothesis of the archetype, for this at least is understandable and accessible to investigation. The archetype is a pattern of behaviour that has always existed, that is morally indifferent as a biological phenomenon, but possesses a powerful dynamism by means of which it can profoundly influence human behaviour. The reduction of the act of conscience to a collision with the archetype is, by and large, a tenable explanation. On the other hand we must admit that the psychoid archetype, that is, its irrepresentable and unconscious essence, is not just a postulate only, but possesses qualities of a parapsychological nature which I have grouped together under the term "synchronicity" CW 10 Para 849 I use this term to indicate the fact that, in cases of telepathy, precognition, and similar inexplicable phenomena, one can very frequently observe an archetypal situation. This may be connected with the collective nature of the archetype, for the collective unconscious, unlike the personal unconscious, is one and**

**the same everywhere, in all individuals, just as all biological functions and all instincts are the same in members of the same species. Carl Jung, CW 10, Para 849. And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 10, Para 618 The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. No does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man's life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. Carl Jung, CW 10, Para 337 An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself Carl Jung, CW 10, Para 395. But the full extent of these projections from the unconscious became known through analysis of those obscure and inexplicable feelings and emotions which give some intangible, magical quality to certain places, certain moods of nature, certain works of art, and also to certain ideas and certain people. This magic likewise comes from projection, but a projection of the collective unconscious Carl Jung, CW 10, Para 43 If it is inanimate objects that have the "magical" quality, often their mere statistical incidence is sufficient to prove that their significance is due to the projection of a mythological content from the collective unconscious. Mostly these contents are motifs already known to us from myths and fairytales. I would mention as an example the mysterious house where a witch or magician dwells, where some monstrous crime is being committed or has been committed, where there is a ghost, where a hidden treasure lies buried, and so on Carl Jung, CW 10, Para 43 The projection of this primordial image can be recognized when, one day, a person somehow comes upon this mysterious house when, in other words, a real but quite ordinary house makes a magical impression upon him. Generally, too, the whole atmosphere of the place seems symbolic and is, therefore, the projection of a coherent unconscious system Carl Jung, CW 10, Para 43 All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Carl Jung, CW 10, Para 44 Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism Carl Jung, CW 10, Para 44 Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove ourselves from it with our enlightenment and our rational superiority, the more it fades into the distance, but is made all the more potent by everything that falls into it, thrust out by our one-sided rationalism Carl Jung, CW 10, Para 44 This lost bit of nature seeks revenge and returns in faked, distorted form, for instance as a tango epidemic, as Futurism, Dadaism, and all the other crazes and crudities in which our age abounds Carl Jung, CW 10, Para 44 For the Chinese, "spirit" does not signify order, meaning, and everything that is good: on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939 It is a fact that cannot be denied the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para408 In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors, Carl Jung, CW 10, Para 49 If only people could realize what an enrichment it is to find one's own guilt, what a sense of honour and spiritual dignity! Carl Jung, CW 10, Para 416 The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Para 130 The wise man learns only from his own guilt. He**

**will ask himself: Who am I that all this should happen to me? To find the answer to this fateful question he will look into his own heart. Carl Jung, CW 10, Para 152 The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. Carl Jung, CW 10, Para 882 We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305 The mere act of enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as suggestibility, lack of criticism, fearfulness, propensity to superstition and prejudice—in short, all those qualities which make possession possible. Carl Jung, CW 10, Para 431 All human control comes to an end when the individual is caught in a mass movement. Carl Jung, CW 10, Para 395 In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315 Words like "Society" and "State" are so concretized that they are almost personified. Carl Jung, CW 10, Para 554 It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921 But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Carl Jung, CW 10, Para 326 Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. Carl Jung, CW 10, Para 255 Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. I fully realize that this proposition must sound well-nigh unintelligible to the man of today. Carl Jung, CW 10, Page 43. People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung, CW 10, Page 40. Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. Carl Jung, CW 10, Page 49. Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle. Carl Jung, CW 10, Pages 43-44. The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258. Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung, CW 10, Page 258. Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets. Carl Jung, CW 10, Para 135 Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. Carl Jung, CW 10, Para 177 And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Carl Jung, CW 10, Para 177 The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung. CW 10, Page 324. Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the**

**depths. Carl Jung; CW 10, Para 310. The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Jung, CW 10, para 485. To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung, CW 10, Page 872. The spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung, CW 10, Page 195. In some way or other we are part of a single, all-embracing psyche, a single "greatest man." Carl Jung, CW 10: Page 175. We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Page 130. The marked tendency of the Western democracies to internal dissension is the very thing that could lead them to a more hopeful path. Carl Jung; CW 10; Page 225. Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal. Carl Jung; CW 10; Page 228 Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. Carl Jung: CW 10, Page 395. The heaping together of paintings by Old master's in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead. Carl Jung; CW 10, Para 944. The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. Carl Jung, CW 10, Pages 303-304. It is possible to have an attitude to the external conditions of life only when there is a point of reference outside them. Carl Jung, CW 10, par. 506. Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, CW 10, Page 446. Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554. I tried to give a general view of the structure of the unconscious. Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Carl Jung, CW 10, Page 31. Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31. We shall have to reckon with quite unusual difficulties in dealing with it, and the first of these is that the archetype and its function must be understood far more as a part of man's prehistoric, irrational psychology than as a rationally conceivable system. Carl Jung, CW 10, Page 31. Phylogenetically as well as ontogenetically we have grown up out of the dark confines of the earth; hence the factors that affected us most closely became archetypes, and it is these primordial images which influence us most directly, and therefore seem to be the most powerful. Carl Jung, CW 10, Page 32. I would like to suggest that every psychic reaction which is out of proportion to its precipitating cause should be investigated as to whether it may be conditioned at the same time by an archetype. Carl Jung, CW 10, Page 32. We**

**should make the archetype responsible only for a definite, minimal, normal degree of fear; any pronounced increase, felt to be abnormal, must have special causes. Carl Jung, CW 10, Page 33. People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. Carl Jung, CW 10, Par. 491 The upheaval of our world and the upheaval of our consciousness are one and the same. Carl Jung, CW 10, Para 177. Thinking is difficult, therefore let the herd pronounce judgment! Carl Jung, CW 10, Page 344, Para 652. The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145 Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505. Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. Carl Jung, CW 10, Para 271. Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth! Carl Jung, CW 10, Pages 76-77 When you walk with naked feet, how can you ever forget the earth? Carl Jung, CW 10, Page, Para 988 Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234 Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198. A man is ill, but the illness is nature's attempt to heal him. Carl Jung, CW 10, Para 361 From the illness itself we can learn so much for our recovery, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere. Carl Jung, CW 10, Para 361 It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272 Consciousness is a precondition of being. Carl Jung, CW 10, Para 528 Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565 The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289 The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290 Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004 If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. Carl Jung, CW 10, Para 536 In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para 261 But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy. Carl Jung, CW 10, Para 232 He is a sorry knight who shrinks from the difficulty of loving his lady. Carl Jung, CW 10, Para 232 Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232 Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231 When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74 A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355 Just as there**

**is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19 A civilization does not decay, it regenerates. Carl Jung, CW 10, Para 299 Was it not Meister Eckhart who said: "For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440 Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon. Carl Jung, CW 10, Para 440 I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312. They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367 Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268 Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252 Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564 Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Carl Jung, CW 10, Para 512 A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508. Love has more than one thing in common with religious faith. It demands unconditional trust and expects absolute surrender. Carl Jung, CW 10, Page 112 The very fact that a man enters into a marriage on trial means that he is making a reservation; he wants to be sure of not burning his fingers, to risk nothing. Carl Jung, CW 10, Page 112 Love is not cheap—let us therefore beware of cheapening it! Carl Jung, CW 10, Page 112 All our bad qualities, our egotism, our cowardice, our worldly wisdom, our cupidity—all these would persuade us not to take love seriously. But love will reward us only when we do. Carl Jung, CW 10, Page 112 I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love. Carl Jung, CW 10, Page 112 The two questions should not be separated, for when there is a sexual problem it can be solved only by love. Carl Jung, CW 10, Page 112 It is one of the most difficult and thankless of tasks to say anything of importance about the civilized man of today for the speaker finds himself caught in the same presuppositions and is blinded by the same prejudices as those whom he wishes to view from a superior standpoint. Carl Jung, CW 10, Para 104 He alone is modern who is fully conscious of the present. Carl Jung, CW 10, Para 149 All human control comes to an end when the individual is caught in a mass movement. Then the archetypes begin to function, as happens also in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. Carl Jung, CW 10, Para 395 Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. Carl Jung, CW 10, Para 540 It is quite natural that with the triumph of the Goddess of Reason a general neuroticizing of modern man should set in, a dissociation of personality analogous to the splitting of the world today by the Iron Curtain. This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives. Carl Jung, CW 10, Para 544 If only a world-wide consciousness could arise that all division and all fission are due to the splitting of opposites in the psyche, then we should know where to begin. Carl Jung, CW 10, Para 575 The heaping together of paintings by Old master's in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead. Carl Jung, CW 10, Para 944 A million zeros joined together**

**do not, unfortunately, add up to one. Carl Jung, CW 10, Para 535 The principal and indeed the only thing that is wrong with the world is man. Carl Jung, CW 10, Para 441 Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use. It is well known that firearms go off of themselves if only enough of them are together. Carl Jung, CW 10, It is a fact that cannot be denied the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408 All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities. Carl Jung, CW 10, Para, 839 Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. Carl Jung, CW 10, Para 317 One should never forget that one dreams in the first place, and almost to the exclusion of all else, of oneself. Carl Jung, CW 10, Para 321 It is amazing how people get caught in words. They imagine that the name postulates the thing—just as if we were doing the devil a serious wrong when we call him a neurosis! Carl Jung, CW 10, Para The personality of the patient demands all the resources of the doctor's personality and not technical tricks. Carl Jung, CW 10, Para 338 When the ego has been made a "seat of anxiety," someone is running away from himself and will not admit it. Carl Jung, CW 10, Para 360 The elementary fact that a person always thinks another's psychology is identical with his own effectively prevents a correct understanding of feminine psychology. Carl Jung, CW 10, Para 240 Women are increasingly aware that love alone can give them full stature, just as men are beginning to divine that only the spirit can give life its highest meaning. Both seek a psychic relationship, because love needs the spirit, and the spirit love, for its completion. Carl Jung, CW 10, Para 269 The love of woman is not sentiment, as is a man's, but a will that is at times terrifyingly unsentimental and can even force her to self-sacrifice. A man who is loved in this way cannot escape his inferior side, for he can only respond to the reality of her love with his own reality. Carl Jung, CW 10, Para 261 In the eyes of the ordinary man, love in its true sense coincides with the institution of marriage, and outside marriage there is only adultery or "platonic" friendship. For woman, marriage is not an institution at all but a human love-relationship. Carl Jung, CW 10, Para 255 Relationship is possible only if there is a psychic distance between people, in the same way that morality presupposes freedom. For this reason the unconscious tendency of woman aims at loosening the marriage structure, but not at the destruction of marriage and the family. Carl Jung, CW 10, Para 273 Seldom or never does a marriage develop into an individual relationship smoothly and without crises. There is no birth of consciousness without pain. Carl Jung, CW 10, Para 331 It is impossible to derive any philosophical system from the fundamental thoughts of primitive man. They provide only antinomies, but it is just these that are the inexhaustible source of all spiritual problems in all times and in all civilizations. Carl Jung, CW 10, Para 144 Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234 in his long history. And just as for the individual a time of dissociation is a time for sickness, so it is in the life of nations. We can hardly deny that ours is a time of dissociation and sickness. The political and social conditions, the fragmentation of religion and philosophy, the contending schools of modern art and modern psychology all have one meaning in this respect. And does anyone who is endowed with the slightest sense of responsibility feel any satisfaction at this turn of events? If we are honest, we must admit that no one feels quite comfortable in the present-day world; indeed, it becomes increasingly uncomfortable. The word "crisis," so often heard, is a medical expression which always tells us that the sickness has reached a dangerous climax. Carl Jung, CW 10, Para 290 Magic is the science of the jungle. Carl Jung, CW 10, Page**

**63. Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871 The unconscious is the only available source of religious experience. Carl Jung, CW 10, Para 565 So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, it is a task he can' not avoid. Carl Jung, CW 10, Page 125. All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities. Carl Jung, CW 10, Para, 839 Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Carl Jung, CW 10, Para 387 The man who has attained consciousness of the present is solitary. Carl Jung, CW 10, Para 150 None of us stands outside humanity's black collective shadow. Carl Jung, CW 10, Page 297 We should not try to "get rid" of a neurosis, but rather to experience what it means, what it has to teach, what its purpose is. Carl Jung, CW 10, Page 179 But God himself cannot flourish if man's soul is starved. Carl Jung, CW 10, Para 275 Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505 The art of interpreting dreams cannot be learnt from books. Carl Jung, CW 10, Page 152. No one who does not know himself can know others. And in each of us there is another whom we do not know. Carl Jung, CW 10, Page 152. If only people could realize what an enrichment it is to find one's own guilt, what a sense of honour and spiritual dignity! Carl Jung, CW 10, Para 416. The only thing that cannot be improved upon is morality, for every alteration of traditional morality is by definition an immorality. This bon mot has an edge to it, against which many an innovator has barked his shins. Carl Jung, CW 10, Para 114 Nothing is so jealous as a truth. Carl Jung, CW 10, Para 190. "a change in the attitude of the individual can bring about a renewal in the spirit of the nations." Carl Jung, CW 10, Para 459. The victim is not the only sufferer; everybody in the vicinity of the crime, including the murderer, suffers with him. Something of the abysmal darkness of the world has broken in on us, poisoning the very air we breathe and befouling the pure water with the stale, nauseating taste of blood Carl Jung, CW 10, Para 410 True, we are innocent, we are the victims, robbed, betrayed, outraged; and yet for all that, or precisely because of it, the flame of evil glowers in our moral indignation. It must be so, for it is necessary that someone should feel indignant, that someone should let himself be the sword of judgment wielded by fate Carl Jung, CW 10, Para 410 *Evil calls for expiation, otherwise the wicked will destroy the world utterly, or the good suffocate in their rage which they cannot vent, and in either case no good will come of it Carl Jung, CW 10, Para 410 When evil breaks at any point into the order of things, our whole circle of psychic protection is disrupted. Action inevitably calls up reaction, and, in the matter of destructiveness, this turns out to be just as bad as the crime, and possibly even worse, because the evil must be exterminated root and branch Carl Jung, CW 10, Para 411 *In order to escape the contaminating touch of evil we need a proper rite de sortie, a solemn admission of guilt by judge, hangman, and public, followed by an act of expiation. Carl Jung, CW 10, Para 411 Nevertheless, it should be clear to everyone that such a state of degradation [such as the Nazi concentration camps] can come about only under certain conditions. The most important of these is the accumulation of urban, industrialized masses of people torn from the soil, engaged in one-sided employment, and lacking every healthy instinct, even that of self-preservation Carl Jung, CW 10, Para 413 Loss of the instinct of self-preservation can be measured in terms of dependence on the State, which is a bad symptom. Dependence on the State means that everybody relies on everybody else (= State) instead of on himself. Every man hangs on to the next and enjoys a false feeling of security, for one is still hanging in the air even when hanging in the company of ten thousand other people. The only difference is that one is no longer aware of one's own insecurity Carl Jung, CW 10, Para 413 The increasing dependence on the State is anything but a healthy**

**symptom; it means that the whole nation is in a fair way to becoming a herd of sheep, constantly relying on a shepherd to drive them into good pastures. The shepherd's staff soon becomes a rod of iron, and the shepherds turn into wolves Carl Jung, CW 10, Para 413 *In childhood, the love of one's parents is a problem, and for the old man the problem is what he has made of his love. Love is a force of destiny whose power reaches from heaven to hell Carl Jung, CW 10, Para 198 We must, I think, understand love in this way if we are to do any sort of justice to the problems it involves. They are of immense scope and complexity, not confined to any particular province but covering every aspect of human life Carl Jung, CW 10, Para 198 The steady growth of the Welfare State is no doubt a very fine thing from one point of view, but from another it is a doubtful blessing, as it robs people of their individual responsibility and turns them into infants and sheep. Besides this, there is the danger that the capable will simply be exploited by the irresponsible, as happened on a huge scale in Germany Carl Jung, CW 10, Para 413 This invasion of love into all the collective spheres of life is, however, only a minor difficulty in comparison with the fact that love is also an intensely individual problem. For it means that every general criterion and rule loses its validity, in exactly the same way that religious beliefs, although constantly codified in the course of history, are always, in essence, an individual experience which bows to no traditional rule Carl Jung, CW 10, Para 198 It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try—as apparently they do—to rope the individual into some social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. Carl Jung, CW 10, Para 536 The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528 A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it—it cures us. A man is ill, but the illness is nature's attempt to heal him, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere. Carl Jung, CW 10, Para 361 What the Christian sacrament of baptism purports to do is a landmark of the utmost significance in the psychic development of mankind. Baptism endows the individual with a living soul. I do not mean that the baptismal rite in itself does this, by a unique and magical act. I mean that the idea of baptism lifts man out of his archaic identification with the world and transforms him into a being who stands above it. The fact that mankind has risen to the level of this idea is baptism in the deepest sense, for it means the birth of the spiritual man who transcends nature. Carl Jung, CW 10, Para 136 It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between man and an extramundane authority which acts as a counterpoise to the "world" and its "reason." Carl Jung, CW 10, Para 509 Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the Aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness,**

**and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293 Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising from the fact that something happened to us in the first place which instilled pistis into us—that is, trust and loyalty. Carl Jung, CW 10, Para 521 For thousands of years the mind of man has worried about the sick soul, perhaps even earlier than it did about the sick body. The propitiation of gods, the perils of the soul and its salvation, these are not yesterday's problems. Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale. They express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelatio of the soul's nature. From this universal foundation no human soul is cut off; only the individual consciousness that has lost its connection with the psychic totality remains caught in the illusion that the soul is a small, circumscribed area, a fit subject for "scientific" theorizing. The loss of this great relationship is the prime evil of neurosis. Carl Jung, CW 10 Para 367 The reality of good and evil consists in things and situations that just happen to you, that are too big for you, where you are always facing death. Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871 Grounds for an unusually intense fear of death are nowadays not far to seek they are obvious enough, the more so as all life that is senselessly wasted and misdirected means death too. This may account for the unnatural intensification of the fear of death in our time, when life has lost its deeper meaning for so many people, forcing them to exchange the life-preserving rhythm of the aeons for the dread ticking of the clock. Carl Jung, CW 10, Para 696 We distinctly resent the idea of invisible and arbitrary forces, for it is not so long ago that we made our escape from that frightening world of dreams and superstitions and constructed for ourselves a picture of the cosmos worthy of our rational consciousness—that latest nd greatest achievement of man. We are now surrounded by a world that is obedient to rational laws. It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations. There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own. Chance happenings are repellent to the mind that loves order. They disturb the regular, predictable course of events in the most absurd and irritating way. We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina. They are the worst enemies of our careful calculations and a continual threat to all our undertakings. Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. Carl Jung, CW 10, Para 113 "The stars of thine own fate lie in thy breast," says Seni to Wallenstein—a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 10, Para 9 Whether primitive or not, mankind always stands on the brink of actions it performs itself but does not control. The whole world wants peace and the whole world prepares for war, to take but one example. Mankind is powerless against mankind, and the gods, as ever, show it the ways of fate. Today we call the gods "factors," which comes from facere, 'to make.' The makers stand behind the wings of the world-theatre. It is so in great things as in small. In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. Carl Jung CW 10 Para 49 It is dangerous to avow spiritual poverty, for the poor man has desires,**

**and whoever has desires calls down some fatality on himself. A Swiss proverb puts it drastically: "Behind every rich man stands a devil, and behind every poor man two." Carl Jung, CW 10, Para 28 In our strength we are independent and isolated and are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para 28 Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. The upheaval of our world and the upheaval of our consciousness are one and the same. Everything has become relative and therefore doubtful. And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, with democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty. And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Carl Jung, CW 10, Para 177 The "present" is a thin surface stratum that is laid down in the great centres of civilization. If it is very thin, as in Tsarist Russia, it has no meaning, as events have shown. But once it has attained a certain strength, we can speak of civilization and progress, and then problems arise that are characteristic of an epoch. Carl Jung, CW 10, Para 239 Who has fully realized that history is not contained in thick books but lives in our very blood? Carl Jung, CW 10, Para 266 The time is as great as one thinks it, and man grows to the stature of the time. Carl Jung, CW 10, Para 945 The man of the present must work for the future and leave others to conserve the past. He is therefore not only a builder but also a destroyer. He and his world have both become questionable and ambiguous. The ways that the past shows him and the answers it gives to his questions are insufficient for the needs of the present. All the old, comfortable ways are blocked, new paths have been opened up, and new dangers have arisen of which the past knew nothing. It is proverbial that one never learns anything from history, and in regard to present-day problems it usually teaches us nothing. The new path has to be made through untrodden regions, without presuppositions and often, unfortunately, without piety. Carl Jung, CW 10, Para 239 Sometimes, when we look back at history, it seems as though the present time had analogies with certain periods in the past, when great empires and civilizations had passed their zenith and were hastening irresistibly towards decay. But these analogies are deceptive, for there are always renaissances. What does move more clearly into the foreground is Europe's position midway between the Asiatic East and the Anglo-Saxon—or shall we say American—West. Europe now stands between two colossi, both uncouth in their form but implacably opposed to one another in their nature. They are profoundly different not only racially but in their ideals. In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe's technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237 Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may not do exactly as he wills. If he does not learn this, his own nature will destroy him. Carl Jung, CW 10, Para 870 If you want to lear How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe, circled by a sun that solicitously bestowed its warmth. Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence. Such a life no longer seems real to us, even in our**

**dreams. Science has long ago torn this lovely veil to shreds. That age lies as far behind as childhood, when one's own father was unquestionably the handsomest and strongest man on earth. Carl Jung, CW 10, Para 162 Is a thing beautiful because I attribute beauty to it? Or is it the objective beauty of the thing that compels me to acknowledge it? As we know, great minds have wrestled with the problem whether it is the glorious sun that illuminates the world, or the sun-like human eye. Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets. He must de-psychize nature in order to dominate her; and in order to see his world objectively he must take back all his archaic projections. Carl Jung, CW 10, Para 135 For the Chinese, "spirit" does not signify order, meaning, and everything that is good on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939 I am convinced that a truly scientific attitude in psychology must lead to the conclusion that the dynamic processes o£ the psyche cannot be reduced to this or that concrete instinct—we should merely find ourselves back at the stage of the phlogiston theory. We shall be obliged to take the instincts as constituent parts of the psyche, and then abstract our principle of explanation from their mutual relationship. I have therefore pointed out that we would do well to posit a hypothetical quantity, an "energy," as a psychological explanatory principle, and to call it "libido" in the classical sense of the word, without harbouring any prejudice with regard to its substantiality. With the help of such a quantity, the psychodynamic processes could be explained in an unobjectionable manner, without that unavoidable distortion which a concrete ground of explanation necessarily entails. Carl Jung, CW 10, Para 7 The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises and is already on the road to perdition. Carl Jung, CW 10, Para, 413 The judgment of others is not in itself a standard of value, it may be no more than a useful piece of information. The individual has a right, indeed it is his duty, to set up and apply his own standard of value. In the last resort ethics are the concern of the individual. Carl Jung, CW 10, Para 912 I am neither spurred on by excessive optimism nor in love with high ideals but am merely concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal. Carl Jung, CW 10, Para 588 We say that it is egoistic or "morbid" to be preoccupied with oneself; one's own company is the worst, "it makes you melancholy"—such are the glowing testimonials accorded to our human make-up. They are evidently deeply ingrained in our Western minds. Whoever thinks in this way has obviously never asked himself what possible pleasure other people could find in the company of such a miserable coward. Carl Jung, CW 10, Para 323 Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge Carl Jung, CW 10, Para 918 Only a fool is interested in other people's guilt, since he cannot alter it. The wise man learns only from his own guilt. He will ask himself: Who am I that all this should happen to me? To find the answer to this fateful question he will look into his own heart. Carl Jung, CW 10, Para 152 To confront a person with is shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung, CW 10, Para 872 Only an exceedingly naive and unconscious person could imagine that he is in a position to avoid sin. Psychology can no longer afford childish illusions of this kind; it must ensure the truth and declare that unconsciousness is not only no excuse but is actually one of the most heinous sins. Human law may exempt it from punishment, but**

**Nature avenges herself more mercilessly, for it is nothing to her whether a man is conscious of his sin or not. Carl Jung, CW 10, Para 676 Christ the ideal took upon himself the sins of the world. But if the ideal is wholly outside then the sins of the individual are also outside, and consequently he is more of a fragment than ever, since superficial misunderstanding conveniently enables him, quite literally, to "cast his sins upon Christ" and thus to evade his deepest responsibilities—which is contrary to the spirit of Christianity. Carl Jung, CW 10, Para 9 We psychologists have learned, through long and painful experience, that you deprive a man of his best resource when you help him to get rid of his complexes. You can only help him to become sufficiently aware of them and to start a conscious conflict within himself. In this way the complex becomes a focus of life. Anything that disappears from your psychological inventory is apt to turn up in the guise of a hostile neighbour, who will inevitably arouse your anger and make you aggressive. It is surely better to know that your worst enemy is right there in your own heart. Carl Jung, CW 10, Para 456 The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. Carl Jung, CW 10. Para 18 No doubt it is a great nuisance that mankind is not uniform but compounded of individuals whose psychic structure spreads them over a span of at least ten thousand years. Hence there is absolutely no truth that does not spell salvation to one person and damnation to another. All universalisms get stuck in this terrible dilemma, Carl Jung, CW 10, Para 36 For a moral man the ethical problem is a passionate question which has its roots in the deepest instinctual processes as well as in his most idealistic aspirations. The problem for him is devastatingly real. It is not surprising, therefore, that the answer likewise springs from the depths of his nature. Carl Jung, CW 10, Para 289 Why do we always forget that there is nothing majestic or beautiful in the wide domain of human culture that did not grow originally from a lucky idea? What would become of mankind if nobody had lucky ideas anymore? It would be far truer to say that our consciousness is a sack which has nothing in it except what chances to fall into it. We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305 The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. Carl Jung, CW 10, Para 1004 Nature, as we know, is not so lavish with her boons that she joins to a high intelligence the gifts of the heart also. As a rule, where one is present the other is missing, and where one capacity is present in perfection it is generally at the cost of all the others. Carl Jung, CW 10, Para 569 Has it ever—except in the most benighted periods of history—been observed that a scientific truth needed to be elevated to the rank of a dogma? Truth can stand on its own feet; only shaky opinions require the support of dogmatization. Fanaticism is ever the brother of doubt, Carl Jung, CW 10, Para 335 The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like—and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung, CW 10, Para 882 One of the most fundamental characteristics of every civilization is the quality of permanence, something created by man and wrested from the meaningless flux of nature. Every house, every bridge, every street, is a witness to the value of duration in the midst of change. Carl Jung, CW 10, Para 923 He who is**

**rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness. That is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of -ism, loses touch with the dark, maternal, earthy ground of his being. Carl Jung, CW 10, Para 103 No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning. Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268 No man can begin with the present; he must slowly grow into it, for there would be no present but for the past. A young person has not yet acquired a past; therefore he has no present either. He does not create culture, he merely exists. It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272 It is obvious that in handling "big" dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess. But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart? Carl Jung, CW 10, Para 324 Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. For her, marriage is a relationship with sex thrown in as an accompaniment. Carl Jung, CW 10, Para 255 Traditionally, man is regarded as the marriage breaker. This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes. But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre. More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs. There is no energy left for window-climbing and duels. If anything is to happen in the way of adultery it must not be too difficult. In no respect must it cost too much, hence the adventure can only be of a transitory kind. The man of today is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248 Woman nowadays feels that there is no real security in marriage, for what does her husband's faithfulness mean when she knows that his feelings and thoughts are running after others and that he is merely too calculating or too cowardly to follow them? What does her own faithfulness mean when she knows that she is simply using it to exploit her legal right of possession, and warping her own soul? She has intimations of a higher fidelity to the spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270 Do our legislators really know what "adultery" is? Is their definition of it the final embodiment of the truth? From the psychological standpoint, the only one that counts for a woman, it is a wretched piece of bungling, like everything else contrived by men for the purpose of codifying love. For a woman, love has nothing to do with "marital misconduct," "extramarital intercourse," "deception of the husband," or any of the less savoury formulas invented by the erotically blind masculine intellect and echoed by the self-opinionated demon in woman. Children have an almost uncanny instinct for the teacher's personal shortcomings. They know the false from the true far better than one likes to admit. Therefore the teacher should watch his own psychic condition, so that he can spot the source of the trouble when anything goes wrong with the children entrusted to his care. He himself may easily be the unconscious cause of evil. Naturally we must not be too naive in this matter there are people, doctors as well as teachers, who secretly believe that a person in authority has the right to behave just as he likes, and that it is up to the child to adapt as best he may, because sooner or later he will have to adapt to real life which will treat him no better. Such people are convinced at heart that the only thing that matters is material success, and that**

**the only real and effective moral restraint is the policeman behind the penal code. No doubt we are right to open the eyes and ears of our young people to the wide world, but it is the maddest of delusions to think that this really equips them for the task of living. It is the kind of training that enables a young person to adapt himself outwardly to the world and reality, but no one gives a thought to the necessity of adapting to the self, to the powers of the psyche, which are far mightier than all the Great Powers of the earth. A system of education does indeed exist, but it has its origins partly in antiquity and partly in the early Middle Ages. It styles itself the Christian Church. But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Human iniquity is not to blame for this, but rather a gradual and widespread spiritual change, the first symptom of which was the Reformation. It shattered the authority of the Church as a teacher, and thereafter the authoritarian principle itself began to crumble away. The inevitable consequence was an increase in the importance of the individual, which found expression in the modern ideals of humanity, social welfare, democracy, and equality. Carl Jung, CW 10, Para 326 Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category. Carl Jung, CW 10, Para 265 Secretaries, typists, shop-girls, all are agents of this process, and through a million subterranean channels creeps the influence that is undermining marriage. For the desire of all these women is not to have sexual adventures only the stupid could believe that—but to get married. The possessors of that bliss must be ousted, not as a rule by naked force, but by that silent, obstinate desire which, as we know, has magical effects, like the fixed stare of a snake. This was ever the way of women. Carl Jung, CW 10, Para 251 It is no longer a question of a few dozen voluntary or involuntary old maids here and there, but of millions. Our legislation and our social morality give no answer to this question. Or can the Church provide a satisfactory answer? Should we build gigantic nunneries to accommodate all these women? Or should tolerated prostitution be increased? Obviously this is impossible, since we are dealing neither with saints nor sinners but with ordinary women who cannot register their spiritual requirements with the police. They are decent women who want to marry, and if this is not possible, well—the next best thing. Carl Jung, CW 10, Para 248 It is a bad sign when doctors begin writing books of advice on how to achieve the "perfect marriage." Healthy people need no doctors. Marriage today has indeed become rather precarious. In America about a quarter of the marriages end in divorce. And the remarkable thing is that this time the scapegoat is not the man but the woman. She is the one who doubts and feels uncertain. It is not surprising that this is so, for in post-war Europe there is such an alarming surplus of unmarried women that it would be inconceivable if there were no reaction from that quarter. Carl Jung, CW 10, Para 248 Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will. Consciousness still presses forward in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and inner resolve needed for further expansion have been sapped. This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one's partner. A critical atmosphere thus develops, the necessary prelude to conscious realization. Carl Jung, CW 10, Para 331 Human relationship leads into the world of the psyche, into that intermediate realm between sense and spirit, which contains something of both and yet forfeits nothing of its own unque character. Into this territory a**

**man must venture if he wishes to meet woman halfway. Circumstances have forced her to acquire a number of masculine traits, so that she shall not remain caught in an antiquated, purely instinctual femininity, lost and alone in the world of men. So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros. It is a task he cannot avoid, unless he prefers to go trailing after woman in a hopelessly boyish fashion, worshipping from afar but always in danger of being stowed away in her pocket. Carl Jung, CW 10, Para 258 The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? Carl Jung, CW 10, Para 261 The question of relationship borders on a region that for a man is dark and painful. He can face this question only when the woman carries the burden of suffering, that is, when he is the "contained"—in other words, when she can imagine herself having a relationship with another man, and as a consequence suffering disunion within herself. Then it is she who has the painful problem, and he is not obliged to see his own, which is a great relief to him. In this situation he is not unlike a thief who, quite undeservedly, finds himself in the enviable position of having been forestalled by another thief who has been caught by the police. Suddenly he becomes an honourable, impartial onlooker. In any other situation a man always finds the discussion of personal relations painful and boring, just as his wife would find it boring if he examined her on the Critique of Pure Reason. For him, Eros is a shadowland which entangles him in his feminine unconscious, in something "psychic," while for woman Logos is a deadly boring kind of sophistry if she is not actually repelled and frightened by it. Carl Jung, CW 10, Para 256 Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis. Carl Jung, CW 10, Para 245 It is a woman's outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man's prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers. A man should live as a man and a woman as a woman. Carl Jung, CW 10, Para 243 What can a man say about woman, his own opposite? I mean of course something sensible, that is outside the sexual programme, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world, Carl Jung, CW 10, Para 236 The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationships between the sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman. Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. Carl Jung, CW 10, Para 254 [All that pertains to the opposite sex] has a mysterious charm tinged with fear, perhaps even with disgust. For this reason its charm is particularly**

**attractive and fascinating, even when it comes to us not directly from outside, in the guise of a woman, but from within, as a psychic influence—for instance in the form of a temptation to abandon oneself to a mood or an affect. Carl CW 10, Para 244 A conscientious doctor must be able to doubt all his skills and all his theories, otherwise he is be fooled by a system. But all systems mean bigotry and inhumanity. Neurosis —let there be no doubt about this—may be any number of things, but never a "nothing but." It is the agony of a human soul in all its vast complexity—so vast, indeed, that any and every theory of neurosis is little better than a worthless sketch, unless it be a gigantic picture of the psyche which not even a hundred Fausts could conceive. Carl Jung, CW 10, Para 357 The patient has not to learn how to get rid of his neurosis, but how to bear it. His illness is not a gratuitous and therefore meaningless burden; it is his own self, the "other" whom, from childish laziness or fear, or for some other reason, he was always seeking to exclude from his life. In this way, as Freud rightly says, we turn the ego into a "seat of anxiety," which it would never be if we did not defend ourselves against ourselves so neurotically. Carl Jung, CW 10, Para 360 Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bathwater, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355 Infantilism, however, is something extremely ambiguous. First, it can be either genuine or purely symptomatic; and second, it can be either residuary or embryonic. There is an enormous difference between something that has remained infantile and something that is in the process of growth. Both can take an infantile or embryonic form, and more often than not it is impossible to tell at first glance whether we are dealing with a regrettably persistent fragment of infantile life or with a vitally important creative beginning. To deride these possibilities is to act like a dullard who does not know that the future is more important than the past. Carl Jung, CW 10, Para 345 A neurosis is by no means merely a negative thing, it is also something positive. Only a soulless rationalism reinforced by a narrow materialistic outlook could possibly have overlooked this fact. In reality the neurosis contains the patient's psyche, or at least an essential part of it; and if, as the rationalist pretends, the neurosis could be plucked from him like a bad tooth, he would have gained nothing but would have lost something very essential to him. That is to say, he would have lost as much as the thinker deprived of his doubt, or the moralist deprived of his temptation, or the brave man deprived of his fear. To lose a neurosis is to find oneself without an object; life loses its point and hence its meaning. This would not be a cure; it would be a regular amputation. Carl Jung, CW 10, Para 355 It is presumptuous to think we can always say what is good or bad for the patient. Perhaps he knows something is really bad and does it anyway and then get a bad conscience. From the therapeutic, that is to say empirical, point of view, this may be very good indeed for him. Perhaps he has to experience the power of evil and suffer accordingly, because only in that way can he give up his Pharisaic attitude to other people. Perhaps fate or the unconscious or God —call it what you will—had to give him a hard knock and roll him in the dirt, because only such a drastic experience could strike home, pull him out of his infantilism, and make him more mature. How can anyone find out how much he needs to be saved if he is quite sure that there is nothing he needs saving from? Carl Jung, CW 10, Para 867 Each new case that requires thorough treatment is pioneer work, and every trace of routine then proves to be a blind alley. Consequently the higher psychotherapy is a most exacting business, and sometimes it sets tasks which challenge not only our understanding or our sympathy but the whole man. The doctor is inclined to demand this total effort from his patients, yet he must realize that this same demand only works if he is aware that it also applies to himself. Carl Jung, CW 10, Para 3II To concern ourselves with dreams is a way of reflecting on ourselves—a way of self-reflection. It is not our ego-consciousness reflecting on**

**itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. Carl Jung, CW 10, Para 318 A dream is nothing but a lucky idea that comes to us from the dark, all-unifying world of the psyche. What would be more natural, when we have lost ourselves amid the endless particulars and isolated details of the world's surface, than to knock at the door of dreams and inquire of them the bearings which would bring us closer to the basic facts of human existence? Here we encounter the obstinate prejudice that dreams are so much froth, they are not real, they lie, they are mere wish-fulfilments. All this is but an excuse not to take dreams seriously, for that would be uncomfortable. Our intellectual hybris of consciousness loves isolation despite all its inconveniences, and for this reason people will do anything rather than admit that dreams are real and speak the truth. There are some saints who had very rude dreams. Where would their saintliness be, the very thing that exalts them above the vulgar rabble, if the obscenity of a dream were a real truth? But it is just the most squalid dreams that emphasize our blood-kinship with the rest of mankind, and most effectively damp down the arrogance born of an atrophy of the instincts. Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more this unity is strengthened in the depths. Carl Jung, CW 10, Para 305 In each of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves. When, therefore, we find ourselves in a difficult situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude—the very attitude that led us into the difficult situation. Carl Jung, CW 10, Para 325 One would do well to treat every dream as though it were a totally unknown object. Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples attributed great significance to dreams. Treated in this way, the dream suggests all manner of ideas and associations which lead us closer to its meaning. The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one's experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. In eliciting the meaning he will involuntarily be guided by certain presuppositions, and it depends very much on the scrupulousness and honesty of the investigator whether he gains something by his interpretation or perhaps only becomes still more deeply entangled in his mistakes. Carl Jung, CW 10, Para 320 As individuals we are not completely unique but are like all other men. Hence a dream with a collective meaning is valid in the first-place tor the dreamer, but it expresses at the same time the fact that his momentary problem is also the problem of other people. This is often of great practical importance, for there are countless people who are inwardly cut off from humanity and oppressed by the thought that nobody else has their problems. Or else they are those all-too-modest souls who, feeling themselves nonentities, have kept their claim to social recognition on too low a level. Moreover, every individual problem is somehow connected with the problem of the age, so that practically every subjective difficulty has to be viewed from the standpoint of the human situation as a whole. But this is permissible only when the dream really is a mythological one and makes use of collective symbols. Carl Jung, CW 10, Para 323 If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to**

**consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions—provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contain mythological motifs, combinations of ideas or images which can be found in the myths of one's own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. Carl Jung, CW 10, Para 322 When we consider the infinite variety of dreams, it is difficult to conceive that there could ever be a method or a technical procedure which would lead to an infallible result. It is, indeed, a good thing that no valid method exists, for otherwise the meaning of the dream would be limited in advance and would lose precisely that virtue which makes dreams so valuable for therapeutic purposes —their ability to offer new points of view. Carl Jung, CW 10, Para 319 The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reach to the farthest nebulae among the stars. All consciousness separates: but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral. Carl Jung, CW 10, Para 304 It is not only primitive man whose psychology is archaic. It is the psychology also of modern, civilized man, and not merely of individual "throw-backs" in modern society. On the contrary, every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous vestiges of earlier evolutionary stages going back even to the reptilian age, so the human psyche is a product of evolution which, when followed back to its origins, shows countless archaic traits. Carl Jung, CW 10, Para 105 The psyche consists essentially of images. It is a series of images in the truest sense, not an accidental juxtaposition or sequence, but a structure that is throughout full of meaning and purpose; it is a "picturing" of vital activities. And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 10, Para 618 Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528 The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung, CW 10, Para 150 The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565 It suits**

**our hypertrophied and hybristic modern consciousness not to be mindful of the dangerous autonomy of the unconscious and to treat it negatively as an absence of consciousness. The hypothesis of invisible gods or daemons would be, psychologically, a far more appropriate formulation, even though it would be an anthropomorphic projection. But since the development of consciousness requires the withdrawal of all the projections we can lay our hands on, it is not possible to maintain any non-psychological doctrine about the gods. Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on. Carl Jung, CW 10, Para 387 The primitive form of conscience is paradoxical to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, "O sancta simplicitas!"— and on the other hand a brutal manifestation of ruthless and savage lust for revenge, Carl Jung, CW 10, Para 845 Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are conscious of it. The layman can hardly conceive how much his inclinations, moods, and decisions are influenced by the dark forces of his psyche, and how dangerous or helpful they may be in shaping his destiny. Our cerebral consciousness is like an actor who has forgotten that he is playing a role. But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness. He must know once again that he was merely a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting, Carl Jung, CW 10, Para 332 Besides the "right" kind of conscience there is a "wrong" one, which exaggerates, perverts, and twists evil into good and good into evil just as our own scruples do; and it does so with the same compulsiveness and with the same emotional consequences as the "right" kind of conscience. Were it not for this paradox the question of conscience would present no problem we could then rely wholly on its decisions so far as morality is concerned. But since there is great and justified uncertainty in this regard, it needs unusual courage or—what amounts to the same thing—unshakable faith for a person simply to follow the dictates of his own conscience. As a rule one obeys only up to a certain point, which is determined in advance by the moral code. This is where those dreaded conflicts of duty begin. Generally they are answered according to the precepts of the moral code, but only in a very few cases are they really decided by an individual act of judgment. For as soon as the moral code ceases to act as a support, conscience easily succumbs to a fit of weakness, Carl Jung, CW 10, Para 835 "Conscience," in ordinary usage, means the consciousness of a factor which in the case of a "good conscience" affirms that a decision or an act accords with morality and, if it does not, condemns it as "immoral." This view, deriving as it does from the mores^ from what is customary, can properly be called "moral." Distinct from this is the ethical form of conscience, which appears when two decisions or ways of acting, both affirmed to be moral and therefore regarded as "duties," collide with one another. In these cases, not foreseen by the moral code because they are mostly very individual, a judgment is required which cannot**

**properly be called "moral" or in accord with custom. Here the decision has no custom at its disposal on which it could rely. The deciding factor appears to be something else it proceeds not from the traditional moral code but from the unconscious foundation of the personality. The decision is drawn from dark and deep waters. It is true these conflicts of duty are solved very often and very conveniently by a decision in accordance with custom, that is, by suppressing one of the opposites. But this is not always so. If one is sufficiently conscientious the conflict is endured to the end, and a creative solution emerges which is produced by the constellated archetype and possesses that compelling authority not unjustly characterized as the voice of God. Carl Jung, CW 10, Para 856 Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. "No man can be redeemed from a sin he has not committed," says Carpocrates; a deep saying for all who wish to understand, and a golden opportunity for all those who prefer to draw false conclusions. What is down below is not just an excuse for more pleasure, but something we fear because it demands to play its part in the life of the more conscious and more complete man. Carl Jung, CW 10, Para 271 The optimum of life is not to be found in crude egoism, for fundamentally man is so constituted that the pleasure he gives his neighbour is something essential to him. Nor can the optimum be reached by an unbridled craving for individualistic supremacy, for the collective element in man is so powerful that his longing for fellowship would destroy all pleasure in naked egoism. The optimum can be reached only through obedience to the tidal laws of the libido, by which systole alternates with diastole—laws which bring pleasure and the necessary limitations of pleasure, and also set us those individual life-Does neutral Switzerland, with its backward, earthy nature, fulfil any meaningful function in the European system? I think we must answer this question affirmatively. The answer to political or cultural questions need not be only: Progress and Change, but also: Stand still! Hold fast! These days one can doubt in good faith whether the condition of Europe shows any change for the better since the war. Opinions, as we know, are very divided, and we have just heard Spengler's lamentations on the decline of the West. Progress can occasionally go down-hill, and in the face of a dangerously rapid tempo standing still can be a lifesaver. Nations, too, get tired and long for political and social stabilization. The Pax Romana meant a good deal to the Roman Empire. Carl Jung, CW 10, Para 922 There are two kinds of interference which cause the hackles of the Swiss to rise: political and spiritual. Everyone can understand why they should defend themslves to the utmost against political interference, and this utmost is the art of neutrality born of necessity. But why they should defend themselves against spiritual interference is rather more mysterious. It is, however, a fact, as I can confirm from my own experience. English, American, and German patients are far more open to new ideas than the Swiss. A new idea for the Swiss is always something of a risk; it is like an unknown, dangerous animal, which must if possible be circumvented or else approached with extreme caution. Carl Jung, CW 10, Para 916 If it be true that we are the most backward, conservative, stiff-necked, self-righteous, smug, and churlish of all European nations, this would mean that in Switzerland the European is truly at home in his geographical and psychological centre. There he is attached to the earth, unconcerned, self-reliant, conservative, and backward—in other words, still intimately connected with the past, occupying a neutral position between the fluctuating and contradictory aspirations and opinions of the other nations or functions. That wouldn't be a bad role for the Swiss to act as Europe's centre of gravity. Carl Jung, CW 10, Para 920 The revolution in our conscious outlook, brought about by the catastrophic results of the [first] World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit I need calling to order myself. Carl Jung, CW 10, Para 162 The horror which the dictator**

**States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571 We need not be ashamed of ourselves as a nation, nor can we alter its character. Only the individual can alter or improve himself, provided he can outgrow his national prejudices in the course of his psychic development. The national character is imprinted on a man as a fate he has not chosen—like a beautiful or an ugly body. It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921 The mystery of the earth is no joke and no paradox. One only needs to see how, in America, the skull and pelvis measurements of all the European races begin to indianize themselves in the second generation of immigrants. That is the mystery of the American earth. The soil of every country holds some such mystery. We have an unconscious of this in the psyche: just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 18 The Swiss national character that has been built up over the centuries was not formed by chance; it is a meaningful response to the dangerously undermining influence of the environment. We Swiss should certainly understand why a mind like Keyserling's judges us so harshly, but he should also understand that the very things he taxes us with belong to our most necessary possessions. Carl Jung, CW 10, CW 924 Our loveliest mountain, which dominates Switzerland far and wide, is called the Jungfrau—the "Virgin." The Virgin Mary is the female patron saint of the Swiss. Of her Tertullian says: "that virgin earth, not yet watered by the rains," and Augustine: "Truth has arisen from the earth, because Christ is born of a virgin." These are living reminders that the virgin mother is the earth. From olden times the astrological sign for Switzerland was either Virgo or Taurus; both are earth-signs, a sure indication that the earthy character of the Swiss had not escaped the old astrologers. From the earth-boundness of the Swiss come all their bad as well as their good qualities: their down-to earthness, their limited outlook, their non-spirituality, their parsimony, stolidity, stubbornness, dislike of foreigners, mistrustfulness, as well as that awful Schwizerdutsch and their refusal to be bothered, or to put it in political terms, their neutrality. Switzerland consists of numerous valleys, depressions in the earth's crust, in which the settlements of man are embedded. Nowhere are there measureless plains, where it is a matter of indifference where a man lives; nowhere is there a coast against which the ocean beats with its lore of distant lands. Buried deep in the backbone of the continent, sunk in the earth, the Alpine dweller lives like a troglodyte, surrounded by more powerful nations that are linked with the wide world, that expand into colonies or can grow rich on the treasures of their soil. The Swiss cling to what they have, for the others, the more powerful ones, have grabbed everything else. Under no circumstances will the Swiss be robbed of their own. Their country is small, their possessions limited. If they lose what they have, what is going to replace it? Carl Jung, CW 10, Para 914 Through his identification with the collective psyche a patient will infallibly try to force the demands of his unconscious upon others, for identity with the collective psyche always brings with it a feeling of universal validity—"godlikeness"—which completely ignores all differences in the personal psyche of his fellows. (The feeling of universal validity comes, of course, from the universality of the collective psyche.) A collective attitude naturally presupposes this same collective psyche in others. But that means a ruthless disregard not only of individual differences but also of differences of a more general kind within the**

**collective psyche itself, as for example differences of race. This disregard for individuality obviously means the suffocation of the single individual, as a consequence of which the element of differentiation is obliterated from the community, Carl Jung, CW 10, Para 240 Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man's mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554 The mass as such is always anonymous and always irresponsible. So-called leaders are the inevitable symptoms of a mass movement. The true leaders of mankind are always those who are capable of self-reflection, and who relieve the dead weight of the masses at least of their own weight, consciously holding aloof from the blind momentum of the mass in movement. But who can resist this all-engulfing force of attraction, when each man clings to the next and each drags the other with him? Only one who is firmly rooted not only in the outside world but also in the world within. Carl Jung, CW 10, Para 326 It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW 10, Para 440. But the full extent of these projections from the unconscious became known through analysis of those obscure and inexplicable feelings and emotions which give some intangible, magical quality to certain places, certain moods of nature, certain works of art, and also to certain ideas and certain people. This magic likewise comes from projection, but a projection of the collective unconscious Carl Jung, CW 10, Para 43 If it is inanimate objects that have the "magical" quality, often their mere statistical incidence is sufficient to prove that their significance is due to the projection of a mythological content from the collective unconscious. Mostly these contents are motifs already known to us from myths and fairytales. I would mention as an example the mysterious house where a witch or magician dwells, where some monstrous crime is being committed or has been committed, where there is a ghost, where a hidden treasure lies buried, and so on Carl Jung, CW 10, Para 43 The projection of this primordial image can be recognized when, one day, a person somehow comes upon this mysterious house when, in other words, a real but quite ordinary house makes a magical impression upon him. Generally, too, the whole atmosphere of the place seems symbolic and is, therefore, the projection of a coherent unconscious system Carl Jung, CW 10, Para 43 All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Carl Jung, CW 10, Para 44 Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism Carl Jung, CW 10, Para 44 Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove**

**ourselves from it with our enlightenment and our rational superiority, the more it fades into the distance, but is made all the more potent by everything that falls into it, thrust out by our one-sided rationalism Carl Jung, CW 10, Para 44 This lost bit of nature seeks revenge and returns in faked, distorted form, for instance as a tango epidemic, as Futurism, Dadaism, and all the other crazes and crudities in which our age abounds Carl Jung, CW 10, Para 44 The compensatory function expresses itself in quite definite arrangements of psychic material, for instance in dreams, in which nothing "symbolic" is to be found any more than in a ram's horn. In order to discover their symbolic quality a quite definite conscious attitude is needed, namely, the willingness to understand the dream-content symbolically, first of all as a mere hypothesis, and then leave experience to decide whether it is necessary or desirable to understand the dream in this way Carl Jung, CW 10, Para 29 She [a patient] was singing hymns that put particular emphasis on her belief in Christ, among others the hymn that goes Christ's blood and righteousness shall be My festal dress and jewelry; So shall I stand before the Lord When heaven shall grant me my reward They shall be saved at Judgment Day Who put their trust in Christ always. While she was singing it, she saw a bull tearing around madly in front of the window. Suddenly it gave a jump and broke one of its legs. She saw that the bull was in agony, and thought, turning her eyes away, that somebody ought to kill it. Then she awoke Carl Jung, CW 10, Para 30 The bull's agony reminded her of the torturings of animals whose unwilling witness she had been. She abominated such things and was extraordinarily upset by them because of her unconscious identification with the tortured animal. There was something in her that could be expressed by the image of an animal being tortured. This image was evidently evoked by the special emphasis on the belief in Christ in the hymns she was singing, for it was while she was singing that the bull got excited and broke its leg Carl Jung, CW 10, Para 31 This odd combination of ideas immediately led to an associa ion concerning the profound religious disquiet she had felt during the war, which shook her belief in the goodness of God and in the adequacy of the Christian view of the world. This shock should have been assuaged by the emphasis on Christian faith in the hymn, but instead it aroused that animal element in the unconscious which was personified by the bull Carl Jung, CW 10, Para 31 This is just the element that is represented by the Christian symbol as having been conquered and offered up in sacrifice. In the Christian mystery it is the sacrificed Lamb, or more correctly, the "little ram" Carl Jung, CW 10, Para 31 In its sister-religion, Mithraism, which was also Christianity's most successful rival, the central symbol of the cult was the sacrifice not of a ram but of a bull. The usual altarpiece showed the overcoming of the bull by the divine saviour Mithras. We have, therefore, a very close historical connection between Christianity and the bull sacrifice. Christianity suppressed this animal element, but the moment the absolute validity of the Christian faith is shaken, that element is thrust into the foreground again. The animal instinct seeks to break out, but in so doing breaks a leg in other words, instinct cripples itself. From the purely animal drives there also come all those factors which limit the sway of instinct Carl Jung, CW 10, Para 31 From the same root that produces wild, untamed, blind instinct there grow up the natural laws and cultural forms that tame and break its pristine power. But when the animal in us is split off from consciousness by being repressed, it may easily burst out in full force, quite unregulated and uncontrolled. An outburst of this sort always ends in catastrophe the animal destroys itself Carl Jung, CW 10, Para 31 What was originally something dangerous now becomes something to be pitied, something that really needs our compassion. The tremendous forces unleashed by the war bring about their own destruction because there is no human hand to preserve and guide them. Our view of the world has proved too narrow to channel these forces into a cultural form Carl Jung, CW 10, Para 31 Had I tried to explain to my elderly woman-patient that the bull was a sexual symbol, she would have got nothing out of it; on the contrary, she would merely have lost her religious point of view and been none the better off. In such cases it is**

**not a question of an either / or explanation. If we are willing to adopt a symbolical standpoint, even if only as an hypothesis, we shall see that the dream is an attempt on the part of the unconscious to bring the Christian principle into harmony with its apparently irreconcilable opposite animal instinct by means of understanding and compassion Carl Jung, CW 10, Para 32 It is no accident that official Christianity has no relation to the animal. This omission, particularly striking in comparison with Buddhism, is often felt by sensitive people and has moved one modern poet to sing of a Christ who sacrifices his life for the sufferings of dumb animals Carl Jung, CW 10, Para 32 The Christian love of your neighbour can extend to the animal too, the animal in us, and can surround with love all that a rigidly anthropomorphic view of the world has cruelly repressed. By being repressed into the unconscious, the source from which it originated, the animal in us only becomes more beastlike, and that is no doubt the reason why no religion is so defiled with the spilling of innocent blood as Christianity, and why the world has never seen a bloodier war than the war of the Christian nations Carl Jung, CW 10, Para 32 The repressed animal bursts forth in its most savage form when it comes to the surface, and in the process of destroying itself leads to international suicide. If every individual had a better relation to the animal within him, he would also set a higher value on life. Life would be the absolute, the supreme moral principle, and he would react instinctively against any institution or organization that had the power to destroy life on a large scale Carl Jung, CW 10, Para 32 This dream, then, simply shows the dreamer the value of Christianity and contrasts it with an untamed force of nature, which, left to its raging, hurts itself and demands pity. A purely analytical reduction that traced the religious emotion back to the repression of animal instinct would, in this particular case, be sterile and uselessly destructive Carl Jung, CW 10, Para 33 If, on the other hand, we assert that the dream is to be understood symbolically and is trying to give the dreamer an opportunity to become reconciled with herself, we have taken the first step in an interpretation which will bring the contradictory values into harmony and open up a new path of inner development. Subsequent dreams would then, in keeping with this hypothesis, provide the means for understanding the wider implications of the union of the animal component with the highest moral and intellectual achievements of the human spirit Carl Jung, CW 10, Para 33 In my experience this is what actually happens, for the unconscious is continuously compensatory in its action upon the conscious situation of the moment. It is therefore not a matter of indifference what our conscious attitude is towards the unconscious. The more negative, critical, hostile, or disparaging we are, the more it will assume these aspects, and the more the true value of the unconscious will escape us Carl Jung, CW 10, Para 33 Thus the unconscious has a symbol-creating function only when we are willing to recognize in it a symbolic element. The products of the unconscious are pure nature. Naturam si sequemur ducem, nunquam aberrabimus ["If we take Nature for our guide, we shall never go astray"], said the ancients. But nature is not, in herself, a guide, for she is not there for man's sake. Ships are not guided by the phenomenon of magnetism. We have to make the compass a guide and, in addition, allow for a specific correction, for the needle does not even point exactly to the north. So it is with the guiding function of the unconscious. It can be used as a source of symbols, but with the necessary conscious correction that has to be applied to every natural phenomenon in order to make it serve our purpose Carl Jung, CW 10, Para 34 Therefore, artificial aids have always been needed to bring the healing forces of the unconscious into play. It was chiefly the religions that performed this task. By taking the manifestations of the unconscious as divine or daemonic signs, revelations, or warnings, they offered it some idea or view that served as a favourable gradient. In this way [the artificial aids] directed particular attention to all phenomena of unconscious origin, whether they were dreams, visions, feelings, fantasies, or projections of the same in strange or unusual personalities, or in any striking processes of organic and inorganic nature. This concentration of attention enabled the unconscious contents and forces to overflow into**

**conscious life, thereby influencing it and altering it Carl Jung, CW 10, Para 26 From this standpoint, religious ideas are an artificial aid that benefits the unconscious by endowing its compensatory function which, if disregarded, would remain ineffective with a higher value for consciousness. Faith, superstition, or any strongly feeling-toned idea gives the unconscious content a value which ordinarily it does not possess, but which it might in time attain, though in a very unpleasant form. When, therefore, unconscious contents accumulate as a result of being consistently ignored, they are bound to exert an influence that is pathological Carl Jung, CW 10, Para 26 There are just as many neurotics among primitives as among civilized Europeans. Hysterical Africans are by no means rare in Africa. These disagreeable manifestations of the unconscious account in large measure for the primitive fear of demons and the resultant rites of propitiation Carl Jung, CW 10, Para 26 The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual…. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals…In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. C. G. Jung, CW l0, par 315. What a distressing sight it was to see the whole of Germany heave a sigh of relief when a megalomaniac psychopath proclaimed, "I take over the responsibility!" Any man who still possesses the instinct of self-preservation knows perfectly well that only a swindler would offer to relieve him of responsibility, for surely no one in his senses would dream of taking responsibility for the existence of another. The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises and is already on the road to perdition. Carl Jung, CW 10, Para 413. The concept of Eros could be expressed in modern terms as psychic relatedness, and that of Logos as objective interest. Carl Jung, CW 10, Para 255 For woman, marriage is not an institution at all but a human love-relationship at least that is what she would like to believe. (Since her Eros is not naïve but is mixed with other, unavowed motives marriage as a ladder to social position, etc. The principle cannot be applied in any absolute sense). Carl Jung, CW 10, Para 255 Marriage means to her an exclusive relationship. She can endure its exclusiveness all the more easily, without dying of ennui, inasmuch as she has children or near relatives with whom she has a no less intimate relationship than with her husband. Carl Jung, CW 10, Para 255 The fact that she has no sexual relationship with these others means nothing, for the sexual relationship is of far less importance to her than the psychic relationship. It is enough that she and her husband both believe their relationship to be unique and exclusive. Carl Jung, CW 10, Para 255 If the husband happens to be the “container” he feels suffocated by this exclusiveness, especially if he fails to notice that the exclusiveness of his wife is nothing but a pious fraud. In reality she is distributed among the children and among as many members of the family as possible, thus maintaining any number of intimate relationships. Carl Jung, CW 10, Para 255 If her husband had anything like as many relationships with other people she would be mad with jealousy. Most men though, are erotically blinded they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. Carl Jung, CW 10, Para 255 For her, marriage is a relationship with sex thrown in as an accompaniment. Since sex is a formidable thing on account of its consequences, it is useful to have it in a safe place. But when it is less of a danger it also becomes less relevant, and then the question of relationship moves into the foreground. Carl Jung, CW 10, Para 255 The strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Carl Jung, CW 10, Para 261 Is it not an old truth that woman loves the weaknesses of the strong man more than his strength,**

**and the stupidity of the clever man more than his cleverness? Her love wants the whole man not mere masculinity as such but also its negation. Carl Jung, CW 10, Para 261 The love of woman is not sentiment, as is a man's, but a will that is at times terrifyingly unsentimental and can even force her to self-sacrifice. A man who is loved in this way cannot escape his inferior side, for he can only respond to the reality of her love with his own reality. Carl Jung, CW 10, Para 261 This reality is no fair semblance, but a faithful reflection of that eternal human nature which links together all humanity, a reflection of the heights and depths of human life which are common to us all. Carl Jung, CW 10, Para 261 Just as the sea stretches its broad tongues between the continents and laps them round like islands, so our original unconsciousness presses round our individual consciousness. Carl Jung, CW 10, Para 285 In the catastrophe of mental disease the store-tide of the sea surges over the island and swallows it back into the depths. In neurotic disturbances there is at least a bursting of dikes, and the fruitful lowlands are laid waste by flood. Carl Jung, CW 10, Para 285 Neurotics are all shore-dwellers they are the most exposed to the dangers of the sea. So-called normal people live inland, on higher, drier ground, near placid lakes and streams. No flood however high reaches them, and the circumambient sea is so far away that they even deny its existence. Carl Jung, CW 10, Para 285 Indeed, a person can be so identified with his ego that he loses the common bond of humanity and cuts himself off from all others. As nobody wants to be entirely like everybody else, this is quite a common occurrence. For primitive egoism, however, the standing rule is that it is never "I" who must change, but always the other fellow. Carl Jung, CW 10, Para 285 Individual consciousness is surrounded by the treacherous sea of the unconscious. This consciousness of ours has the appearance of being stable and reliable, but in reality it is a fragile thing and rests on very insecure foundations. Often no more than a strong emotion is needed to upset the sensitive balance of consciousness. Carl Jung, CW 10, Para 286 Our turns of speech are an indication of this. We say that a person was "beside himself" with rage, he "forgot himself completely," one "couldn't recognize him," "the devil had got into him," etc. Something makes you "jump out of your skin," "drives you mad," so that you "no longer know what you are doing." All these familiar phrases show how easily our ego-consciousness is disrupted by affects. Carl Jung, CW 10, Para 286 These disturbances do not show themselves only in acute form; often they are chronic and can bring about a lasting change of consciousness. As a result of some psychic upheaval whole tracts of our being can plunge back into the unconscious and vanish from the surface for years and decades. Carl Jung, CW 10, Para 286 Permanent changes of character are not uncommon. We therefore say, quite correctly, that after some such experience a person was a "changed man." These things happen not only to people with a bad heredity or to neurotics, but to normal people as well. Carl Jung, CW 10, Para 286 Disturbances caused by affects are known technically as phenomena of dissociation and are indicative of a psychic split. In every psychic conflict we can discern a split of this kind, which may go so far as to threaten the shattered structure of consciousness with complete disintegration. Carl Jung, CW 10, Para 286 But even the inland dwellers, the inhabitants of the normal world who forgot the sea, do not live on firm ground. The soil is so friable that at any moment the sea can rush in through continental fissures and maroon them. Carl Jung, CW 10, Para 287 Primitive man knows this danger not only from the life of his tribe but from his own psychology. The most important of these "perils of the soul," as they are technically called, are loss of soul and possession Both are phenomena of dissociation. Carl Jung, CW 10, Para 287 In the first case [loss of soul], he will say that a soul has wandered away from him, and in the second [case of possession], that a strange soul has taken up its abode in him, generally in some unpleasant form. This way of putting it may sound odd, but it describes exactly the symptoms which today we call phenomena of dissociation or schizoid states. Carl Jung, CW 10, Para 287 They are not by any means purely pathological symptoms, for they are found just as much in normal people. They may**

**take the form of fluctuations in the general feeling of well-being, irrational changes of mood, unpredictable affects, a sudden distaste for everything, psychic inertia, and so on. Carl Jung, CW 10, Para 287 Even the schizoid phenomena that correspond to primitive possession can be observed in normal people. They, too, are not immune to the demon of passion; they, too, are liable to possession by an infatuation, a vice, or a one-sided conviction; and these are all things that dig a deep grave between them and those they hold most dear and create an aching split in their own psyche. Carl Jung, CW 10, Para 287 It is difficult to estimate the sickness of the age in which we live. But if we glance back at the clinical history of mankind, we shall find earlier bouts of sickness which are easier to survey. One of the worst attacks was the malaise that spread through the Roman world in the first centuries after Christ. The dissociation showed itself in an unexampled breakdown of the political and social conditions, in religious and philosophical dissension, and in a deplorable decline of the arts and sciences. Carl Jung, CW 10, Para 291 If we reduced humanity as it then was to a single individual, we would see before us a highly differentiated personality who, after mastering his environment with sublime self-assurance, split himself up in the pursuit of his separate occupations and interests, forgetting his own origins and traditions, and even losing all memory of his former Self, so that he seemed to be now one thing and now another, and thus fell into a hopeless conflict with himself. In the end the conflict led to such a state of enfeeblement that the world he had conquered broke in like a devastating flood and completed the process of destruction. Carl Jung, CW 10, Para 291 But let us go back for a moment to our earlier attempt to construct a single individual from the period of classical decay. I tried to show you how he disintegrated psychologically, how in a disastrous fit of weakness he lost control of his environment, and finally succumbed to the forces of destruction. Carl Jung, CW 10, Para 291 Let us suppose that this man came to me for a consultation. I would make the following diagnosis: "You are suffering from overstrain as a result of your numerous activities and boundless extraversion. In the profusion and complexity of your business, personal, and human obligations you have lost your head. You are a kind of Ivar Kreuger, who is a typical representative of the modern European spirit. You must realize, my dear Sir, that you are rapidly going to the dogs" Carl Jung, CW 10, Para 291 Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples attributed great significance to dreams. Treated in this way, the dream suggests all manner of ideas and associations which lead us closer to its meaning. Carl Jung, CW 10, Para 291 The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one's experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. Carl Jung, CW 10, Para 291 During the work of [dream-]interpretation one must abstain from all presuppositions that smack of superstition, such as, first and foremost, the notion that the protagonists in dreams are nothing other than these same persons in real life. Carl Jung, CW 10, Para 321 One should never forget that one dreams in the first place, and almost to the exclusion of all else, of oneself. (Any exceptions are governed by quite definite rules, but I cannot go into this here). Carl Jung, CW 10, Para 321 If we acknowledge this truth we shall sometimes find ourselves faced with very interesting problems. I remember two instructive cases: one of my patients dreamed of a drunken tramp who lay in a ditch, and another of a drunken prostitute who rolled about in the gutter. Carl Jung, CW 10, Para 321 The first patient was a theologian, the second a distinguished lady in high society. Both of them were outraged and horrified, and absolutely refused to admit that they had dreamed of themselves. I gave**

**them both the well-meant advice that they should spend an hour in self-reflection, diligently and devoutly considering in what ways they were not much better than their drunken brother in the ditch and their drunken sister in the gutter. Carl Jung, CW 10, Para 321 This does not contradict my earlier remark that we always dream of ourselves. As individuals we are not completely unique but are like all other men. Hence a dream with a collective meaning is valid in the first place for the dreamer, but it expresses at the same time the fact that his momentary problem is also the problem of other people. This is often of great practical importance, for there are countless people who are inwardly cut off from humanity and oppressed by the thought that nobody else has their problems. Carl Jung, CW 10, Para 321 Or else they are those all-too-modest souls who, feeling themselves nonentities, have kept their claim to social recognition on too low a level. Moreover, every individual problem is somehow connected with the problem of the age, so that practically every subjective difficulty has to be viewed from the standpoint of the human situation as a whole. But this is permissible only when the dream really is a mythological one and makes use of collective symbols. Carl Jung, CW 10, Para 321 In this case it would be purely symptomatic and not genuine at all; and, if explained from the infantile angle, the explanation would be quite beside the point. More, an unforgiveable blunder would have been committed. Unfortunately such blunders are very frequent, because the doctor's attention is turned too exclusively to the infantile traits. The patient is then automatically charged with inferiority Carl Jung, CW 10, Para 344 Infantilism, however, is something extremely ambiguous. First, it can be either genuine or purely symptomatic; and second, it can be either residuary or embryonic. There is an enormous difference between something that has remained infantile and something that is in the process of growth. Both can take an infantile or embryonic form, and more often than not it is impossible to tell at first glance whether we are dealing with a regrettably persistent fragment of infantile life or with a vitally important creative beginning Carl Jung, CW 10, Para 345 To deride these possibilities is to act like a dullard who does not know that the future is more important than the past. For this reason it would be more advisable to examine these "infantile-perverse" fantasies for their creative content than to trace them back to the cradle, and to understand all neurosis more as an attempt at adaptation than as an unsuccessful or otherwise distorted wish-fulfilment Carl Jung, CW 10, Para 345 Naturally, the theory of infantilism has the inestimable advantage of always putting the doctor "on top" as the representative of sound, healthy, superior insight, while the poor patient lies there helpless, the victim of unconscious infantile-perverse wish-fulfilments. This also gives the doctor the opportunity to know better, to avoid meeting the patient's personality face to face, and to hide behind a technique Carl Jung, CW 10, Para 346 Because of their [Jewish] civilization, more than twice as ancient as ours, they are vastly more conscious than we of human weaknesses, of the shadow-side of things, and hence in this respect much less vulnerable than we are Carl Jung, CW 10, Para 353 Thanks to their [Jewish] experience of an old culture, they are able, while fully conscious of their frailties, to live on friendly and even tolerant terms with them, whereas we are still too young not to have "illusions" about ourselves Carl Jung, CW 10, Para 353 Without this tact and sensitiveness, it is hardly possible to distinguish what is valuable from what is not. A neurosis, as I have said, consists of two things: infantile unwillingness and the will to adapt. Hence one has first to feel one's way until one is sure on which side the accent lies, for the road goes on from there Carl Jung, CW 10, Para 359 If the accent is on the will to adapt, there is no sense in decrying the attempt at adaptation as an infantile wish-fantasy. The analyst is very liable to make this mistake with his patient, and the patient to his own great injury is ever so delighted because he is then protected on medical authority against the feared or hated demands of his neurosis, that is, against the demands of that part of his personality which is concealed in it Carl Jung, CW 10, Para 359 But this "other" personality is the very thing he ought never to lose sight of, for it is his own inner**

**antithesis, the conflict that must be fought out again and again if life is to go on. Without this initial opposition there is no flow of energy, no vitality Carl Jung, CW 10, Para 359 Lack of opposition brings life to a standstill wherever that lack reaches. But beyond that reach life flows on unconsciously in ever-renewed and ever-changing forms of neurosis. Only if we understand and accept the neurosis as our truest and most precious possession can we be sure of avoiding stagnation and of not succumbing to rigidity and neurotic subterfuge Carl Jung, CW 10, Para 359 In the neurosis is hidden one's worst enemy and best friend. One cannot rate him too highly, unless of course fate has made one hostile to life. There are always deserters, but they have nothing to say to us, nor we to them Carl Jung, CW 10, Para 359 Neurotic symbolism is ambiguous, pointing at once forward and back, downward and up. In general the forward movement is the more important, because the future is coming and the past retreating. Only those who are preparing a retreat will do better to look back Carl Jung, CW 10, Para 360 The neurotic has no need to feel himself beaten; he has merely misjudged his necessary adversary, thinking that he could give him the slip. The whole task of his personality lies in the very thing he sought to avoid. Any doctor who deludes him on that score is doing him a disservice. The patient has not to learn how to get rid of his neurosis, but how to bear it. His illness is not a gratuitous and therefore meaningless burden; it is his own Self, the "other" whom, from childish laziness or fear, or for some other reason, he was always seeking to exclude from his life Carl Jung, CW 10, Para 361 We should not try to "get rid" of a neurosis, but rather to experience what it means, what it has to teach, what its purpose is. We should even learn to be thankful for it, otherwise we pass it by and miss the opportunity of getting to know ourselves as we really are. A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it. it cures us Carl Jung, CW 10, Para 361 The true reason for a neurosis always lies in the present, since the neurosis exists in the present. It is definitely not a hangover from the past, a caput mortuum; it is fed and as it were new-made every day. And it is only in the today, not in our yesterdays, that the neurosis can be "cured" Carl Jung, CW 10, 363 Because the neurotic conflict has to be fought today, any historical deviation is a detour, if not actually a wrong turning. And because the neurosis contains a part of one's own personality, an excursus into the thousand and one possibilities of obscene fantasy and unfulfillable infantile wishes is just a pretext for avoiding the essential question Carl Jung, CW 10, Para 363 We have seen him [Wotan] come to life in the German Youth Movement, and right at the beginning the blood of several sheep was shed in honour of his resurrection Carl Jung, CW 10, Para 373 Armed with rucksack and lute, blond youths, and sometimes girls as well, were to be seen as restless wanderers on every road from the North Cape to Sicily, faithful votaries of the roving god. Later, towards the end of the Weimar Republic, the wandering role was taken over by the thousands of unemployed, who were to be met with everywhere on their aimless journeys Carl Jung, CW 10, Para 373 By 1933 they wandered no longer but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced the spectacle of a nation migrating from one place to another Carl Jung, CW 10, Para 373 Wotan the wanderer was on the move. He could be seen, looking rather shamefaced, in the meeting-house of a sect of simple folk in North Germany, disguised as Christ sitting on a white horse. I do not know if these people were aware of Wotan's ancient connection with the figures of Christ and Dionysus, but it is not very probable Carl Jung, CW 10, Para 373 Wotan is a restless wanderer who creates unrest and stirs up strife, now here, now there, and works magic. He was soon changed by Christianity into the devil, and only lived on in fading local traditions as a ghostly hunter who was seen with his retinue, flickering like a will o' the wisp through the stormy night Carl Jung, CW 10, Para 374 In the Middle Ages the role of the restless wanderer was taken over by Ahasuerus, the Wandering Jew, which is not a Jewish but a Christian legend. The motif of the wanderer who has not accepted Christ**

**was projected on the Jews, in the same way as we always rediscover our unconscious psychic contents in other people. At any rate the coincidence of anti-Semitism with the reawakening of Wotan is a psychological subtlety that may perhaps be worth mentioning Carl Jung, CW 10, Para 374 The German youths who celebrated the solstice with sheep-sacrifices were not the first to hear a rustling in the primeval forest of the unconscious. They were anticipated by Nietzsche, Schuler, Stefan George, and Ludwig Klages Carl Jung, CW 10, Para 375 The literary tradition of the Rhineland and the country south of the Main has a classical stamp that cannot easily be got rid of; every interpretation of intoxication and exuberance is apt to be taken back to classical models, to Dionysus, to the puer aeternus and the cosmogonic Eros. No doubt it sounds better to academic ears to interpret these things as Dionysus, but Wotan might be a more correct interpretation Carl Jung, CW 10, Para 375 He [Wotan] is the god of storm and frenzy, the unleasher of passions and the lust of battle; moreover he is a superlative magician and artist in illusion who is versed in all secrets of an occult nature Carl Jung, CW 10, Para 375 Perhaps we may sum up this general phenomenon as Ergriffenheita state of being seized or possessed. The term postulates not only an Ergriffener (one who is seized) but also an Ergreifer (one who seizes). Wotan is an Ergreifer of men, and, unless one wishes to deify Hitler which has indeed actually happened he is really the only explanation Carl Jung, CW 10, Para 389 It is true that Wotan shares this quality with his cousin Dionysus, but Dionysus seems to have exercised his influence mainly on women. The maenads were a species of female storm-troopers, and, according to mythical reports, were dangerous enough. Wotan confined himself to the berserkers, who found their vocation as the Blackshirts of mythical kings Carl Jung, CW 10, Para 389 It seems to me that Wotan hits the mark as an hypothesis. Apparently he really was only asleep in the Kyffhäuser mountain until the ravens called him and announced the break of day Carl Jung, CW 10, Para 389 He [Wotan] is a fundamental attribute of the German psyche, an irrational psychic factor which acts on the high pressure of civilization like a cyclone and blows it away Carl Jung, CW 10, Para 389 Despite their crankiness, the Wotan-worshippers seem to have judged things more correctly than the worshippers of reason. Apparently everyone had forgotten that Wotan is a Germanic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans Carl Jung, CW 10, Para 389 Because the behaviour of a race takes on its specific character from its underlying images we can speak of an archetype "Wotan." As an autonomous psychic factor, Wotan produces effects in the collective life of a people and thereby reveals his own nature Carl Jung, CW 10, Para 391 Psychologically, it connotes the irrational presence of a subjective feeling (or conviction) of guilt, or an objective imputation of, or imputed share in, guilt Carl Jung, CW 10, Para 403 As an example of the latter, suppose a man belongs to a family which has the misfortune to be disgraced because one of its members has committed a crime. It is clear that he cannot be held responsible, either legally or morally. Yet the atmosphere of guilt makes itself felt in many ways. His family name appears to have been sullied, and it gives him a painful shock to hear it bandied about in the mouths of strangers Carl Jung, CW 10, Para 403 Guilt can be restricted to the lawbreaker only from the legal, moral, and intellectual point of view, but as a psychic phenomenon it spreads itself over the whole neighbourhood Carl Jung, CW 10, Para 403 A house, a family, even a village where a murder has been committed feels the psychological guilt and is made to feel it by the outside world. Would one take a room where one knows a man was murdered a few days before? Is it particularly pleasant to marry the sister or daughter of a criminal? Carl Jung, CW 10, Para 405 Psychological collective guilt is a tragic fate. It hits everybody, just and unjust alike, everybody who was anywhere near the place where the terrible thing happened. Naturally no reasonable and conscientious person will lightly turn collective into individual guilt by holding the individual responsible without giving him a hearing. He will know enough to distinguish between the individually**

**guilty and the merely collectively guilty Carl Jung, CW 10, Para 405 But how many people are either reasonable or conscientious, and how many take the trouble to become so? I am not very optimistic in this respect. Therefore, although collective guilt, viewed on the archaic and primitive level, is a state of magical uncleanness, yet precisely because of the general unreasonableness it is a very real fact, which no European outside Europe and no German outside Germany can leave out of account Carl Jung, CW 10, Para 405 If the German intends to live on good terms with Europe, he must be conscious that in the eyes of Europeans he is a guilty man Carl Jung, CW 10, Para 405 In reality, it always happens over a wide radius. The sensation aroused by a crime, the passionate interest in tracking down the criminal, the eagerness with which the court proceedings are followed, and so on, all go to prove the exciting effect which the crime has on everybody who is not abnormally dull or apathetic. Everybody joins in, feels the crime in his own being, tries to understand and explain it. Something is set aflame by that great fire of evil that flared up in the crime Carl Jung, CW 10, Para 408 Was not Plato aware that the sight of ugliness produces something ugly in the soul? Indignation leaps up, angry cries of "Justice!" pursue the murderer, and they are louder, more impassioned, and more charged with hate the more fiercely burns the fire of evil that has been lit in our souls. It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts Carl Jung, CW 10, Para 408 In this way we are unavoidably drawn into the uncleanness of evil, no matter what our conscious attitude may be. No one can escape this, for we are all so much a part of the human community that every crime calls forth a secret satisfaction in some corner of the fickle human heart. It is true that, in persons with a strong moral disposition, this reaction may arouse contrary feelings in a neighbouring compartment of the mind Carl Jung, CW 10, Para 408 The victim is not the only sufferer; everybody in the vicinity of the crime, including the murderer, suffers with him. Something of the abysmal darkness of the world has broken in on us, poisoning the very air we breathe and befouling the pure water with the stale, nauseating taste of blood Carl Jung, CW 10, Para 419 True, we are innocent, we are the victims, robbed, betrayed, outraged; and yet for all that, or precisely because of it, the flame of evil glowers in our moral indignation. It must be so, for it is necessary that someone should feel indignant, that someone should let himself be the sword of judgment wielded by fate Carl Jung, CW 10, Para 410 In order to escape the contaminating touch of evil we need a proper rite de sortie, a solemn admission of guilt by judge, hangman, and public, followed by an act of expiation Carl Jung, CW 10, Para 411 The increasing dependence on the State is anything but a healthy symptom; it means that the whole nation is in a fair way to becoming a herd of sheep, constantly relying on a shepherd to drive them into good pastures. The shepherd's staff soon becomes a rod of iron, and the shepherds turn into wolves Carl Jung, CW 10, Para 413 What a distressing sight it was to see the whole of Germany heave a sigh of relief when a megalomaniac psychopath [Hitler] proclaimed, "I take over the responsibility!" Any man who still possesses the instinct of self-preservation knows perfectly well that only a swindler would offer to relieve him of responsibility, for surely no one in his senses would dream of taking responsibility for the existence of another. The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition Carl Jung, CW 10, Para 413 The steady growth of the Welfare State is no doubt a very fine thing from one point of view, but from another it is a doubtful blessing, as it robs people of their individual responsibility and turns them into infants and sheep. Besides this, there is the danger that the capable will simply be exploited by the irresponsible, as happened on a huge scale in Germany Carl Jung, CW 10, Para 413 The citizen's instinct of self-preservation should be safeguarded at all costs, for, once a man is cut off from the nourishing roots of instinct, he becomes the shuttlecock of every wind that blows. He is then no better than a sick animal, demoralized and degenerate, and nothing**

**short of a catastrophe can bring him back to health Carl Jung, CW 10, Para 417 He [the pale criminal] simply will not and cannot admit that he is what he is; he cannot endure his own guilt, just as he could not help incurring it. He will stoop to every kind of self-deception if only he can escape the sight of himself. It is true that this happens everywhere, but nowhere does it appear to be such a national characteristic as in Germany Carl Jung, CW 10, Para 417 I am by no means the first to have been struck by the inferiority feelings of the Germans. What did Goethe, Heine, and Nietzsche have to say about their countrymen? A feeling of inferiority does not in the least mean that it is unjustified. Only, the inferiority does not refer to that side of the personality, or to the function, in which it visibly appears, but to an inferiority which none the less really exists even though only dimly suspected Carl Jung, CW 10, Para 417 This condition can easily lead to an hysterical dissociation of the personality, which consists essentially in one hand not knowing what the other is doing, in wanting to jump over one's own shadow, and in looking for everything dark, inferior, and culpable in others Carl Jung, CW 10, Para 417 Hence the hysteric always complains of being surrounded by people who are incapable of appreciating him and who are activated only by bad motives; by inferior mischief-makers, a crowd of submen who should be exterminated neck and crop so that the Superman can live on his high level of perfection. The very fact that his thinking and feeling proceed along these lines is clear proof of inferiority in action Carl Jung, CW 10, Para 417 Therefore all hysterical people are compelled to torment others, because they are unwilling to hurt themselves by admitting their own inferiority. But since nobody can jump out of his skin and be rid of himself, they stand in their own way everywhere as their own evil spirit and that is what we call an hysterical neurosis Carl Jung, CW 10, Para 417 All these pathological features complete lack of insight into one's own character, auto-erotic self-admiration and self-extenuation, denigration and terrorization of one's fellow men (how contemptuously Hitler spoke of his own people!), projection of the shadow, lying, falsification of reality, determination to impress by fair means or foul, bluffing and double-crossing all these were united in the man who was diagnosed clinically as an hysteric, and whom a strange fate chose to be the political, moral, and religious spokesman of Germany for twelve years. Is this pure chance? Carl Jung, CW 10, Para 418 Hitler's theatrical, obviously hysterical gestures struck all foreigners (with a few amazing exceptions) as purely ridiculous. When I saw him with my own eyes, he suggested a psychic scarecrow (with a broomstick for an outstretched arm) rather than a human being. It is also difficult to understand how his ranting speeches, delivered in shrill, grating, womanish tones, could have made such an impression Carl Jung, CW 10, Para 419 But the German people would never have been taken in and carried away so completely if this figure had not been a reflected image of the collective German hysteria. It is not without serious misgivings that one ventures to pin the label of "psychopathic inferiority" on to a whole nation, and yet, heaven knows, it is the only explanation which could in any way account for the effect this scarecrow had on the masses Carl Jung, CW 10, Para 419 A sorry lack of education, conceit that bordered on madness, a very mediocre intelligence combined with the hysteric's cunning and the power fantasies of an adolescent, were written all over this demagogue's face. His gesticulations were all put on, devised by an hysterical mind intent only on making an impression. He behaved in public like a man living in his own biography, in this case as the sombre, daemonic "man of iron" of popular fiction, the ideal of an infantile public whose knowledge of the world is derived from the deified heroes of trashy films Carl Jung, CW 10, Para 419 Although we may be able to understand why the Germans were misled in the first place, the almost total absence of any reaction is quite incomprehensible. Were there not army commanders who could have ordered their troops to do anything they pleased? Why then was the reaction totally lacking? I can only explain this as the outcome of a peculiar state of mind, a passing or chronic disposition which, in an individual, we call hysteria Carl Jung, CW 10, Para 419 This term**

**by no means implies that the individual or the nation is “inferior” in every respect, but only that there is a place of least resistance, a peculiar instability, which exists independently of all the other qualities Carl Jung, CW 10, Para 423 An hysterical disposition means that the opposites inherent in every psyche, and especially those affecting character, are further apart than in normal people. This greater distance produces a higher energic tension, which accounts for the undeniable energy and drive of the Germans Carl Jung, CW 10, Para 423 On the other hand, the greater distance between the opposites produces inner contradictions, conflicts of conscience, disharmonies of character in short, everything we see in Goethe’s Faust. Nobody but a German could ever have devised such a figure, it is so intrinsically, so infinitely German. In Faust we see the same “hungering for the infinite” born of inner contradiction and dichotomy, the same eschatological expectation of the Great Fulfilment Carl Jung, CW 10, Para 423 In him [Faust] we experience the loftiest flight of the mind and the descent into the depths of guilt and darkness, and still worse, a fall so low that Faust sinks to the level of a mountebank and wholesale murderer as the outcome of his pact with the devil Carl Jung, CW 10, Para 423 Faust, too, is split and sets up “evil” outside himself in the shape of Mephistopheles, to serve as an alibi in case of need. He likewise “knows nothing of what has happened,” i.e., what the devil did to Philemon and Baucis. We never get the impression that he has real insight or suffers genuine remorse. His avowed and unavowed worship of success stands in the way of any moral reflection throughout, obscuring the ethical conflict, so that Faust’s moral personality remains misty Carl Jung, CW 10, Para 423 He never attains the character of reality: he is not a real human being and cannot become one (at least not in this world). He remains the German idea of a human being, and therefore an image somewhat overdone and distorted of the average German Carl Jung, CW 10, Para 423 The essence of hysteria is a systematic dissociation, a loosening of the opposites which normally are held firmly together. It may even go to the length of a splitting of the personality, a condition in which quite literally one hand no longer knows what the other is doing. As a rule there is amazing ignorance of the shadow; the hysteric is only aware of his good motives, and when the bad ones can no longer be denied he becomes the unscrupulous Superman and Herrenmensch who fancies he is ennobled by the magnitude of his aim Carl Jung, CW 10, Para 424 Ignorance of one’s other side creates great inner insecurity. One does not really know who one is; one feels inferior somewhere and yet does not wish to know where the inferiority lies, with the result that a new inferiority is added to the original one Carl Jung, CW 10, Para 425 This sense of insecurity is the source of the hysteric’s prestige psychology, of his need to make an impression, to flaunt his merits and insist on them, of his insatiable thirst for recognition, admiration, adulation, and longing to be loved Carl Jung, CW 10, Para 425 It is the cause of that loud-mouthed arrogance, uppishness, insolence, and tactlessness by which so many Germans, who at home grovel like dogs, win a bad reputation for their countrymen abroad. Insecurity is also responsible for their tragic lack of civic courage, criticized by Bismarck (one need only recall the pitiable role of the German generals) Carl Jung, CW 10, Para 425 To my mind, the history of the last twelve years [post first World War] is the case-chart of an hysterical patient. The truth should not be withheld from him, for when the doctor makes a diagnosis he does so as part of his effort to find the remedy, and not in order to hurt, degrade, or insult the sufferer. A neurosis or a neurotic disposition is not a disgrace, it is a handicap, and sometimes merely a façon de parler. It is not a fatal disease, but it does grow worse to the degree that one is determined to ignore it Carl Jung, CW 10, Para 427 When I say that the Germans are psychically ill it is surely kinder than saying that they are criminals. I have no wish to irritate the notorious sensitiveness of the hysteric, but there comes a time when we can no longer afford to gloss over all the painful symptoms and to help the patient forget what has happened, merely in order that his pathological condition should remain undisturbed. I would not like to insult the healthy-minded and decent German**

**by suspecting him of being a coward who runs away from his own image Carl Jung, CW 10, Para 427 We should do him the honour of treating him like a man and telling him the truth, and not conceal from him that our soul is cut to the quick by the terrible things that happened in his country and were perpetrated by the Germans in Europe. We are hurt and indignant and have no particular feelings of loving-kindness nor can any amount of determination and will-power twist these sentiments into a Christian "love of your neighbour." For the sake of the healthy-minded and decent Germans one should not attempt to do so; they would surely prefer the truth to insulting forbearance Carl Jung, CW 10, Para 427 Such non-personal phenomena always manifest themselves in dreams as mythological motifs that are also to be found in legends and fairy tales throughout the world. I have called these mythological motifs archetypes: that is, typical modes or forms in which these collective phenomena are experienced Carl Jung, CW 10, Para 447 There was a disturbance of the collective unconscious in every single one of my German patients. One can explain these disorders causally, but such an explanation is apt to be unsatisfactory, as it is easier to understand archetypes by their aim rather than by their causality Carl Jung, CW 10, Para 447 The archetypes I had observed expressed primitivity, violence, and cruelty. When I had seen enough of such cases, I turned my attention to the peculiar state of mind then prevailing in Germany. I could only see signs of depression and a great restlessness, but this did not allay my suspicions. In a paper which I published at that time, I suggested that the "blond beast" was stirring in an uneasy slumber and that an outburst was not impossible Carl Jung, CW 10, Para 447 The tide that rose in the unconscious after the first World War was reflected in individual dreams, in the form of collective, mythological symbols which expressed primitivity, violence, cruelty: in short, all the powers of darkness Carl Jung, CW 10, Para 449 When such symbols occur in a large number of individuals and are not understood, they begin to draw these individuals together as if by magnetic force, and thus a mob is formed Carl Jung, CW 10, Para 449 Its leader will soon be found in the individual who has the least resistance, the least sense of responsibility and, because of his inferiority, the greatest will to power. He will let loose everything that is ready to burst forth, and the mob will follow with the irresistible force of an avalanche Carl Jung, CW 10, Para 449 Deep down in his being [Hitler], he was motivated by the forces of order, which became operative in him the moment desirousness and greed had taken complete possession of his conscious mind. Hitler was the exponent of a "new order," and that is the real reason why practically every German fell for him Carl Jung, CW 10, Para 454 The Germans wanted order, but they made the fatal mistake of choosing the principal victim of disorder and unchecked greed for their leader. Their individual attitude remained unchanged: just as they were greedy for power, so they were greedy for order. Like the rest of the world, they did not understand wherein Hitler's significance lay, that he symbolized something in every individual Carl Jung, CW 10, Para 454 Hitler was the most prodigious personification of all human inferiorities. He was an utterly incapable, unadapted, irresponsible, psychopathic personality, full of empty, infantile fantasies, but cursed with the keen intuition of a rat or a guttersnipe. He represented the shadow, the inferior part of everybody's personality, in an overwhelming degree, and this was another reason why they fell for him Carl Jung, CW 10, Para 454 In Switzerland we have built up the "perfect democracy," where our warlike instincts expend themselves in the form of domestic quarrels called "political life." We fight each other within the limits of the law and the constitution, and we are inclined to think of democracy as a chronic state of mitigated civil war Carl Jung, CW 10, Para 455 We are far from being at peace with ourselves: on the contrary, we hate and fight each other because we have succeeded in introverting war. Our peaceful outward demeanour merely serves to safeguard our domestic quarrels from foreign intruders who might disturb us Carl Jung, CW 10, Para 455 Thus far we have succeeded, but we are still a long way from the ultimate goal. We still have enemies in the flesh, and we have not yet managed to introvert our**

**political disharmonies. We still labour under the unwholesome delusion that we should be at peace within ourselves Carl Jung, CW 10, Para 455 Yet even our [Swiss] national, mitigated state of war would soon come to an end if everybody could see his own shadow and begin the only struggle that is really worthwhile: the fight against the overwhelming power-drive of the shadow Carl Jung, CW 10, Para 455 We have a tolerable social order in Switzerland because we fight among ourselves. Our order would be perfect if only everybody could direct his aggressiveness inwards, into his own psyche. Unfortunately, our religious education prevents us from doing this, with its false promises of an immediate peace within. Peace may come in the end, but only when victory and defeat have lost their meaning. What did our Lord mean when he said: "I came not to send peace, but a sword"? Carl Jung, CW 10, Para 455 Whenever an archetype appears things become critical, and it is impossible to foresee what turn they will take. As a rule this depends on the way consciousness reacts to the situation Carl Jung, CW 10, Para 461 During a collective manifestation of archetypes there is always a great danger of a mass movement, and a catastrophe can be avoided only if the effect of the archetype can be intercepted and assimilated by a sufficiently large majority of individuals Carl Jung, CW 10, Para 461 At the very least there must be a certain number of individuals who are still capable of making their influence felt Carl Jung, CW 10, Para 461 I have been blamed in many quarters for allowing myself to speak of German "psychopathy." I am and always was of the opinion that the political mass movements of our time are psychic epidemics, in other words, mass psychoses Carl Jung, CW 10, Para 465 They are, as their inhuman concomitants show, abnormal mental phenomena, and I refuse to regard such things as normal, to say nothing of whitewashing them as excusable blunders. Murder is murder, and the fact that the whole German nation threw itself with all its might into the most infamous war of aggression in history is a crime that nothing can ever wipe out Carl Jung, CW 10, Para 465 It is true that very many individuals stood out against it, but they were a small minority. The behaviour of the Germans in general is abnormal; were it not so, we should long since have been accustomed to look upon this form of war as the normal state of things Carl Jung, CW 10, Para 465 For, in order to turn the individual into a function of the State, his dependence on anything else must be taken from him. Religion means dependence on and submission to the irrational facts of experience. These do not refer directly to social and physical conditions; they concern far more the individual's psychic attitude Carl Jung, CW 10, Para 505 Religion, however, teaches another authority opposed to that of the "world." The doctrine of the individual's dependence on God makes just as high a claim upon him as the world does. It may even happen that the absoluteness of this claim estranges him from the world in the same way as he is estranged from himself when he succumbs to the collective mentality Carl Jung, CW 10, Para 507 He can forfeit his judgment and power of decision in the former case (for the sake of religious doctrine) quite as much as in the latter. This is the goal which religion openly aspires to unless it compromises with the State. When religion does so [compromise], I prefer to call it not "religion" but a "creed" Carl Jung, CW 10, Para 507 A creed gives expression to a definite collective belief, whereas the word religion expresses a subjective relationship to certain metaphysical, extramunane factors Carl Jung, CW 10, Para 507 A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, Islam) or to the path of salvation and liberation (Buddhism) Carl Jung, CW 10, Para 507 From this basic fact all ethics is derived, which without the individual's responsibility before God can be called nothing more than conventional morality Carl Jung, CW 10, Para 507 Since they are compromises with mundane reality, the creeds have accordingly seen themselves obliged to undertake a progressive codification of their views, doctrines, and customs, and in so doing have externalized themselves to such an extent that the authentic religious element in them the living relationship to and direct confrontation**

**with their extramundane point of reference has been thrust into the background Carl Jung, CW 10, Para 508 The denominational standpoint measures the worth and importance of the subjective religious relationship by the yardstick of traditional doctrine, and where this is not so frequent, as in Protestantism, one immediately hears talk of pietism, sectarianism, eccentricity, and so forth, as soon as anyone claims to be guided by God's will Carl Jung, CW 10, Para 508 To be the adherent of a creed, therefore, is not always a religious matter but more often a social one and, as such, it does nothing to give the individual any foundation. For this he has to depend exclusively on his relation to an authority which is not of this world Carl Jung, CW 10, Para 509 The criterion here is not lip service to a creed but the psychological fact that the life of the individual is not determined solely by the ego and its opinions or by social factors, but quite as much, if not more, by a transcendent authority Carl Jung, CW 10, Para 509 Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Its evident purpose is to maintain the psychic balance, for the natural man has an equally natural "knowledge" of the fact that his conscious functions may at any time be thwarted by uncontrollable happenings coming from inside as well as from outside Carl Jung, CW 10, Para 512 For this reason he has always taken care that any difficult decision likely to have consequences for himself and others shall be rendered safe by suitable measures of a religious nature Carl Jung, CW 10, Para 512 Offerings are made to the invisible powers, formidable blessings are pronounced, and all kinds of solemn rites are performed. Everywhere and at all times there have been rites d'entrée et de sortie whose efficacy is impugned as magic and superstition by rationalists incapable of psychological insight Carl Jung, CW 10, Para 512 But magic has above all a psychological effect whose importance should not be underestimated. The performance of a "magical" action gives the person concerned a feeling of security which is absolutely essential for carrying out a decision, because a decision is inevitably somewhat one-sided and is therefore rightly felt to be a risk Carl Jung, CW 10, Para 512 Even a dictator thinks it necessary not only to accompany his acts of State with threats but to stage them with all manner of solemnities. Brass bands, flags, banners, parades, and monster demonstrations are no different in principle from ecclesiastical processions, cannonades, and fireworks to scare off demons Carl Jung, CW 10, Para 512 Only, the suggestive parade of State power engenders a collective feeling of security, which, unlike religious demonstrations, gives the individual no protection against his inner demonism. Hence he will cling all the more to the power of the State, i.e., to the mass, thus delivering himself up to it psychically as well as morally and putting the finishing touch to his social depotentiation Carl Jung, CW 10, Para 512 The State, like the Church, demands enthusiasm, self-sacrifice, and love, and if religion requires or presupposes the "fear of God," then the dictator State takes good care to provide the necessary terror Carl Jung, CW 10, Para 512 That is why the findings of laboratory psychology are, for all practical purposes, often so remarkably unenlightening and devoid of interest Carl Jung, CW 10, Para 531 The more the individual object dominates the field of vision, the more practical, detailed, and alive will be the knowledge derived from it. This means that the objects of investigation, too, become more and more complicated and that the uncertainty of the individual factors grows in proportion to their number, thus increasing the possibility of error Carl Jung, CW 10, Para 531 Understandably enough, academic psychology is scared of this risk and prefers to avoid complex situations by asking ever simpler questions, which it can do with impunity. It has full freedom in the choice of questions it will put to Nature Carl Jung, CW 10, Para 531 Medical psychology, on the oter hand, is very far from being in this more or less enviable position. Here the object puts the question and not the experimenter. The analyst is confronted with facts which are not of his choosing and which he probably never would choose if he were a free agent. It is the sickness or the patient himself that puts the crucial questions in other**

**words, Nature experiments with the doctor in expecting an answer from him Carl Jung, CW 10, Para 532 The uniqueness of the individual and of his situation stares the analyst in the face and demands an answer. His duty as a physician forces him to cope with a situation swarming with uncertainty factors. At first he will apply principles based on general experience, but he will soon realize that principles of this kind do not adequately express the facts and fail to meet the nature of the case. The deeper his understanding penetrates, the more the general principles lose their meaning Carl Jung, CW 10, Para 532 But these principles are the foundation of objective knowledge and the yardstick by which it is measured. With the growth of what both patient and doctor feel to be "understanding," the situation becomes increasingly subjectivized. What was an advantage to begin with threatens to turn into a dangerous disadvantage Carl Jung, CW 10, Para 532 Subjectivation (in technical terms, transference and countertransference) creates isolation from the environment, a social limitation which neither party wishes for but which invariably sets in when understanding predominates and is no longer balanced by knowledge Carl Jung, CW 10, Para 532 As understanding deepens, the further removed it becomes from knowledge. An ideal understanding would ultimately result in each party's unthinkingly going along with the other's experience a state of uncritical passivity coupled with the most complete subjectivity and lack of social responsibility Carl Jung, CW 10, Para 532 Understanding carried to such lengths is in any case impossible, for it would require the virtual identification of two different individuals. Sooner or later the relationship reaches a point where one partner feels he is being forced to sacrifice his own individuality so that it may be assimilated by that of the other. This inevitable consequence breaks the understanding, for understanding also presupposes the integral preservation of the individuality of both partners Carl Jung, CW 10, Para 532 It is therefore advisable to carry understanding only to the point where the balance between understanding and knowledge is reached, for understanding at all costs is injurious to both partners Carl Jung, CW 10, Para 532 But that does not explain why the fantasies did not develop any pathological effects during the interim period. These effects develop only when the individual is faced with a situation which he cannot overcome by conscious means Carl Jung, CW 10, Para 546 The resultant standstill in the development of personality opens a sluice for infantile fantasies, which, of course, are latent in everybody but do not display any activity so long as the conscious personality can continue on its way unimpeded Carl Jung, CW 10, Para 546 When the fantasies reach a certain level of intensity, they begin to break through into consciousness and create a conflict situation that becomes perceptible to the patient himself, splitting him into two personalities with different characters. The dissociation, however, had been prepared long before in the unconscious, when the energy flowing off from consciousness (because unused) reinforced the negative qualities of the unconscious and particularly the infantile traits of the personality Carl Jung, CW 10, Para 546 Since the normal fantasies of a child are nothing other, at bottom, than the imagination of the instincts, and may thus be regarded as preliminary exercises in the use of future conscious activities, it follows that the fantasies of the neurotic, even though pathologically altered and perhaps perverted by the regression of energy, contain a core of normal instinct, the hallmark of which is adaptedness Carl Jung, CW 10, Para 547 A neurotic illness always implies an unadapted alteration and distortion of normal dynamisms and of the "imagination" proper to them Carl Jung, CW 10, Para 547 Instincts, however, are highly conservative and of extreme antiquity as regards both their dynamism and their form. Their form, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture Carl Jung, CW 10, Para 547 If we could look into the psyche of the yucca moth, for instance, we would find in it a pattern of ideas, of a numinous or fascinating character, which not only compels the moth to carry out its fertilizing activity on the yucca plant but helps it to "recognize" the total situation Carl Jung, CW 10, Para 547 Instinct is anything but a**

**blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so, too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form Carl Jung, CW 10, Para 547 It is as if two different persons were making statements about the same thing, each from his own point of view, or as if one person in two different frames of mind were sketching a picture of his experience. If for "person" we substitute "modern society," it is evident that the latter [modern society] is suffering from a mental dissociation, i.e., a neurotic disturbance Carl Jung, CW 10, Para 552 In view of this, it does not help matters at all if one party pulls obstinately to the right and the other to the left. This is what happens in every neurotic psyche, to its own deep distress, and it is just this distress that brings the patient to the analyst Carl Jung, CW 10, Para 552 The analyst has to establish a relationship with both halves of his patient's personality, because only from them can he put together a whole and complete man, and not merely from one half by suppression of the other half. But this suppression is just what the patient has been doing all along, for the modern Weltanschauung leaves him with no alternative Carl Jung, CW 10, Para 553 Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god and so it has remained, even if we know of Christianity only from hearsay Carl Jung, CW 10, Para 554 Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities Carl Jung, CW 10, Para 554 No one seems to notice that this worship of the word, which was necessarily at a certain phase of man's mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person Carl Jung, CW 10, Para 554 There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception Carl Jung, CW 10, Para 554 With credulity come propaganda and advertising to dupe the citizen with political jobbery and compromises, and the lie reaches proportions never known before in the history of the world. Carl Jung, CW 10, Para 554 It is highly probable that all man's psychic functions have an instinctual foundation, as is obviously the case with animals. It is easy to see that in animals instinct functions as the spiritus rector of all behaviour. This observation lacks certainty only when the learning capacity begins to develop, for instance in the higher apes and in man Carl Jung, CW 10, Para 556 In animals, as a result of their learning capacity, instinct undergoes numerous modifications and differentiations, and in civilized man the instincts are so split up that only a few of the basic ones can be recognized with any certainty in their original form. The most important are the two fundamental instincts already mentioned [sexuality and the power drive] and their derivatives, and these have been the exclusive concern of medical psychology so far. But in following up the ramifications of instinct investigators came upon configurations which could not with certainty be ascribed to either group Carl Jung, CW 10, Para 556 To take but one example: The discoverer of the power instinct raised the question whether an apparently indubitable expression of the sexual instinct might not be better explained as a "power arrangement," and Freud himself felt obliged to acknowledge the existence of "ego instincts" in addition to the overriding sexual instinct a clear concession to the Adlerian standpoint Carl Jung, CW 10, Para 556 In view of this uncertainty, it is hardly surprising that in most cases neurotic symptoms can be explained, almost without contradiction, in terms of either theory. This per-**

**plexity does not mean that one or the other standpoint is erroneous or that both are. Rather, both are relatively valid and, unlike certain one-sided and dogmatic tendencies, admit the existence and competition of still other instincts Carl Jung, CW 10, Para 556 Although, as I have said, the question of human instinct is a far from simple matter, we shall probably not be wrong in assuming that the learning capacity, a quality almost exclusive to man, is based on the instinct for imitation found in animals. It is in the nature of this instinct to disturb other instinctive activities and eventually to modify them, as can be observed, for instance, in the songs of birds when they adopt other melodies Carl Jung, CW 10, Para 556 Nothing estranges man more from the ground-plan of his instincts than his learning capacity, which turns out to be a genuine drive for progressive transformation of human modes of behaviour. Carl Jung, CW 10, Para 557 It, more than anything else, is responsible for the altered conditions of his existence and the need for new adaptations which civilization brings Carl Jung, CW 10, Para 557 It [learning capacity] is also the ultimate source of those numerous psychic disturbances and difficulties which are occasioned by man's progressive alienation from his instinctual foundation, i.e., by his uprootedness and identification with his conscious knowledge of himself, by his concern with consciousness at the expense of the unconscious Carl Jung, CW 10, Para 557 This is the unconscious Zeitgeist. It compensates the attitude of the conscious mind and anticipates changes to come. An excellent example of this is modern art: though seeming to deal with aesthetic problems, it is really performing a work of psychological education on the public by breaking down and destroying their previous aesthetic views of what is beautiful in form and meaningful in content Carl Jung, CW 10, Para 584 The pleasingness of the artistic product is replaced by chill abstractions of the most subjective nature which brusquely slam the door on the naïve and romantic delight in the senses and on the obligatory love for the object. Carl Jung, CW 10, Para 584 This tells us, in plain and universal language, that the prophetic spirit of art has turned away from the old object-relationship towards the forth the time being dark chaos of subjectivisms Carl Jung, CW 10, Para 584 Certainly art, so far as we can judge of it, has not yet discovered in this darkness what it is that could hold all men together and give expression to their psychic wholeness. Since reflection seems to be needed for this purpose, it may be that such discoveries are reserved for other fields of endeavour Carl Jung, CW 10, Para 584 Great art till now has always derived its fruitfulness from myth, from the unconscious process of symbolization which continues through the ages and, as the primordial manifestation of the human spirit, will continue to be the root of all creation in the future. Carl Jung, CW 10, Para 585 The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. Carl Jung, CW 10, Para 585 As the behaviour of the press is a sort of Gallup test with reference to world opinion, one must draw the conclusion that news affirming the existence of Ufos is welcome, but that scepticism seems to be undesirable. To believe that Ufos are real suits the general opinion, whereas disbelief is to be discouraged. This creates the impression that there is a tendency all over the world to believe in saucers and to want them to be real, unconsciously helped along by a press that otherwise has no sympathy with the phenomenon Carl Jung, CW 10, Para 589 As we know from ancient Egyptian history, they are manifestations of psychic changes which always appear at the end of one Platonic month and at the beginning of another. Carl Jung, CW 10, Para 589 Apparently they are changes in the constellation of psychic dominants, of the archetypes, or "gods" as they used to be called, which bring about, or accompany, long-lasting transformations of the collective psyche. This transformation started in the historical era and left its traces first in the passing of the Aeon of Taurus into that of Aries, and then of Aries into Pisces, whose beginning coincides with the rise of Christianity. We are now nearing that great change which may be expected when the spring-point enters Aquarius Carl Jung, CW 10, Para 589 I came to the same conclusion**

**as Edward J. Ruppelt, one-time chief of the American Air Force's project for investigating Ufo reports. The conclusion is: something is seen, but one doesn't know what. Carl Jung, CW 10, Para 591 Such an object provokes, like nothing else, conscious and unconscious fantasies, the former giving rise to speculative conjectures and pure fabrications, and the latter supplying the mythological background inseparable from these provocative observations Carl Jung, CW 10, Para 593 Regarded in this light, the Ufo reports may seem to the sceptical mind to be rather like a story that is told all over the world but differs from an ordinary rumour in that it is expressed in the form of visions, or perhaps owed its existence to them in the first place and is now kept alive by them. I would call this comparatively rare variation a visionary rumour It is closely akin to the collective visions of, say, the crusaders during the siege of Jerusalem, the troops at Mons in the first World War, the faithful followers of the pope at Fatima, Portugal, etc. Apart from collective visions, there are on record cases where one or more persons see something that physically is not there Carl Jung, CW 10, Para 597 The signal for the Ufo stories was given by the mysterious projectiles seen over Sweden during the last two years of the war attributed of course to the Russians and by the reports about "Foo fighters," i.e., lights that accompanied the Allied bombers over Germany (Foo = feu). These were followed by the strange sightings of "Flying Saucers" in America. The impossibility of finding an earthly base for the Ufos and of explaining their physical peculiarities soon led to the conjecture of an extra-terrestrial origin. With this development the rumour got linked up with the psychology of the great panic that broke out in the United States just before the second World War, when a radio play, based on a novel by H. G. Wells, about Martians invading New York, caused a regular stampede and numerous car accidents. The play evidently hit the latent emotion connected with the imminence of war Carl Jung, CW 10, Para 599 But if it is a case of psychological projection, there must be a psychic cause for it. One can hardly suppose that anything of such worldwide incidence as the Ufo legend is purely fortuitous and of no importance whatever. The many thousands of individual testimonies must have an equally extensive causal basis. When an assertion of this kind is corroborated practically everywhere, we are driven to assume that a corresponding motive must be present everywhere, too Carl Jung, CW 10, Para 608 In addition, there are cases where the same collective cause produces identical or similar effects, i.e., the same visionary images and interpretations, in the very people who are least prepared for such phenomena and least inclined to believe in them. This fact gives the eyewitness accounts an air of particular credibility: it is usually emphasized that the witness is above suspicion because he was never distinguished for his lively imagination or credulousness but, on the contrary, for his cool judgment and critical reason Carl Jung, CW 10, Para 609 Considering the notorious camera-mindedness of Americans, it is surprising how few "authentic" photos of Ufos seem to exist, especially as many of them are said to have been observed for several hours at relatively close quarters. I myself happen to know someone who saw a Ufo with hundreds of other people in Guatemala. He had his camera with him, but in the excitement he completely forgot to take a photo, although it was daytime and the Ufo remained visible for an hour. I have no reason to doubt the honesty of his report. He has merely strengthened my impression that Ufos are somehow not photogenic Carl Jung, CW 10, Para 613 As one can see from all this, the observation and interpretation of Ufos have already led to the formation of a regular legend. Quite apart from the thousands of newspaper reports and articles there is now a whole literature on the subject, some of it humbug, some of it serious. The Ufos themselves, however, do not appear to have been impressed; as the latest observations show, they continue their way undeterred. Be that as it may, one thing is certain: they have become a living myth Carl Jung, CW 10, Para 614 We have here a golden opportunity of seeing how a legend is formed, and how in a difficult and dark time for humanity a miraculous tale grows up of an attempted intervention by extra-terrestrial "heavenly" powers and this at the very time when human fantasy is seriously considering**

**the possibility of space travel and of visiting or even invading other planets Carl Jung, CW 10, Para 614 Sensationalism, love of adventure, technological audacity, intellectual curiosity may appear to be sufficient motives for our futuristic fantasies, but the impulse to spin such fantasies, especially when they take such a serious form witness the sputniks springs from an underlying cause, namely a situation of distress and the vital need that goes with it Carl Jung, CW 10, Para 615 What as a rule is seen is a body of round shape, disk-like or spherical, glowing or shining fierily in different colours, or, more seldom, a cigar-shaped or cylindrical figure of various sizes. It is reported that occasionally they are invisible to the naked eye but leave a "blip" on the radar screen. The round bodies in particular are figures such as the unconscious produces in dreams, visions, etc. Carl Jung, CW 10, Para 618 In this case they are to be regarded as symbols representing, in visual form, some thought that was not thought consciously, but is merely potentially present in the unconscious in invisible form and attains visibility only through the process of becoming conscious Carl Jung, CW 10, Para 618 The visible form, however, expresses the meaning of the unconscious content only approximately. In practice the meaning has to be completed by amplificatory interpretation. The unavoidable errors that result can be eliminated only through the principle of "waiting on events"; that is to say we obtain a consistent and readable text by comparing sequences of dreams dreamt by different individuals. The figures in a rumour can be subjected to the same principles of dream interpretation Carl Jung, CW 10, Para 618 If we apply them to the round object whether it be a disk or a sphere we at once get an analogy with the symbol of totality well known to all students of depth psychology, namely the mandala (Sanskrit for circle). This is not by any means a new invention, for it can be found in all epochs and in all places, always with the same meaning, and it reappears time and again, independently of tradition, in modern individuals as the "protective" or apotropaic circle, whether in the form of the prehistoric "sun wheel," or the magic circle, or the alchemical microcosm, or a modern symbol of order, which organizes and embraces the psychic totality Carl Jung, CW 10, Para 619 In so far as the mandala encompasses, protects, and defends the psychic totality against outside influences and seeks to unite the inner opposites, it is at the same time a distinct individuation symbol and was known as such even to medieval alchemy Carl Jung, CW 10, Para 621 The soul was supposed to have the form of a sphere, on the analogy of Plato's world-soul, and we meet the same symbol in modern dreams. This symbol, by reason of its antiquity, leads us to the heavenly spheres, to Plato's "supra-celestial place" where the "Ideas" of all things are stored up Carl Jung, CW 10, Para 621 Hence there would be nothing against the naïve interpretation of Ufos as "souls." Naturally they do not represent our modern conception of the psyche, but give an involuntary archetypal or mythological picture of an unconscious content, a rotundum, as the alchemists called it, that expresses the totality of the individual Carl Jung, CW 10, Para 621 I have defined this spontaneous image as a symbolical representation of the Self, by which I mean not the ego but the totality composed of the conscious and the unconscious. I am not alone in this, as the Hermetic philosophy of the Middle Ages had already arrived at very similar conclusions Carl Jung, CW 10, Para 621 If the round shining objects that appear in the sky be regarded as visions, we can hardly avoid interpreting them as archetypal images. They would then be involuntary, automatic projections based on instinct, and as little as any other psychic manifestations or symptoms can they be dismissed as meaningless and merely fortuitous Carl Jung, CW 10, Para 622 Anyone with the requisite historical and psychological knowledge knows that circular symbols have played an important role in every age; in our own sphere of culture, for instance, they were not only soul symbols but "God-images." There is an old saying that "God is a circle whose centre is everywhere and the circumference nowhere." God in his omniscience, omnipotence, and omnipresence is a totality symbol par excellence, something round, complete, and perfect. Epiphanies of this sort are, in the tradition, often associated**

**with fire and light Carl Jung, CW 10, Para 622 On the antique level, therefore, the Ufos could easily be conceived as "gods." They are impressive manifestations of totality whose simple, round form portrays the archetype of the Self, which as we know from experience plays the chief role in uniting apparently irreconcilable opposites and is therefore best suited to compensate the split-mindedness of our age. It has a particularly important role to play among the other archetypes in that it is primarily the regulator and orderer of chaotic states, giving the personality the greatest possible unity and wholeness Carl Jung, CW 10, Para 622 The dream describes, as the exposition of the initial situation, a mass panic as at an air-raid warning. A Ufo appears, having the form of a drop. A fluid body assumes the form of a drop when it is about to fall, from which it is clear that the Ufo is conceived as a liquid falling from the sky, like rain Carl Jung, CW 10, Para 628 From many of the reports, particularly the early ones, it is evident that the Ufos can appear suddenly and vanish equally suddenly. They can be tracked by radar but remain invisible to the eye, and conversely, can be seen by the eye but not detected by radar. Ufos can make themselves invisible at will, it is said, and must obviously consist of a substance that is visible at one moment and invisible the next Carl Jung, CW 10, Para 630 The nearest analogy to this is a volatile liquid which condenses out of an invisible state into the form of drops. In reading the old texts one can still feel the miracle of disappearance and reappearance which the alchemists beheld in the vaporization of water or quicksilver: for them it was the transformation of the "souls that had become water" (Heraclitus) into the invisible pneuma at the touch of Hermes' wand, and their descent out of the empyrean into visible form again. Zosimos of Panopolis (third century A.D.) has left us a valuable document describing this transformation, which takes place in a cooking-vessel Carl Jung, CW 10, Para 630 The fantasies born of musing over the steaming cooking-pot one of the most ancient experiences of mankind may also be responsible for the sudden disappearance and reappearance of the Ufo Carl Jung, CW 10, Para 630 The plurality of Ufos, then, is a projection of a number of psychic images of wholeness which appear in the sky because on the one hand they represent archetypes charged with energy and on the other hand are not recognized as psychic factors Carl Jung, CW 10, Para 635 Very probably there is a phallic analogy in the dream, which, in accordance with the meaning of this exceedingly archaic symbol, gives the Ufo the character of something "procreative," "fructifying," and, in the broadest sense, "penetrating" Carl Jung, CW 10, Para 638 The dreamer does not flee from the menacing aspect of the Ufo, even when she sees it coming straight at her. During this confrontation the original spherical or lens-shaped aspect reappears in the form of a circular eye. Carl Jung, Para 639 Nowadays people who have an experience of this kind are more likely to go running to the doctor or psychiatrist than to the theologian. I have more than once been consulted by people who were terrified by their dreams and visions. They took them for symptoms of mental illness, possibly heralding insanity, whereas in reality they were "dreams sent by God," real and genuine religious experiences that collided with a mind unprepared, ignorant, and profoundly prejudiced Carl Jung, CW 10, Para 642 The second dream differs from the first in that it brings out the dreamer's inner relationship to the Ufo. The Ufo has marked her out and not only turns a searching eye upon her but irradiates her with magical heat, a synonym for her own inner affectivity Carl Jung, CW 10, Para 643 Fire is the symbolical equivalent of a very strong emotion or affect, which in this case comes upon her quite unexpectedly. In spite of her justifiable fear of the Ufo she held her ground, as though it were intrinsically harmless, but is now made to realize that it is capable of sending out a deadly heat, a statement we often meet with in the Ufo literature Carl Jung, CW 10, Para 643 This heat is a projection of her own unrealized emotion of a feeling that has intensified into a physical effect but remains unrecognized. Even her facial expression was altered (burnt) by it. This recalls not only the changed face of Moses but also that of Brother Klaus after his terrifying vision of God. It points to an "indelible" experience whose traces remain**

**visible to others, because it has brought about a demonstrable change in the entire personality Carl Jung, CW 10, Para 643 Psychologically, of course, such an event betokens only a potential change; it has first to be integrated into consciousness. That is why Brother Klaus felt it necessary to spend long years in wearisome study and meditation until he succeeded in recognizing his terrifying vision as a vision of the Holy Trinity, in accordance with the spirit of the age Carl Jung, CW 10, Para 643 In this way he transformed the experience into an integrated conscious content that was intellectually and morally binding for him. This work has still to be done by the dreamer, and perhaps also by all those who see Ufos, dream of them, or spread rumours about them Carl Jung, CW 10, Para 643 The motif of the isolated "God's eye," which the unconscious proffers as an interpretation of the Ufo, can be found in ancient Egyptian mythology as the "eye of Horus," who with its help healed the partial blinding of his father Osiris, caused by Set. The isolated God's eye also appears in Christian iconography Carl Jung, CW 10, Para 645 The sexual aspect of the Ufos merits our attention, as it shows that a very powerful instinct like sexuality has its share in the structure of the phenomenon. It is probably no accident that in one of the dreams we have been discussing a feminine symbol appears, and in the other a masculine, in accordance with the reports of lens-shaped and cigar-shaped Ufos, for where one appears, we may also expect its partner Carl Jung, CW 10, Para 662 She thus creates an acute consciousness of sex, deleterious to weaker spirits but of advantage in promoting reflection and broadening the consciousness of the stronger Carl Jung, CW 10, Para 654 The worldly pomps of the Catholic Church for which she is reproached by the Protestants have the obvious purpose of holding the power of the spirit visibly before the natural power-instinct. This is infinitely more effective than the best logical arguments, which no one likes following. Carl Jung, CW 10, Para 654 Only the tiniest fraction of the population learns anything from reflection; everything else consists in the suggestive power of ocular evidence. Carl Jung, CW 10, Para 654 The dream describes, as the exposition of the initial situation, a mass panic as at an air-raid warning. A Ufo appears, having the form of a drop. A fluid body assumes the form of a drop when it is about to fall, from which it is clear that the Ufo is conceived as a liquid falling from the sky, like rain Carl Jung, CW 10, Para 628 From many of the reports, particularly the early ones, it is evident that the Ufos can appear suddenly and vanish equally suddenly. They can be tracked by radar but remain invisible to the eye, and conversely, can be seen by the eye but not detected by radar. Ufos can make themselves invisible at will, it is said, and must obviously consist of a substance that is visible at one moment and invisible the next Carl Jung, CW 10, Para 630 The nearest analogy to this is a volatile liquid which condenses out of an invisible state into the form of drops. In reading the old texts one can still feel the miracle of disappearance and reappearance which the alchemists beheld in the vaporization of water or quicksilver: for them it was the transformation of the "souls that had become water" (Heraclitus) into the invisible pneuma at the touch of Hermes' wand, and their descent out of the empyrean into visible form again. Zosimos of Panopolis (third century A.D.) has left us a valuable document describing this transformation, which takes place in a cooking-vessel Carl Jung, CW 10, Para 630 Spiders, like all animals that are not warm-blooded or have no cerebrospinal nervous system, function in dreams as symbols of a profoundly alien psychic world Carl Jung, CW 10, Para 671 So far as I can see, they [spiders express contents which, though active, are unable to reach consciousness; they have not yet entered the sphere of the cerebrospinal nervous system but are as though lodged in the deeper-lying sympathetic and parasympathetic systems. Carl Jung, CW 10, Para 671 In this connection I remember the dream of a patient who had the greatest difficulty in conceiving the idea of the supraordinate totality of the psyche and felt the utmost resistance to it. He had picked up the idea from one of my books but, characteristically enough, was unable to distinguish between the ego and the Self, and, because of his hereditary taint, was threatened with a pathological inflation**

**Carl Jung, CW 10, Para 671 In such cases there is a real weakness of the ego, which cannot therefore afford any suggestion of taking second place, as that would fatally emphasize its littleness and has to be avoided at all costs. Illusions, however, are inimical to life, because they are unhealthy and sooner or later trip you up. The dream therefore attempts a kind of corrective, which, like the Delphic oracle, turns out to be ambivalent. It says in effect: "What is troubling you in the head (attic) is, though you may not know it, a rare jewel. It is like an animal that is strange to you, forming symbolically the centre of many concentric circles, reminiscent of the centre of a large or small world, like the eye of God in medieval pictures of the universe" Carl Jung, CW 10, Para 672 Confronted with this, a healthy mind would fight against identification with the centre, because of the danger of paranoiac God-likeness Carl Jung, CW 10, Para 672 Anyone who gets into this spider's net is wrapped round like a cocoon and robbed of his own life. He is isolated from his fellows, so that they can no longer reach him, nor he them. He lives in the loneliness of the world creator, who is everything and has nothing outside himself Carl Jung, CW 10, Para 672 If, on top of all this, you have had an insane father, there is the danger that you will begin to "spin" yourself, and for this reason the spider has a sinister aspect that should not be overlooked Carl Jung, CW 10, Para 672 For his everyday life man seems to need no instincts, especially when he is convinced of the sovereign power of his will. He ignores the meaning of instinct and devalues it to the point of atrophy, not seeing how much he endangers his very existence through loss of instinct Carl Jung, CW 10, Para 679 When therefore dreams emphasize instinct they are trying to fill a perilous gap in our adaptation to life. Carl Jung, CW 10, Para 679 Deviations from instinct show themselves in the form of affects, which in dreams are likewise expressed by animals. Hence uncontrolled affects are rightly regarded as bestial or primitive and should be avoided. Carl Jung, CW 10, Para 680 But we cannot do this [avoid uncontrolled affects] without repressing them, that is, without a splitting of consciousness. In reality we can never escape their power. Carl Jung, CW 10, Para 680 Somewhere or other they will continue to operate even though they cannot be found in consciousness. At worst they manifest themselves in a neurosis or in an unconscious "arrangement" of inexplicable mishaps Carl Jung, CW 10, Para 680 The saint, who seems exempt from these weaknesses, pays for his immunity with suffering and abnegation of the earthly man, without which of course he would not be a saint. The lives of holy men show that the two sides cancel out. None can escape the chain of suffering that leads to sickness, old age and death. Carl Jung, CW 10, Para 680 We can and should, for the sake of our humanity, "control" our affects and keep them in check, but we should know that we have to pay dearly for it. The choice of currency in which we wish to pay the tribute is sometimes even left to us Carl Jung, CW 10, Para 680 Remaining down below and subordinating ourselves to a theriomorphic symbol, which seems very like an insult to our human dignity, means no more than that we should remain conscious of these simple truths and never forget that in point of anatomy and psychology the earthly man, for all his high flights, is first cousin to the anthropoids Carl Jung, CW 10, Para 681 Should it be granted to him, however, to develop into something higher without crippling his nature, he is reminded that this transformation is not his to command, for he is dependent on factors he cannot influence Carl Jung, CW 10, Para 681 He [death] is the great perfector, drawing his inexorable line under the balance-sheet of human life. In him alone is wholeness one way or another attained. Death is the end of the empirical man and the goal of the spiritual man, as the perspicacious Heraclitus says: "It is to Hades that they rage and celebrate their feasts" Carl Jung, CW 10, Para 695 Everything that is not yet where it ought to be, that has not yet gone where it ought to have gone, fears the end, the final reckoning. We avoid as long as possible making ourselves conscious of those things which wholeness still lacks, thus preventing ourselves from becoming conscious of the Self and preparing for death. The Self then remains in projection Carl Jung, CW 10, Para 695 What is the use of a compensation that, because of its**

**symbolic form, is not understood by the conscious mind? Apart from those not so uncommon cases where only a little reflection is needed to understand the meaning of a dream, we can take it as a general rule that the compensation is not immediately obvious and is therefore easily overlooked Carl Jung, CW 10, Para 732 The language of the unconscious does not have the intentional clarity of conscious language; it is a condensation of numerous data, many of them subliminal, whose connection with conscious contents is not known. These data do not take the form of a directed judgment, but follow an instinctive, archaic "pattern" which, because of its mythological character, is not recognized by the reasoning mind Carl Jung, CW 10, Para 732 The reaction of the unconscious is a natural phenomenon that is not concerned to benefit or guide the personal human being but is regulated exclusively by the demands of psychic equilibrium. Thus there are times when, as I have often seen, a dream that is not understood can still have a compensatory effect, even though as a rule conscious understanding is required on the alchemical principle "Quod natura relinquit imperfectum, ars perficit" (what nature leaves imperfect, the art perfects) Carl Jung, CW 10, Para 732 Were this not so, human reflection and effort would be superfluous. For its part, the conscious mind often proves incapable of recognizing the full scope and significance of certain vital situations it has created for itself, and so challenges the unconscious to bring up the subliminal context, which, however, is written not in rational language but in an archaic one with two or more meanings Carl Jung, CW 10, Para 732 Since the metaphors it uses reach far back into the history of the human mind, its interpreters will need historical knowledge in order to understand its meaning Carl Jung, CW 10, Para 732 Instead, it has to turn its attention to the individual exceptions, which are murdered by statistics. The human psyche attains its true meaning not in the average but in the unique, and this does not count in a scientific procedure Carl Jung, CW 10, Para 744 This point of view is anathema to the exclusively scientific attitude, despite the fact that without exceptions there would be no statistics at all. Moreover, in actual reality the exceptions are almost more important than the rule Carl Jung, CW 10, Para 744 The psychological effect is very like that of the Rorschach test, where a purely fortuitous and irrational picture appeals to the irrational powers of the imagination and brings the observer's unconscious into play. When his extraverted interest is snubbed in this way it falls back on the "subjective factor" and increases the latter's energy charge, a phenomenon that was observed very clearly in the original word association tests Carl Jung, CW 10, Para 753 The isolated stimulus word uttered by an experimenter bewilders and embarrasses the subject because it may have more than one meaning Carl Jung, CW 10, Para 753 He does not quite know what to answer, and this accounts for the extraordinary variety of answers in these tests and what is more important for the large number of disturbed reactions which are caused by the intrusion of unconscious contents Carl Jung, CW 10, Para 753 The rebuffing of interest by unintelligibility results in its introversion and a constellation of the unconscious. Modern art has the same effect Carl Jung, CW 10, Para 754 We can therefore attribute to modern art a conscious or unconscious intention to turn the beholder's eyes away from the intelligible and enjoyable world of the senses and to enforce a revelation of the unconscious as a kind of substitute for the loss of human surroundings Carl Jung, CW 10, Para 754 This is also the intention of the [word] association experiment and the Rorschach test: they are meant to supply information concerning the background of consciousness, and this they do with great success Carl Jung, CW 10, Para 754 The experimental setup of modern art is evidently the same: it faces the observer with the question, "How will you react? What do you think? What kind of fantasy will come up?" In other words, modern art is less concerned with the pictures it produces than with the observer and his involuntary reactions Carl Jung, CW 10, Para 754 He peers at the colours on the canvas, his interest is aroused, but all he can discover is a product that defies human understanding. He feels disappointed, and already he is thrown back on a subjective reaction which vents itself in all sorts of exclamations Carl Jung,**

**CW 10, Para 754 Anyone who knows how to interpret these will learn a lot about the subjective disposition of the observer but next to nothing about the painting as such. For him it is no more than a psychological test Carl Jung, CW 10, Para 754 This may sound disparaging, but only for those who regard the subjective factor merely as a source of discomfort. But if they are interested in their own psyches, they will try to submit their constellated complexes to closer scrutiny Carl Jung, CW 10, Para 754 In its attempt to leave the world of visible and intelligible appearances and to float in the boundlessness of chaos, modern art, to a still greater degree than the psychological tests, evokes complexes which have sloughed off their usual personal aspect and appear as what they originally were, namely primordial forms of the instincts. They are of a suprapersonal, collective-unconscious nature Carl Jung, CW 10, Para 755 Personal complexes arise wherever there are conflicts with the instinctual disposition. These are the points of faulty adaptation, and their sensitiveness releases affects which tear the mask of adaptedness off the face of civilized man Carl Jung, CW 10, Para 755 This also seems to be the goal that modern art is indirectly aiming at. For all the appearance of extreme arbitrariness and boundless chaos, the loss of beauty and meaning is compensated by a strengthening of the unconscious. And since this is not chaotic but pertains to the natural order of things, it is to be expected that forms and patterns will arise which are indicative of this order Carl Jung, CW 10, Para 755 As the illustration shows, this sighting was made in Basel. The dark colour of the Ufos may be due to their having been seen against the light of the rising sun. Some of them were bright and fiery. Their speed and irregular motion are typical Ufo features Carl Jung, CW 10, Para 759 This broadsheet (fig. 404.06) relates the story of a "very frightful spectacle" seen by "numerous men and women" at sunrise on April 14, 1561. They saw "globes" of a blood-red, bluish, or black colour, or "plates" in large numbers near the sun, "some three in a row, now and then four in a square, also some standing alone. And amongst these globes some blood-coloured crosses were seen." They all began to fight one another." This went on for about an hour. Then "they all fellas one sees in the picture from the sun and sky down to the earth, as if everything were on fire, then it slowly faded away on the earth, producing a lot of steam." Underneath the globes was a long object, "shaped like a great black spear." Naturally this "spectacle" was interpreted as a divine warning Carl Jung, CW 10, Para 760 This report, as the reader will have noted, contains certain details already known to us. Above all the "tubes," which are analogous to the cylindrical objects in the Ufo reports. These, in Ufo language, are the "mother-ships" which are said to carry the smaller, lens-shaped Ufos for long distances. The picture shows them in operation, releasing Ufos or taking them on board. Especially important, though lacking in the modern Ufo reports, are the indubitable quaternities, seen sometimes as simple crosses, sometimes as disks in the form of a cross, that is, as regular mandalas. There also seems to be a hint of the 3 + 1 motif in the dilemma of three and four. The militaristic interpretation is as characteristic of the sixteenth century as the technological one is of ours. The tubes are cannons and the globes cannonballs, and the shooting to and from of the globes is an artillery engagement. The great black spearhead, as well as the spearshafts (?), seem to represent the masculine element, especially in its "penetrating" capacity. Similar things are reported in the Ufo literature Carl Jung, CW 10, Para 761 The emphasis on the cross motif is striking. The Christian meaning of the cross can hardly be considered here, since we are dealing with a natural phenomenon, a swarm of round objects in violent motion, shooting in opposite directions and reminding the reporter of a battle. If the Ufos were living organisms, one would think of a swarm of insects rising with the sun, not to fight one another but to mate and celebrate the marriage flight. Here the cross signifies a union of opposites (vertical and horizontal), a "crossing"; as a plus sign, it is also a joining together, an addition. Where the globes are coupled together to form quaternities, they have given rise to the crossed marriage quaternio, which I have discussed in my "Psychology of the Transference." It forms the model for the primitive "cross**

**cousin marriage," but is also an individuation symbol, the union of the "four" Carl Jung, CW 10, Para 762 Columns of smoke rise up from the place where the cannonballs have fallen, reminding us of Tanguy's picture. The moment of sunrise, the Aurora consurgens (Aquinas, Boehme), suggests the revelation of the light. Both reports have clear analogies not only with one another but also with the modern saucer stories and with the individual products of the unconscious today Carl Jung, CW 10, Para 763 This seventeenth-century woodcut (fig. 404.07), possibly representing a Rosicrucian illumination, comes from a source unknown to me. On the right it shows the familiar world. The pilgrim, who is evidently on a pélerinage de l'âme [pilgrimage of the soul], has broken through the star-strewn rim of his world and behold another, supernatural universe filled with what look like layers of cloud or mountain ranges. In it appear the wheels of Ezekiel and disks or rainbowlike figures, obviously representing the "heavenly spheres." In these symbols we have a prototype of the Ufo vision, which is vouchsafed to the illuminati. They cannot be heavenly bodies belonging to our empirical world, but are projected "rotunda" from the inner, four-dimensional world Carl Jung, CW 10, Para 764 This picture (fig. 404.08) comes from the Rupertsberg Codex Scivias, written by Hildegard of Bingen (12th cent.). It shows the quickening or "animation" of the child in the body of the mother. From a higher world an influx enters the foetus. This upper world has a remarkable quadratic form divided into three to correspond with the Trinity, but, unlike the latter, which is supposed to consist of three equal parts, the middle section is different from the other two. It contains round objects, whereas the other two are characterized by the eye motif. Like the wheels of Ezekiel, the little rotunda are associated with eyes Carl Jung, CW 10, Para 765 As Hildegard's text states, the radiance of the "countless eyes" (there are in reality twenty-four in each section) means "God's knowledge," that is, his seeing and knowing, with reference to the seven eyes of God that "run to and from through the whole earth" (Zech. 4: 10) Carl Jung, CW 10, Para 766 The rotunda, on the other hand, are God's deeds, such as the sending of his son as a saviour. Hildegard adds: "All, the bad as well as the good, appear in God's knowledge, for it is not ever clouded round by any darkness." The souls of men are "fireballs", so presumably the soul of Christ was also such a ball, for Hildegard interprets her vision not with reference to the growth of a human child only, but with particular reference to Christ and the Mother of God Carl Jung, CW 10, Para 766 The square divided into three stands for the Holy Ghost entering into the child. The procreative aspect of the Holy Ghost unites the Godhead with matter, as is clear from the sacred legend. The intermediate forms between spirit and matter are obviously the rotunda, early stages of animated bodies, filling the middle section of the square. There are thirty of them, and, however accidental this may be, the number 30 (days of the month) suggests the moon, ruler of the hylical world, whereas twenty-four (hours of the day) suggests the sun, the king. This indicates the motif of the coniunctio (* and *) an instance of that unconscious readiness which later came to expression in Cusanus' definition of God as a complexio oppositorum Carl Jung, CW 10, Para 766 In the miniature the rotunda are fire-coloured, the fiery seeds from which human beings will sprout, a sort of pneumatic roe. This comparison is justified in so far as alchemy compares the rotunda to fish's eyes. The eyes of a fish are always open, like the eyes of God. They are synonymous with the scintillae, "soul-sparks." It is just possible that these alchemical allusions crept into Hildegard's text via the atoms of Democritus (spiritus insert us atomis). Another such source may be responsible for the squareness of the Holy Ghost Carl Jung, CW 10, Para 766 The square, being a quaternity, is a totality symbol in alchemy. Having four corners it signifies the earth, whereas a circular form is attributed to the spirit. Earth is feminine, spirit masculine. The square as a symbol of the spiritual world is certainly most unusual but becomes more intelligible when we take Hildegard's sex into account. This remarkable symbolism is reflected in the squaring of the coniunctio oppositorum. "Squareness" in alchemy is an important feature of the unitary substance, the Mercurius Philosophorum sive quadratus, and characterizes its**

**chthonic nature, which it possesses along with spirituality (spiritus mercurialis) Carl Jung, CW 10, Para 767 They [numbers] are an aspect of the physically real as well as of the psychically imaginary. They do not only count and measure, and are not merely quantitative; they also make qualitative statements and are therefore a mysterious something midway between myth and reality, partly discovered and partly invented Carl Jung, CW 10, Para 777 Equations, for instance, that were invented as pure mathematical formulae have subsequently proved to be formulations of the quantitative behaviour of physical things. Carl Jung, CW 10, Para 777 Conversely, owing to their individual qualities, numbers can be vehicles for psychic processes in the unconscious. The structure of the mandala, for instance, is intrinsically mathematical. We may exclaim with the mathematician Jacobi: "In the Olympian host Number eternally reigns" Carl Jung, CW 10, Para 777 Thus it is a fact of singular importance that number also characterizes the "personal" nature of the mediating figure, that it appears as a mediator. From the psychological standpoint and having regard to the limits set to all scientific knowledge, I have called the mediating or "uniting" symbol which necessarily proceeds from a sufficiently great tension of opposites the "Self." I chose this term in order to make clear that I am concerned primarily with the formulation of empirical facts and not with dubious incursions into metaphysics Carl Jung, CW 10, Para 779 Living in the West, I would have to say Christ instead of "Self," in the Near East it would be Khidr, in the Far East atman or Tao or the Buddha, in the Far West maybe a hare or Mondamin, and in cabalism it would be Tifereth Carl Jung, CW 10, Para 779 That there is something beyond the borderline, beyond the frontiers of knowledge, is shown by the archetypes and, most clearly of all, by numbers, which this side of the border are quantities but on the other side are autonomous psychic entities, capable of making qualitative statements which manifest themselves in a priori patterns of order Carl Jung, CW 10, Para 780 These patterns include not only causally explicable phenomena like dream-symbols and such, but remarkable relativizations of time and space which simply cannot be explained causally Carl Jung, CW 10, Para 780 They are the parapsychological phenomena which I have summed up under the term "synchronicity" and which have been statistically investigated by Rhine. The positive results of his experiments elevate these phenomena to the rank of undeniable facts Carl Jung, CW 10, Para 780 This brings us a little nearer to understanding the mystery of psychophysical parallelism, for we now know that a factor exists which mediates between the apparent incommensurability of body and psyche, giving matter a kind of "psychic" faculty and the psyche a kind of "materiality," by means of which the one can work on the other Carl Jung, CW 10, Para 780 That the body can work on the psyche seems to be a truism, but strictly speaking all we know is that any bodily defect or illness also expresses itself psychically. Naturally this assumption only holds good if, contrary to the popular materialistic view, the psyche is credited with an existence of its own Carl Jung, CW 10, Para 780 But materialism in its turn cannot explain how chemical changes can produce a psyche. Both views, the materialistic as well as the spiritualistic, are metaphysical prejudices Carl Jung, CW 10, Para 780 It accords better with experience to suppose that living matter has a psychic aspect, and the psyche a physical aspect. If we give due consideration to the facts of parapsychology, then the hypothesis of the psychic aspect must be extended beyond the sphere of biochemical processes to matter in general. In that case all reality would be grounded on an as yet unknown substrate possessing material and at the same time psychic qualities. In view of the trend of modern theoretical physics, this assumption should arouse fewer resistances than before Carl Jung, CW 10, Para 780 The peculiarity of "conscience" is that it is a knowledge of, or certainty about, the emotional value of the ideas we have concerning the motives of our actions. According to this definition, conscience is a complex phenomenon consisting on the one hand in an elementary act of the will, or in an impulse to act for which no conscious reason can be given, and on the other hand in a judgment grounded on rational feeling Carl Jung, CW 10, Para 825 This judgment**

**is a value judgment, and it differs from an intellectual judgment in that, besides having an objective, general, and impartial character, it reveals the subjective point of reference. A value judgment always implicates the subject, presupposing that something is good or beautiful for me Carl Jung, CW 10, Para 825 that it is good or beautiful for certain other people, this is not necessarily a value judgment but may just as well be an intellectual statement of fact. Conscience, therefore, is made up of two layers, the lower one comprising a particular psychic event, while the upper one is a kind of superstructure representing the positive or negative judgment of the subject Carl Jung, CW 10, Para 825 For example, a business man I knew was made what looked like a perfectly serious and honourable offer which, it turned out much later, would have involved him in a disastrous fraud had he accepted it. The following night after he received this offer, which as I say seemed to him quite acceptable, he dreamt that his hands and forearms were covered with black dirt. He could see no connection with the events of the previous day, because he was unable to admit to himself that the offer had touched him on the vulnerable spot: his expectation of a good business deal. I warned him about this, and he was careful enough to take certain precautions which did in fact save him from more serious harm Carl Jung, CW 10, Para 826 In this instance the classical characteristic of conscience, the conscientia peccati ("consciousness of sin"), is missing. Accordingly the specific feeling-tone of a bad conscience is missing too Carl Jung, CW 10, Para 827 From this we learn one important fact: the moral evaluation of an action, which expresses itself in the specific feeling-tone of the accompanying ideas, is not always dependent on consciousness but may function without it. Freud put forward the hypothesis that in these cases there is a repression exerted by a psychic factor, the so-called superego Carl Jung, CW 10, Para 828 It was these and similar experiences which led Freud to endow the superego with special significance. The Freudian superego is not, however, a natural and inherited part of the psyche's structure; it is rather the consciously acquired stock of traditional customs, the "moral code" as incorporated, for instance, in the Ten Commandments Carl Jung, CW 10, Para 830 In view of the fact that dreams lead astray as much as they exhort, it seems doubtful whether what appears to be a judgment of conscience should be evaluated as such in other words, whether we should attribute to the unconscious a function which appears moral to us Carl Jung, CW 10, Para 835 John says: "Try the spirits whether they are of God" (I John 4:1), an admonition we could profitably apply to ourselves. Since olden times conscience has been understood by many people less as a psychic function than as a divine intervention; indeed, its dictates were regarded as vox Dei, the voice of God Carl Jung, CW 10, Para 839 Since then, the phenomenon of conscience in itself does not coincide with the moral code, but is anterior to it, transcends its contents and as already mentioned, can also be "false," the view of conscience as the voice of God becomes an extremely delicate problem Carl Jung, CW 10, Para 840 Conscience no matter on what it is based commands the individual to obey his inner voice even at the risk of going astray. We can refuse to obey this command by an appeal to the moral code and the moral views on which it is founded, though with an uncomfortable feeling of having been disloyal Carl Jung, CW 10, Para 841 Primitive man regards the autonomy of the psyche as demonism and magic. This, we consider, is only what one would expect in primitive society. On closer inspection one finds, however, that the civilized man of antiquity, such as Socrates, still had his daemon and that there was a widespread and natural belief in superhuman beings who, we would suppose today, were personifications of projected unconscious contents Carl Jung, CW 10, Para 843 The psychologist can criticize metaphysics as a human assertion, but he is not in a position to make such assertions himself. He can only establish that these assertions exist as a kind of exclamation, well knowing that neither one nor the other can be proved right and objectively valid, although he must acknowledge the legitimacy of subjective assertions as such Carl Jung, CW 10, Para 845 The reduction of the act of conscience to a collision with the archetype is, by and large, a tenable explanation. On**

**the other hand we must admit that the psychoid archetype, that is, its irrepresentable and unconscious essence, is not just a postulate only, but possesses qualities of a parapsychological nature which I have grouped together under the term “synchronicity” Carl Jung, CW 10, Para 849 Good and evil are in themselves principles, and we must bear in mind that a principle exists long before us and extends far beyond us Carl Jung, CW 10, Para 859 When we speak of good and evil we are speaking concretely of something whose deepest qualities are in reality unknown to us. Whether it is experienced as evil and sinful depends, furthermore, on our subjective judgment, as also does the extent and gravity of the sin Carl Jung, CW 10, Para 860 To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the Self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle Carl Jung, CW 10, Para 872 That is the secret of the Eastern attitude: observing the opposites teaches the Easterner the character of Maya. It gives reality the glint of illusion. Behind the opposites and in the opposites is true reality, which sees and comprehends the whole Carl Jung, CW 10, Para 873 The Indian calls this Atman. Reflecting on ourselves we can say, “I am he who speaks good and evil,” or better, “I am he through whom good and evil are spoken. The one who is in me, who voices the principles, uses me as a means of expression. He speaks through me” Carl Jung, CW 10, Para 873 This corresponds to what the Indian calls Atman that which, figuratively speaking, “breathes through” me. Not through me alone, but through all; for it is not only the individual Atman but Atman-Purusha, the universal Atman, the pneuma, who breathes through all Carl Jung, CW 10, Para 873 We use the word “Self” for this, contrasting it with the little ego. From what I have said it will be clear that this Self is not just a rather more conscious or intensified ego, as the words “self-conscious,” “self-satisfied,” etc. might lead one to suppose. What is meant by the Self is not only in me but in all beings, like the Atman, like Tao. It is psychic totality Carl Jung, CW 10, Para 873 A patient should not be regarded as an inferior being whom one lays on a couch while one sits behind him like a god, letting a word drop now and then. Everything suggestive of illness should be avoided. The patient is tending in this direction anyway and would like nothing better than to take refuge in illness: “now I can give up, now I must just lie there, now I am good and sick.” Illness too is a solution of sorts, a way of disposing of life’s problems: “I am ill, now the doctor must help!” Carl Jung, CW 10, Para 881 As a therapist I mustn’t be naïve. Unless the patient should really be in bed he should be treated like a normal person, indeed like a partner. That provides a sound basis for the treatment Carl Jung, CW 10, Para 881 People often come to me expecting me to let loose some medical magic. Then they are disappointed when I treat them as normal people and myself act like a normal man. Carl Jung, CW 10, Para 881 What are called esoteric secrets are mostly artificial secrets, not real ones. Man needs to have secrets, and since he has no notion of the real ones he fakes them. Carl Jung, CW 10, Para 886 But the real [secrets] come to him [man] out of the depths of the unconscious, and then he may reveal things which he ought really to have kept secret. Here again we see the numinous character of the reality in the background. It is not we who have secrets, it is the real secrets that have us Carl Jung, CW 10, Para 886 Laughing is a very important emotional expression and one learns a lot about character from a careful observation of the way people laugh Carl Jung, CW 10, Para 953 There are people who suffer from a crippled laughter. It’s just painful to see them laugh and the sound of that shrill, evil, compressed rattle almost makes you sick Carl Jung, CW 10, Para 953 America as a nation can laugh, and that means a lot. There is still a childlikeness, a soundness of emotion, an immediate rapport with your fellow being Carl Jung, CW 10, Para 953 This laughter goes hand in hand with a remarkable vivacity and a great ease of expression. Americans are great talkers Carl Jung, CW 10, Para 954 Gossip and chattering spill over into monstrously big newspapers. The talking goes on even when**

**you are reading Carl Jung, CW 10, Para 954 The style of “good” American writing is a talking style. When it is not too flat, it is just as refreshing and exhilarating for us Europeans as your laughter. But often, alas, it is just chattering, the vibrating noise of a big ant-heap Carl Jung, CW 10, Para 954 One of the greatest advantages of the American language is its slang. I am far from sniffing at American slang, on the contrary I like it profoundly. Slang means a language in the making, a thing fully alive. Its images are not worn-out and worm-eaten metaphors, pale reflections hallowed by immemorial age, smooth, correct, and concise conventions, but figures full of life, carrying all the stamina of their earthly origin, and the incomparable flavour of local conditions peculiar to the strange and unprejudiced soil of a new country Carl Jung, CW 10, Para 955 One feels a new current of strange life in the flow of the old English language, and one wonders where it comes from. Is it the new country only? I doubt it Carl Jung, CW 10, Para 955 There is a marked tendency in America to sexual promiscuity, which shows not only in the frequency of divorces but quite particularly in the peculiar liberation from sex prejudices in the younger generation Carl Jung, CW 10, Para 958 As an inevitable consequence the individual rapport between the sexes will suffer. An easy access never calls forth and therefore never develops the values of character, and at the same time it is a most serious obstacle to any deeper mutual understanding Carl Jung, CW 10, Para 958 Such an understanding, without which no real love can exist, is reached only by overcoming all the difficulties due to the psychological difference between the sexes. Promiscuity paralyses all these efforts by offering easy opportunities of escape. Individual rapport becomes quite superfluous Carl Jung, CW 10, Para 958 But the more a so-called unprejudiced freedom and easy promiscuity prevail, the more love becomes flat and degenerates into transitory sex interludes. The most recent developments in the field of sexual morality tend toward sexual primitivity, analogous to the instability of the moral habits of primitive peoples, where under the influence of collective emotion all sex taboos instantly disappear Carl Jung, CW 10, Para 958 It would be difficult not to see that the coloured [African American] man, with his primitive motility, his expressive emotionality, his childlike directness, his sense of music and rhythm, his funny and picturesque language, has infected the American “behaviour.” As any psychologist and any doctor knows, nothing is more contagious than tics, stammering, choreic movements, signs of emotion, above all laughter and peculiarities of speech. Even if your mind and heart are elsewhere, even if you don’t understand a joke in a foreign language, you can’t help smiling when everybody else smiles Carl Jung, CW 10, Para 965 Stammering can have a most infectious quality, so that you hardly can refrain from imitating it involuntarily Carl Jung, CW 10, Para 965 Melody and rhythm are most insidious, they can obsess you for days, and as to language it is most disturbing how its metaphors and different ways of pronunciation affect you, beginning with some apologetic quotation, and then because you just can’t help it Carl Jung, CW 10, Para 965 Sometimes you can catch it in a formula, sometimes the genius is more elusive, yet nonetheless it is indescribably present as a sort of atmosphere that permeates everything, the look of the people, their speech, behaviour, clothing, smell, their interests, ideals, politics, philosophy, art, and even their religion Carl Jung, CW 10, Para 972 In a well-defined civilization with a solid historical background, such as for instance the French, you can easily discover the keynote of the French esprit: it is “la gloire,” a most marked prestige psychology in its noblest as well as its most ridiculous forms. You find it in their speech, gestures, beliefs, in the style of everything, in politics and even in science Carl Jung, CW 10, Para 972 In Germany it is the “Idea” that is impersonated by everybody. There are no ordinary human beings, you are “Herr Professor” or “Herr Geheimrat,” “Herr Oberrechnungsrat,” and even longer things than that. Sometimes the German idea is right and sometimes it is wrong, but it never ceases to be an idea whether it belongs to the highest philosophy or is merely a foolish bias. Even when you die in Germany, you don’t die in mere human misery, you die in the ideal form of “Hausbesitzersgattin” or something of the**

**sort  Carl Jung, CW 10, Para 973  England's innermost truth and at the same time her most valuable contribution to the assets of the human family is the "gentleman," rescued from the dusty chivalry of the early Middle Ages and now penetrating into the remotest corner of modern English life. It is an ultimate principle that never fails to carry conviction, the shining armour of the perfect knight in soul and body, and the miserable coffin of poor natural feelings  Carl Jung, CW 10, Para 974  America has a principle or idea or attitude, but it is surely not money. Often, when I was searching through the conscious and the unconscious mind of my American patients and pupils, I found something which I can only describe as a sort of Heroic Ideal  Carl Jung, CW 10, Para 976  The [American's] most idealistic effort is concerned with bringing out the best in every man, and when you find a good man you naturally support him and push him on, until at last he is liable to collapse from sheer exertion, success, and triumph. It is done in every family, where ambitious mothers egg their boys on with the idea that they must be heroes of some sort, or you find it in the factory, where the whole system anxiously tries to get the best man into the best place  Carl Jung, CW 10, Para 976  Or again in the schools where every child is trained to be brave, courageous, efficient, and a "good sport," a hero in short.  There is no record which people will not kill themselves to break, even if it is the most appalling nonsense. The moving pictures abound with heroes of every description  Carl Jung, CW 10, Para 976  American applause holds the world's record.  The "great" and "famous" man gets mobbed by enthusiastic crowds, whatever he may be "great" in; even Valentino got his full share.  In Germany you are great if your titles are two yards long, in England if you are a gentleman as well, in France if you coincide with the prestige of the country  Carl Jung, CW 10, Para 976  In small countries there is, as a rule, no greatness when you are alive, because things need to be small, therefore it is usually posthumous. America is perhaps the only country where "greatness" is unrestricted, because it expresses the most fundamental hopes, desires, ambitions, and convictions of the nation  Carl Jung, CW 10, Para 976  In comparison, Islam seems to be a superior, more spiritual, and more advanced religion. Its mosques are pure and beautiful, and of course wholly Asiatic. There is not much mind about it, but a great deal of feeling. The cult is one wailing outcry for the All-Merciful. It is a desire, an ardent longing and even greed for God; I would not call it love  Carl Jung, CW 10, Para 990  But there is love, the most poetic, most exquisite love of beauty in these old Moguls.  In a world of tyranny and cruelty, a heavenly dream crystallized in stone:  the Taj Mahal. I cannot conceal my unmitigated admiration for this supreme flower, for this jewel beyond price, and I marvel at that love which discovered the genius of Shah Jehan and used it as an instrument of self-realization.  This is the one place in the world where the alasall too invisible and all too jealously guarded beauty of the Islamic Eros has been revealed by a well-nigh divine miracle.  It is the delicate secret of the rose gardens of Shiraz and of the silent patios of Arabian palaces, torn out of the heart of a great lover by a cruel and incurable loss  Carl Jung, CW 10, Para 990  The mosques of the Moguls and their tombs may be pure and austere, their divans, or audience halls, may be of impeccable beauty, but the Taj Mahal is a revelation. It is thoroughly un-Indian. It is more like a plant that could thrive and flower in the rich Indian earth as it could nowhere else. It is Eros in its purest form; there is nothing mysterious, nothing symbolic about it. It is the sublime expression of human love for a human being.  Carl Jung, CW 10, Para 990  It is common knowledge that mankind can never remain on an apex of illumination and spiritual endeavour. Buddha was an untimely intruder, upsetting the historical process, which afterwards got the better of him  Carl Jung, CW 10, Para 1003  Indian religion is like a vimana, or pagoda. The gods climb over one another like ants, from the elephants carved on the base to the abstract lotus which crowns the top of the building. In the long run, the gods become philosophical concepts  Carl Jung, CW 10, Para 1003  Buddha, a spiritual pioneer for the whole world, said, and tried to make it true, that the enlightened man is even the teacher and redeemer of his gods (not their stupid denier, as**

**Western “enlightenment” will have it) Carl Jung, CW 10, Para 1003 This was obviously too much, because the Indian mind was not at all ready to integrate the gods to such an extent as to make them psychologically dependent upon man’s mental condition. How Buddha himself could obtain such insight without losing himself in a complete mental inflation borders on a miracle. (But any genius is a miracle) Carl Jung, CW 10, Para 1003 Buddha disturbed the historical process by interfering with the slow transformation of the gods into ideas. The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. Thus he says the wrong things at the right time. Eternal truths are never true at any given moment in history Carl Jung, CW 10, Para 1004 The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing Carl Jung, CW 10, Para 1004 The remote goal of the transformation process, however, is very much what Buddha intended. But to get there is possible neither in one generation nor in ten. It obviously takes much longer, thousands of years at all events, since the intended transformation cannot be realized without an enormous development of human consciousness. It can only be “believed,” which is what Buddha’s, as well as Christ’s, followers obviously did, assuming as “believers” always do that belief is the whole thing Carl Jung, CW 10, Para 1005 Belief is a great thing, to be sure, but it is a substitute for a conscious reality which the Christians wisely relegate to a life in the hereafter. This “hereafter” is really the intended future of mankind, anticipated by religious intuition Carl Jung, CW 10, Para 1005 The Indian does not fish out infinitesimal details from the universe. His ambition is to have a vision of the whole. He does not yet know that you can screw the living world up tightly between two concepts. Did you ever stop to think how much of the conqueror (not to say thief or robber) lies in that very term “concept”? It comes from the Latin concipere, ‘to take something by grasping it thoroughly.’ That is how we get at the world Carl Jung, CW 10, Para 1012 for woman love is not mere sentiment (such a concept of love applies only to man), but a will to live which is frightfully unsentimental and even capable of calling forth the most chilling forms of self-sacrifice. On ne badine pas avec l’amour (Do not trifle with love). Carl Jung, CW 10, Para 26 But Indian “thinking” is an increase of vision and not a predatory raid into the yet unconquered realms of nature Carl Jung, CW 10, Para 1012 The most striking feature about the anima-type is that the maternal element is entirely lacking. She is the companion and friend in her favourable aspect, in her unfavourable aspect she is the courtesan … But the anima-type is presented in the most succinct and pregnant form in the Gnostic legend of Simon Magus … [who] was always accompanied on his travels by a girl, whose name was Helen. He had found her in a brothel in Tyre; she was a reincarnation of Helen of Troy. Carl Jung, CW 10, Para 75 The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. This mood makes itself felt everywhere, politically, socially, and philosophically. We are living in what the Greeks called the right moment-for a “metamorphosis of the gods,” of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Carl Jung, CW 10, Para 585. It is because we are here in the presence of a man alone that I would like to invite all those who feel isolated to reflect upon this book, to listen to this message, if they are truly alone … This theology is not learned in books or by historical critique of writings, but in the night and in the suffering of the soul, in the sublime inner battle fought without compromise, or cowardice, or abdication. Henry Corbin, Cited CW 10, Para. 106)**

**Carl Jung: *CW 11 “Psychology and Religion”**

**The term “archetypus” is used by Cicero, Pliny, and others. It appears in the Corpus Hermeticum, as a definitely philosophical concept: “Thou knowest in thy mind the archetypal form the beginning before the beginning, the unbounded” Carl Jung, CW 11, Para 89 How thin these protective walls are can be seen from the positively terrifying suggestibility that lies behind all psychic mass movements, beginning with the simple folk who call themselves “Jehovah’s Witnesses,” the “Oxford Groups” (so named for reasons of prestige) among the upper classes, and ending with the National Socialism of a whole nation—all in search of the unifying mystical experience! Carl Jung, CW 11, Para 275 The dualism of the Gnostic systems make sense, because they at least try to do justice to the real meaning of evil. They have also done us the supreme service of having gone very thoroughly into the question where evil comes from … in a monotheistic religion everything that goes against God can only be traced back to God himself. Carl Jung, CW 11, Para 249 The dark God has slipped the atom bomb and chemical weapons into [man’s] hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious Carl Jung, CW 11, Para 747 We have experienced things so unheard of and so staggering that the question of whether such things are in any way reconcilable with the idea of a good God has become burningly topical. It is no longer a problem for experts in theological seminaries, but a universal religious nightmare, to the solution of which even a layman in theology like myself can, or perhaps must, make a contribution. Carl Jung, CW 11, Para 736 Naturally we can believe that God is different from the image of him that we possess, but it must be admitted on the other side that the Lord himself, while insisting on the Father’s perfect goodness, has given a picture of him which fits in badly with the idea of a perfectly moral being. (A father who temps his children, who did not prevent the error of the immediate parousia, who is so full wrath that the blood of his only son is necessary to appease him, who left the crucified one to despair, who proposes to devastate his own creation and slay the millions of mankind to save very few of them, and who before the end of the world is going to replace his Son’s covenant by another gospel and complement the love by the fear of God.) It is interesting, or rather tragic, that God undergoes a complete relapse in the last book of the New Testament. Carl Jung, CW 18, Para 1556 It is as though, at the climax of the illness, the destructive powers were converted into healing forces. This is brought about by the archetypes awaking to independent life and taking over the guidance of the psychic personality, thus supplanting the ego with its futile willing and striving … the psyche has awakened to spontaneous activity …something that is not his ego and is therefore beyond the reach of his personal will. He has regained access to the sources of psychic life, and this marks the beginning of the cure. Carl Jung, CW 11, Para 534 … only an insignificant minority regards the psychic phenomenon as a category of existence per se and draws the necessary conclusions. It is indeed paradoxical that the category of existence, the indispensable sine qua non of all existence, namely the psyche, should be treated as if it were only semi-existent. Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Carl Jung, CW 11, Para 769 We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves’ Carl Jung, CW 11, Page 780 … the unconscious is often personified by the anima … Carl Jung, CW 11, Para 107 As a psychopomp she [Sophia] leads the way to God and assures immortality. Carl Jung, CW 11, Para 613 Looked at theologically, my concept of the anima … is pure Gnosticism … Carl Jung, CW 11, Para 460 It is normal for a man to resist his anima, because she represents … all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Para 129 Through reflection, “life” and its “soul” are abstracted from Nature and endowed with a separate existence. (Reflection is a spiritual act that runs counter to the natural process; … it should, therefore, be understood as an act of becoming conscious.) Carl Jung, CW 11, Para**

**235, fn 9 The Lucifer legend is in no sense an absurd fairytale; like the story of the serpent in the Garden of Eden, it is a "therapeutic" myth. Carl Jung, CW 11, Para 291 The classical world thought of this pneuma as Dionysus … whose divine substance is distributed throughout the whole of nature. Carl Jung, CW 11, Para 387 God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man's unconscious as an archetype . . . not in order that theologians of all times and places should be at one another's throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin to him and is wrought of his stillness of his soul, that is akin to him and is wrought of his own psychic substance. This image contains everything he will ever imagine concerning his gods or concerning the ground of his psyche. Carl Jung, CW 11, Para 1508 What is performed concretely on the sacrificial animal, and what the shaman believes to be actually happening to himself, appears, on a higher level, in the vision of Zosimos, as a psychic process in which a product of the unconscious, an homunculus, is cut up and transformed. By all the rules of dream interpretation, this is an aspect of the observing subject himself; that is to say, Zosimos sees himself as an homunculus, or rather the unconscious represents. him as such, as an incomplete, stunted, dwarfish creature ... and thus signifies the "hylical" man. Such a one is dark and sunk in materiality. He is essentially unconscious and therefore in need of transformation and enlightenment. For this purpose his body must be taken apart and dissolved into its constituents, a process known in alchemy as divisio, separatio and solutio, and in later treatises as discrimination and self-knowledge. Carl Jung, CW 11, Page 272 The modern man does not want to know in what way he can imitate Christ, but in what way he can live his own individual life, however meagre and uninteresting it may be. It is because every form of imitation seems to him deadening and sterile that he rebels against the forces of tradition .... He may not know it, but he behaves as if his own individual life were God's special will which must be fulfilled at all costs. Carl Jung, CW 11, Para 524 Inherited archetypes are devoid of content because, to begin with, they contain no personal experiences. They only emerge into consciousness when personal experiences have rendered them visible. Carl Jung, CW 11, Para 847 The main symbolic figures of a religion are always expressive of the particular moral and mental attitude involved. I would mention, for instance, the cross and its various religious meanings Carl Jung, CW 11, Para 107 Zeller says: "One is the first from which all other numbers arise, and in which the opposite qualities of numbers, the odd and the even, must therefore be united" Carl Jung, CW 11, Para 179 The One claim number is an exceptional position, which we meet again in the natural philosophy of the Middle Ages. According to this, one is not a number at all; the first number is two Carl Jung, CW 11, Para 180 In Plato the quaternity takes the form of a cube, which he correlates with earth. Lü Pu-wei says: "Heaven's way is round; earth's way is square" Carl Jung, CW 11, Para 247 Grain and wine therefore have something in the nature of a soul, a specific life principle which makes them appropriate symbols not only of man's cultural achievements, but also of the seasonally dying and resurgent god who is their life spirit Carl Jung, CW 11, Para 385 The vision, which in all probability has the character of a dream, must be regarded as a spontaneous psychic product that was never consciously intended. Like all dreams, it is a product of nature Carl Jung, CW 11, Para 405 The Mass, on the other hand, is a product of man's mind or spirit, and is a definitely conscious proceeding Carl Jung, CW 11, Para 405 To use an old but not outmoded nomenclature, we can call the vision psychic, and the Mass pneumatic Carl Jung, CW 11, Para 405 The vision is undifferentiated raw material, while the Mass is a highly differentiated artifact. That is why the one is gruesome and the other beautiful Carl Jung, CW 11, Para 405 If the Mass is antique, it is antique in the best sense of the word, and its liturgy is therefore satisfying to the highest requirements of the present day Carl Jung, CW 11, Para 405 The Mass, on the other hand, represents and clearly expresses the Deity itself, and clothes it in the garment of the most**

**beautiful humanity Carl Jung, CW 11, Para 405 Gnosticism affords some very instructive examples of this. Neologisms tend not only to hypostatize themselves to an amazing degree, but actually to replace the reality they were originally intended to express Carl Jung, CW 11, Para 442 Our cancer case shows clearly how impotent man's reason and intellect are against the most palpable nonsense. I always advise my patients to take such obvious but invincible nonsense as the manifestation of a power and a meaning they have not yet understood Carl Jung, CW 11, Para 26 Experience has taught me that it is much more effective to take these things seriously and then look for a suitable explanation. But an explanation is suitable only when it produces a hypothesis equal to the morbid effect. Our patient is confronted with a power of will and suggestion more than equal to anything his consciousness can put against it Carl Jung, CW 11, Para 26 In this precarious situation it would be bad strategy to convince him that in some incomprehensible way he is at the back of his own symptom, secretly inventing and supporting it. Such a suggestion would instantly paralyse his fighting spirit, and he would get demoralized. It is far better for him to understand that his complex is an autonomous power directed against his conscious personality. Moreover, such an explanation fits the actual facts much better than a reduction to personal motives. An apparently personal motivation does exist, but it is not made by his will, it just happens to him Carl Jung, CW 11, Para 26 Consciousness must have been a very precarious thing in its beginnings. In relatively primitive societies we can still observe how easily consciousness gets lost. One of the "perils of the soul," for instance, is the loss of a soul. This is what happens when part of the psyche becomes unconscious again Carl Jung, CW 11, Para 29 Another example is "running amok," the equivalent of "going berserk" in Germanic saga. This is a more or less complete trance-state, often accompanied by devastating social effects Carl Jung, CW 11, Para 29 Even a quite ordinary emotion can cause considerable loss of consciousness. Primitives therefore cultivate elaborate forms of politeness, speaking in a hushed voice, laying down their weapons, crawling on all fours, bowing the head, showing the palms. Even our own forms of politeness still exhibit a "religious" consideration of possible psychic dangers. We propitiate fate by magically wishing one another a good day. It is not good form to keep the left hand in your pocket or behind your back when shaking hands. If you want to be particularly ingratiating you use both hands. Before people of great authority we bow with uncovered head, i.e., we offer our head unprotected in order to propitiate the powerful one, who might quite easily fall sudden prey to a fit of uncontrollable violence. In war-dances primitives can become so excited that they may even shed blood Carl Jung, CW 11, Para 29 Protestantism, having pulled down so many walls carefully erected by the Church, immediately began to experience the disintegrating and schismatic effect of individual revelation. As soon as the dogmatic fence was broken down and the ritual lost its authority, man had to face his inner experience without the protection and guidance of dogma and ritual, which are the very quintessence of Christian as well as of pagan religious experience. Protestantism has, in the main, lost all the finer shades of traditional Christianity: the mass, confession, the greater part of the liturgy, and the vicarious function of priesthood Carl Jung, CW 11, Para 33 I must emphasize that this statement is not a value-judgment and is not intended to be one. I merely state the facts. Protestantism has, however, intensified the authority of the Bible as a substitute for the lost authority of the Church Carl Jung, CW 11, Para 34 My patient is now very curious how I shall set about getting at the contents that form the root of the obsession. I then inform him, at the risk of shocking him severely, that his dreams will provide us with all the necessary information. We will take them as if they issued from an intelligent, purposive, and, as it were, personal source. This is of course a bold hypothesis and at the same time an adventure, because we are going to give extraordinary credit to a discredited entity the psyche whose very existence is still denied by not a few contemporary psychologists as well as by philosophers Carl Jung, CW 11, Para 36 A famous anthropologist, when I showed**

**him my way of proceeding, made the typical remark: “That’s all very interesting indeed, but dangerous.” Yes, I admit it is dangerous, just as dangerous as a neurosis. If you want to cure a neurosis you have to risk something. To do something without taking a risk is merely ineffectual, as we know only too well. A surgical operation for cancer is a risk too, and yet it has to be done Carl Jung, CW 11, Para 36 In any case my experience is in favour of the probability that dreams are the visible links in a chain of unconscious events. If we want to shed any light on the deeper reasons for the dream, we must go back to the series and find out where it is located in the long chain of four hundred dreams Carl Jung, CW 11, Para 53 Frequently the voice issues from an authoritative figure, such as a military commander, or the captain of a ship, or an old physician. Sometimes, there is simply a voice coming apparently from nowhere. It was interesting to see how this very intellectual and sceptical man [the patient] accepted the voice; often it did not suit him at all, yet he accepted it unquestioningly, even humbly Carl Jung, CW 11, Para 63 Thus the voice revealed itself, in the course of several hundred carefully recorded dreams, as an important and even decisive spokesman of the unconscious. Since this patient is by no means the only one I have observed who exhibited the phenomenon of the voice in dreams and in other peculiar states of consciousness, I am forced to admit that the unconscious is capable at times of manifesting an intelligence and purposiveness superior to the actual conscious insight. There can be no doubt that this is a basic religious phenomenon, observed here in a person whose conscious mental attitude certainly seemed most unlikely to produce religious phenomena. I have not infrequently made similar observations in other cases and I must confess that I am unable to formulate the facts in any other way Carl Jung, CW 11, Para 63 I have often met with the objection that the thoughts which the voice represents are no more than the thoughts of the individual himself. That may be but I would call a thought my own only when I have thought it, just as I would call money my own only when I have earned or acquired it in a conscious and legitimate manner. If somebody gives me the money as a present, then I shall certainly not say to my benefactor, “Thank you for my money,” although to a third person I might say afterwards: “This is my own money.” With the voice I am in a similar situation. The voice gives me certain contents, exactly as if a friend were informing me of his ideas. It would be neither decent nor truthful to suggest that what he says are my own ideas Carl Jung, CW 11, Para 63 Moreover owes, its continued existence, and its form on the one hand to so-called “revealed” or immediate experiences of the “Gnosis “for instance, the God-man, the Cross, the Virgin Birth, the Immaculate Conception, the Trinity, and so on, and on the other hand to the ceaseless collaboration of many minds over many centuries Carl Jung, CW 11, Para 81 It looks as if they were not yet advanced enough to suffer a process of salvation and to submit to a deity who was made visible in the magnificent structure of the Church. There was, perhaps, too much of the Imperium Romanum or of the Pax Romana in the Church too much, at least, for their energies, which were and still are insufficiently domesticated. It is quite likely that they needed an unmitigated and less controlled experience of God, as often happens to adventurous and restless people who are too youthful for any form of conservatism or domestication Carl Jung, CW 11, Para 82 They therefore did away with the intercession of the Church between God and man, some more and some less. With the demolition of protective walls, the Protestant lost the sacred images that expressed important unconscious factors, together with the ritual which, from time immemorial, has been a safe way of dealing with the unpredictable forces of the unconscious. A vast amount of energy was thus liberated and instantly went into the old channels of curiosity and acquisitiveness. In this way Europe became the mother of dragons that devoured the greater part of the earth Carl Jung, CW 11, Para 82 Hence the present alertness of the Protestant conscience and this bad conscience has all the disagreeable characteristics of a lingering illness which makes people chronically uncomfortable. But, for this very reason, the Protestant has a unique chance to make himself conscious of sin to a degree that is**

**hardly possible for a Catholic mentality, as confession and absolution are always at hand to ease excess of tension Carl Jung, CW 11, Para 86 If a Protestant survives the complete loss of his church and still remains a Protestant, that is to say a man who is defenceless against God and no longer shielded by walls or communities, he has a unique spiritual opportunity for immediate religious experience Carl Jung, CW 11, Para 86 The term "archetypus" is used by Cicero, Pliny, and others. It appears in the Corpus Hermeticum, as a definitely philosophical concept: "Thou knowest in thy mind the archetypal form the beginning before the beginning, the unbounded" Carl Jung, CW 11, Para 89 With special reference to psychology we find this theory in the works of Adolf Bastian and then again in Nietzsche. In French literature Hubert and Mauss, and also Lévy-Bruhl, mention similar ideas. I only gave an empirical foundation to the theory of what were formerly called primordial or elementary ideas, "categories" or "habitudes directrices de la conscience," "représentations collectives," etc., by setting out to investigate certain details Carl Jung, CW 11, Para 89 I do not know why he should. I only know that this is not an isolated case; many others under my observation or under that of my colleagues have spontaneously produced the same symbolism. I naturally do not think that it originated three or four hundred years ago. That was simply another epoch when this same archetypal idea was very much in the foreground. As a matter of fact, it is much older than the Middle Ages, as the Timaeus proves. Nor is it a classical or an Egyptian heritage, since it is to be found practically everywhere and in all ages. One has only to remember, for instance, how great an importance was attributed to the quaternity by the American Indians Carl Jung, CW 11, Para 99 I have always been particularly interested to see how people, if left to their own devices and not informed about the history of the symbol, would interpret it to themselves. I was careful, therefore, not to disturb them with my own opinions, and as a rule I discovered that they took it to symbolize themselves, or rather something in themselves. They felt it belonged intimately to themselves as a sort of creative background, a life-producing sun in the depths of the unconscious Carl Jung, CW 11, Para 100 Though it was easy to see that certain mandala-drawings were almost an exact replica of Ezekiel's vision, it very seldom happened that people recognized the analogy even when they knew the vision which knowledge, by the way, is pretty rare nowadays. What one could almost call a systematic blindness is simply the effect of the prejudice that God is outside man Carl Jung, CW 11, Para 100 Another main symbol is the Trinity. It is of exclusively masculine character. The unconscious, however, transforms it into a quaternity, which is at the same time a unity, just as the three persons of the Trinity are one and the same God. The natural philosophers of antiquity represented the Trinity, so far as it was imaginata in natura, as the three or "spirits," also called "volatilia," namely water, air, and fire. The fourth constituent, on the other hand, was, the earth or the body. They symbolized the latter by the Virgin. In this way they added the feminine element to their physical Trinity, thereby producing the quaternity or circulus quadratus, whose symbol was the hermaphroditic Rebis, the filius sapientiae Carl Jung, CW 11, Para 107 The quaternity in modern dreams is a creation of the unconscious. As I explained in the first chapter, the unconscious is often personified by the anima, a feminine figure. Apparently the symbol of the quaternity issues from her. She would be the matrix of the quaternity, aor Mater Dei, just as the earth was understood to be the Mother of God. But since woman, as well as evil, is excluded from the Deity in the dogma of the Trinity, the element of evil would form part of the religious symbol if the latter should be a quaternity. It needs no particular effort of imagination to guess the far-reaching spiritual consequences of such a development Carl Jung, CW 11, Para 107 But since nature has not bestowed the same blessings upon each of her children, some are more and others less gifted. Thus there are people who can just afford to live properly and respectably; that is to say, no manifest flaw is discoverable. They either commit minor sins, if they sin at all, or their sins are concealed from them by a thick layer of unconsciousness. One is rather inclined to be lenient with sin-**

**ners who are unconscious of their sins  Carl Jung, CW 11, Para 130  But nature is not at all lenient with unconscious sinners. She punishes them just as severely as if they had committed a conscious offence. Thus we find, as the pious Henry Drummond once observed, that it is highly moral people, unaware of their other side, who develop particularly hellish moods which make them insupportable to their relatives. The odour of sanctity may be far reaching, but to live with a saint might well cause an inferiority complex or even a wild outburst of immorality in individuals less morally gifted. Morality seems to be a gift like intelligence. You cannot pump it into a system to which it is not indigenous  Carl Jung, CW 11, Para 130  Religion is a relationship to the highest or most powerful value, be it positive or negative. The relationship is voluntary as well as involuntary, that is to say you can accept, consciously, the value by which you are possessed unconsciously. That psychological fact which wields the greatest power in your system functions as a god, since it is always the overwhelming psychic factor that is called "God." As soon as a god ceases to be an overwhelming factor he dwindles to a mere name. His essence is dead and his power is gone. Why did the gods of antiquity lose their prestige and their effect on the human soul? Because the Olympians had served their time and a new mystery began: God became man  Carl Jung, CW 11, Para 137  If we allow ourselves to draw conclusions from modern mandalas we should ask people, first, whether they worship stars, suns, flowers, and snakes. They will deny this, and at the same time they will assert that the globes, stars, crosses, and the like are symbols for a center in themselves. And if asked what they mean by this center, they will begin to stammer and to refer to this or that experience which may turn out to be something very similar to the confession of my patient, who found that the vision of his world clock had left him with a wonderful feeling of perfect harmony  Carl Jung, CW 11, Para 138  Others will confess that a similar vision came to them in a moment of extreme pain or profound despair. To others again it is the memory of a sublime dream or of a moment when long and fruitless struggles came to an end and a reign of peace began  Carl Jung, CW 11, Para 138  A modern mandala is an involuntary confession of a peculiar mental condition. There is no deity in the mandala, nor is there any submission or reconciliation to a deity. The place of the deity seems to be taken by the wholeness of man  Carl Jung, CW 11, Para 139  The experience formulated by the modern mandala is typical of people who cannot project the divine image any longer. Owing to the withdrawal and introjection of the image they are in danger of inflation and dissociation of the personality. The round or square enclosures built round the center therefore have the purpose of protective walls or of a vas hermeticum to prevent an outburst or a disintegration. Thus the mandala denotes and assists exclusive concentration on the center, the Self. This is anything but egocentricity. On the contrary, it is a much-needed self-control for the purpose of avoiding inflation and dissociation  Carl Jung, CW 11, Para 156  The enclosure, as we have seen, has also the meaning of what is called in Greek a temenos, the precincts of a temple or any isolated sacred place. The circle in this case protects or isolates an inner content or process that should not get mixed up with things outside. Thus the mandala repeats in symbolic form archaic ways and means which were once concrete realities  Carl Jung, CW 11, Para 157  As I have already mentioned, the inhabitant of the temenos was a god. But the prisoner, or the well-protected dweller in the mandala, does not seem to be a god, since the symbols used stars, crosses, globes, etc.do not signify a god but an obviously important part of the human personality.  One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala. Since modern mandalas are amazingly close parallels to the ancient magical circles, which usually have a deity in the center, it is clear that in the modern mandala man the deep ground, as it were, of the Self is not a substitute but a symbol for the deity  Carl Jung, CW 11, Para 157  It is a remarkable fact that this symbol [the Self] is a natural and spontaneous occurrence and that it is always an essentially unconscious product, as our dream shows. If we want to know what happens**

**when the idea of God is no longer projected as an autonomous entity, this is the answer of the unconscious psyche. The unconscious produces the idea of a deified or divine man who is imprisoned, concealed, protected, usually depersonalized, and represented by an abstract symbol  Carl Jung, CW 11, Para 158  The symbols often contain allusions to the medieval conception of the microcosm, as was the case with my patient's world clock, for instance. Many of the processes that lead to the mandala, and the mandala itself, seem to be direct confirmations of medieval speculation. It looks as if the patients had read those old treatises on the philosophers' Stone, the divine water, the rotundum, the squaring of the circle, the four colours, etc. And yet they have never been anywhere near alchemical philosophy and its abstruse symbolism  Carl Jung, CW 11, Para 158  From a psychological standpoint this view can be translated as follows: Christ lived a concrete, personal, and unique life which, in all essential features, had at the same time an archetypal character. This character can be recognized from the numerous connections of the biographical details with worldwide myth-motifs. These undeniable connections are the main reason why it is so difficult for researchers into the life of Jesus to construct from the gospel reports an individual life divested of myth. In the gospels themselves factual reports, legends, and myths are woven into a whole. This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel  Carl Jung, CW 11, Para 146  "Whatever the wise seek is in mercury." A very ancient formula, attributed by Zosimos to the legendary Ostanes, runs: "Go to the waters of the Nile, and there thou wilt find a stone that hath a spirit [pneuma]." A commentator explains that this refers to quicksilver (hydrargyron, mercury)  Carl Jung, CW 11, Para 151  This spirit, coming from God, is also the cause of the "greenness," the benedicta viriditas, much praised by the alchemists. Mylius says of it: "God has breathed into created things a kind of germination, which is the viridescence." In Hildegard of Bingen's Hymn to the Holy Ghost, which begins "0 ignis Spiritus paraclite," we read: "From you the clouds rain down, the heavens move, the stones have their moisture, the waters give forth streams, and the earth sweats out greenness"  Carl Jung, CW 11, Para 151  In the first dream, then, there was violent criticism of Church religion, followed in the second dream by the mandala vision of a world clock which is what a planetarium is in the fullest sense. In the sky the divine pair stands united, he white, she red, thus reversing the famous alchemical pair, where he is red and she is white, whence she was called Beya (Arabic al baida,**

the White One'), and he was called ``servus rubeus,'' the

red slave,' although, as Gabricus (Arabic kibrit, 'sulphur'), he is her royal brother  Carl Jung, CW 11, Para 164  **The third person appears in the form of Ka-mute ("the bull of his mother"), who is none other than the ka, the procreative power of the deity. In it and through it father and son are combined not in a triad but in a triunity. To the extent that Ka-mutef is a special manifestation of the divine ka, we can "actually speak of a triunity of God, king, and ka, in the sense that God is the father, the king is the son, and ka, the connecting-link between them"  Carl Jung, CW 11, Para 177  In his concluding chapter Jacobsohn draws a parallel between this Egyptian idea and the Christian credo. Apropos the passage "qui conceptus est de Spiritu Sancto, natus ex Maria virgine," he cites Karl Barth's formulation: "There is indeed a unity of God and man; God himself creates it. It is no other unity than his own eternal unity as father and son. This unity is the Holy Ghost" (P. 64 Barth, Credo, p. 70). As procreator the Holy Ghost would correspond to Ka-mutef, who connotes and guarantees the unity of father and son. In this connection Jacobsohn cites Barth's comment on Luke 1: 35 ("The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God"): "When the Bible speaks of the Holy Ghost, it is speaking of God as the combination of**

**father and son, of the vinculum caritatis” Carl Jung, CW 11, Para 177 The divine procreation of Pharaoh takes place through Ka-mutef, in the human mother of the king. But, like Mary, she remains outside the Trinity. As Preisigke points out, the early Christian Egyptians simply transferred their traditional ideas about the ka to the Holy Ghost. This explains the curious fact that in the Coptic version of Pistis Sophia, dating from the third century, Jesus has the Holy Ghost as his double, just like a proper ka Carl Jung, CW 11, Para 177 “Two is the first even number” Carl Jung, CW 11, Para 179 “Three is the first that is uneven and perfect, because in it we first find beginning, middle, and end” (Zeller, A History of Greek Philosophy, I p. 429). The views of the Pythagoreans influenced Plato, as is evident from his Timaeus; and, as this had an incalculable influence on the philosophical speculations of posterity, we shall have to go rather deeply into the psychology of number speculation Carl Jung, CW 11, Para 179 Two is the first number because, with it, separation and multiplication begin, which alone make counting possible. With the appearance of the number two, another appears alongside the one, a happening which is so striking that in many languages “the other” and “the second” are expressed by the same word. Also associated with the number two is the idea of right and left, and remarkably enough, of favourable and unfavourable, good and bad. The “other” can have a “sinister” significance or one feels it, at least, as something opposite and alien. Therefore, argues a medieval alchemist, God did not praise the second day of creation, because on this day (Monday, the day of the moon) the binarius, alias the devil, came into existence Carl Jung, CW 11, Para 180 Two implies a One which is different and distinct from the “numberless” One. In other words, as soon as the number two appears, a unit is produced out of the original unity, and this unit is none other than that same unity split into two and turned into a “number.” The “One” and the “Other” form an opposition, but there is no opposition between one and two, for these are simple numbers which are distinguished only by their arithmetical value and by nothing else. The “One,” however, seeks to hold to its one-and-alone existence, while the “Other” ever strives to be another opposed to the One. The One will not let go of the Other because, if it did, it would lose its character; and the Other pushes itself away from the One in order to exist at all. Thus there arises a tension of opposites between the One and the Other Carl Jung, CW 11, Para 180 But every tension of opposites culminates in a release, out of which comes the “third.” In the third, the tension is resolved and the lost unity is restored. Unity, the absolute One, cannot be numbered, it is indefinable and unknowable; only when it appears as a unit, the number one, is it knowable, for the “Other” which is required for this act of knowing is lacking in the condition of the One. Three is an unfolding of the One to a condition where it can be known unity becomes recognizable; had it not been resolved into the polarity of the One and the Other, it would have remained fixed in a condition devoid of every quality Carl Jung, CW 11, Para 180 Three, therefore, appears as a suitable synonym for a process of development in time, and thus form a parallel to the self-revelation of the Deity as the absolute One unfolded into Three. The relation of Threeness to Oneness can be expressed by an equilateral triangle, A = B = C, that is, by the identity of the three, threeness being contained in its entirety in each of the three angles. This intellectual idea of the equilateral triangle is a conceptual model for the logical image of the Trinity Carl Jung, CW 11, Para 180 The psychological datum consists of Father, Son, and Holy Ghost. If we posit “Father,” then “Son” logically follows; but “Holy Ghost” does not follow logically from either “Father” or “Son.” So we must be dealing here with a special factor that rests on a different presupposition. According to the old doctrine, the Holy Ghost is “vera persona, quae a filio et patre missa est” (a real person who is sent by the Son and the Father). The “processio a patre filioque” (procession from the Father and the Son) is a “spiration” and not a “begetting.” This somewhat peculiar idea corresponds to the separation, which still existed in the Middle Ages, of “corpus” and “spiramen,” the latter being understood as something more than mere “breath.” What it really denoted was the**

**anima, which, as its name shows, is a breath-being (anemos = wind). Although an activity of the body, it was thought of as an independent substance (or hypostasis) existing alongside the body. The underlying idea is that the body "lives," and that "life" is something superadded and autonomous, conceived as a soul unattached to the body. Applying this idea to the Trinity formula, we would have to say: Father, Son, and Life the life proceeding from both or lived by both Carl Jung, CW 11, Para 197 The Holy Ghost as "life" is a concept that cannot be derived logically from the identity of Father and Son, but is, rather, a psychological idea, a datum based on an irrational, primordial image. This primordial image is the archetype, and we find it expressed most clearly in the Egyptian theology of kingship. There, as we have seen, the archetype takes the form of God the father, Ka-mutef (the begetter), and the son. The ka is the life-spirit, the animating principle of men and gods, and therefore can be legitimately interpreted as the soul or spiritual double. He is the "life" of the dead man, and thus corresponds on the one hand to the living man's soul, and on the other to his "spirit" or "genius" Carl Jung, CW 11, Para 197 We have seen that Ka-mutef is a hypostatization of procreative power. In the same way, the Holy Ghost is hypostatized procreative power and life-force. Hence, in the Christian Trinity, we are confronted with a distinctly archaic idea, whose extraordinary value lies precisely in the fact that it is a supreme, hypostatic representation of an abstract thought (two-dimensional triad). The form is still concretistic, in that the archetype is represented by the relationship "Father" and "Son." Were it nothing but that, it would only be a dyad. The third element, however, the connecting link between "Father" and "Son," is spirit and not a human figure Carl Jung, CW 11, Para 197 The masculine father-son relationship is thus lifted out of the natural order (which includes others and daughters) and translated to a sphere from which the feminine element is excluded: in ancient Egypt as in Christianity the Theotokos stands outside the Trinity. One has only to think of Jesus's brusque rejection of his mother at the marriage in Cana: "Woman, what have I to do with thee?" (John 2: 4), and also earlier, when she sought the twelve-year-old child in the temple: "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49) Carl Jung, CW 11, Para 197 We shall probably not be wrong in assuming that this special sphere to which the father-son relationship is removed is the sphere of primitive mysteries and masculine initiations. Among certain tribes, women are forbidden to look at the mysteries on pain of death. Through the initiations the young men are systematically alienated from their mothers and are reborn as spirits. The celibacy of the priesthood is a continuation of this archetypal idea Carl Jung, CW 11, Para 197 The intellectual operation that lies concealed in the higher father-son relationship consists in the extrapolation of an invisible figure, a "spirit" that is the very essence of masculine life. The life of the body or of a man is posited as something different from the man himself. This led to the idea of a ka, or immortal soul, able to detach itself from the body and not dependent on it for its existence Carl Jung, CW 11, Para 198 In this respect, primitives have extraordinarily well-developed ideas about a plurality of souls. Some are immortal, others are only loosely attached to the body and can wander off and get lost in the night, or they lose their way and get caught in a dream. There are even souls that belong to a person without being lodged in his body, like the bush-soul, which dwells outside in the forest, in the body of an animal. The juxtaposition of a person and his "life" has its psychological basis in the fact that a mind which is not very well differentiated cannot think abstractly and is incapable of putting things into categories. It can only take the qualities it perceives and place them side by side: man and his life, or his sickness (visualized as a sort of demon), or his health or prestige (mana, etc.). This is obviously the case with the Egyptian ka. Father-son-life (or procreative power), together with rigorous exclusion of the Theotokos, constitute the patriarchal formula that was "in the air" long before the advent of Christianity Carl Jung, CW 11, Para 198 But once the question is asked: "Whence comes the evil, why is the world so bad and imperfect, why are there dis-**

**eases and other horrors, why must man suffer? “then reflection has already begun to judge the Father by his manifest works, and straightway one is conscious of a doubt, which is itself the symptom of a split in the original unity. One comes to the conclusion that creation is imperfect any more, that the Creator has not done his job properly, that the goodness and almightiness of the Father cannot be the sole principle of the cosmos. Hence the One has to be supplemented by the Other, with the result that the world of the Father is fundamentally altered and is superseded by the world of the Son Carl Jung, CW 11, Para 201 This was the time when the Greeks started criticizing the world, the time of “gnosis” in its widest sense, which ultimately gave birth to Christianity. The archetype of the redeemer-god and Original Man is age-old we simply do not know how old. The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha of Indian philosophy, and is also found in the Persian conception of the Original Man, Gayomart. Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world. He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind Carl Jung, CW 11, Para 202 Leaving aside the so-called prefigurations in the Old Testament, there is not a single passage in the New Testament where the Trinity is formulated in an intellectually comprehensible manner. Generally speaking, it is more a question of formulae for triple benediction, such as the end of the second epistle to the Corinthians Carl Jung, CW 11, Para 207 Now the important point is not that the New Testament contains no trinitarian formulae, but that we find in it three figures who are reciprocally related to one another: the Father, the Son, begotten through the Holy Ghost, and the Holy Ghost. Since olden times, formulae for benediction, all solemn agreements, occasions, attributes, etc. have had a magical, threefold character (e.g., the Trishagion) Carl Jung, CW 11, Para 209 Although they [the Father, Son, and Holy Ghost] are no evidence for the Trinity in the New Testament, they nevertheless occur and, like the three divine Persons, are clear indications of an active archetype operating beneath the surface and throwing up triadic formations. This proves that the trinitarian archetype is already at work in the New Testament, for what comes after is largely the result of what has gone before, a proposition which is especially apposite when, as in the case of the Trinity, we are confronted with the effects of an unconscious content or archetype Carl Jung, CW 11, Para 209 From the creeds to be discussed later, we shall see that at the synods of the Fathers the New Testament allusions to the divine trio were developed in a thoroughly consistent manner until the homoousia was restored, which again happened unconsciously, since the Fathers knew nothing of the ancient Egyptian model that had already reached the homoousian level. The after-effects on posterity were inevitable consequences of the trinitarian anticipations that were abroad in the early days of Christianity and are nothing but amplifications of the constellated archetype. These amplifications, so far as they were naïve and unprejudiced, are direct proof that what the New Testament is alluding to is in fact the Trinity, as the Church also believes Carl Jung, CW 11, Para 209 Since people did not actually know what it was that had so suddenly revealed itself in the “Son of Man,” but only believed the current interpretations, the effects it had over the centuries signify nothing less than the gradual unfolding of the archetype in man’s consciousness, or rather, its absorption into the pattern of ideas transmitted by the cultures of antiquity. From this historical echo it is possible to recognize what had revealed itself in a sudden flash of illumination and seized upon men’s minds, even though the event, when it happened, was so far beyond their comprehension that they were unable to put it into a clear formula Carl Jung, CW 11, Para 210 Before “revealed” contents can be sorted out and properly formulated, time and distance are needed. The results of this intellectual activity were deposited in a series of tenets, the dogmata, which were then summed up in the “symbolum” or creed. This breviary of belief well deserves the name “symbolum,” for, from a psychological point of view, it gives**

**symbolical expression to, and paints an anthropomorphic picture of, a transcendent fact that cannot be demonstrated or explained rationally, the word "transcendent" being used here in a strictly psychological sense Carl Jung, CW 11, Para 210 This creed is still entirely on the level of the gospels and epistles: there are three divine figures and they do not in any way contradict the one God. Here the Trinity is not explicit, but exists latently, just as Clement's second letter says of the pre-existent Church: "It was spiritually there." Even in the very early days of Christianity it was accepted that Christ as Logos was God himself (John 1: 1). For Paul he is pre-existent in God's form, as is clear from the famous "kenosis" passage in Philippians 2: 6 (AV): "Who, being in the form of God, thought it not robbery to be equal with God. "There are also passages in the letters where the author confuses Christ with the Holy Ghost, or where the three are seen as one, as in II Corinthians 3: 17 (DV): "Now the Lord is the spirit. "When the next verse speaks of the "glory of the Lord," Lord" seems to refer to Christ. But if you read the whole passage, from verses 7 to 18, it is evident that the "glory" refers equally to God, thus proving the promiscuity of the three figures and their latent Trinity Carl Jung, CW 11, Para 212 It was, apparently, a Spanish bishop, Hosius of Cordoba, who proposed to the emperor the crucial word homoousia. It did not occur then for the first time, for it can be found in Tertullian, as the "unitas substantiae." The concept of homoousia can also be found in Gnostic usage, as for instance in Irenaeus' references to the Valentinians (140circa 200), where the Aeons are said to be of one substance with their creator, Bythos. The Nicene Creed concentrates on the father-son relationship, while the Holy Ghost receives scant mention Carl Jung, CW 11, Para 216 Here the Holy Ghost is given due consideration: he is called "Lord" and is worshipped together with Father and Son. But he proceeds from the Father only. It was this point that caused the tremendous controversy over the "filioque" question, as to whether the Holy Ghost proceeds from the Father only, or from the Son as well. In order to make the Trinity a complete unity, the filioque was just as essential as the homoousia. The (falsely so-called) Athanasian Creed insisted in the strongest possible terms on the equality of all three Persons. Its peculiarities have given much offence to rationalistic and liberal-minded theologians Carl Jung, CW 11, Para 218 The sequence of creeds illustrates the evolution of the Trinity idea through the centuries. In the course of its development it either consistently avoided, or successfully combated, all rationalistic deviations, such as, for instance, the so-plausible-looking Arian heresy. The creeds superimposed on the trinitarian allusions in the Holy Scriptures a structure of ideas that is a perpetual stumbling-block to the liberal-minded rationalist. Religious statements are, however, never rational in the ordinary sense of the word, for they always take into consideration that other world, the world of the archetype, of which reason in the ordinary sense is unconscious, being occupied only with externals. Thus the development of the Christian idea of the Trinity unconsciously reproduced the archetype of the homoousia of Father, Son, and Ka-mutef which first appeared in Egyptian theology. Not that the Egyptian model could be considered the archetype of the Christian idea Carl Jung, CW 11, Para 222 Wherever we find it, the archetype has a compelling force which it derives from the unconscious, and whenever its effect becomes conscious it has a distinctly numinous quality. There is never any conscious invention or cogitation, though speculations about the Trinity have often been accused of this. But collective and, above all, manifestly archetypal ideas can never be derived from the personal sphere. If Communism, for instance, refers to Engels, Marx, Lenin, and so on as the "fathers" of the movement, it does not know that it is reviving an archetypal order of society that existed even in primitive times, thereby explaining, incidentally, the "religious" and "numinous" (i.e., fanatical) character of Communism. Neither did the Church Fathers know that their Trinity had a prehistory dating back several thousand years Carl Jung, CW 11, Para 222 Thus the history of the Trinity presents itself as the gradual crystallization of an archetype that moulds the anthropomorphic conceptions of father and son, of life, and of different persons into an archetypal**

**and numinous figure, the "Most Holy Three-in-One." The contemporary witnesses of these events apprehended it as something that modern psychology would call a psychic presence outside consciousness. If there is a consensus of opinion in respect of an idea, as there is here and always has been, then we are entitled to speak of a collective presence. Similar "presences" today are the Fascist and Communist ideologies, the one emphasizing the power of the chief, and the other communal ownership of goods in a primitive society Carl Jung, CW 11, Para 224 If we are to answer this psychological question, we must first of all examine the Christ-symbolism contained in the New Testament, together with the patristic allegories and medieval iconography, and compare this material with the archetypal content of the unconscious psyche in order to find out what archetypes have been constellated. The most important of the symbolical statements about Christ are those which reveal the attributes of the hero's life Carl Jung, CW 11, Para Carl Jung, CW 11, Para 229 The life of Christ is on the one hand only a short, historical interlude for proclaiming the message, but on the other hand it is an exemplary demonstration of the psychic experiences connected with God's manifestation of himself (or the realization of the Self). The important thing for man is not the and the (what is "shown" and "done"), but what happens afterwards: the seizure of the individual by the Holy Ghost Carl Jung, CW 11, Para 234 Here, however, we run into a great difficulty. For if we follow up the theory of the Holy Ghost and carry it a step further (which the Church has not done, for obvious reasons), we come inevitably to the conclusion that if the Father appears in the Son and breathes together with the Son, and the Son leaves the Holy Ghost behind for man, then the Holy Ghost breathes in man, too, and thus is the breath common to man, the Son, and the Father. Man is therefore included in God's sonship, and the words of Christ "Ye are gods" (John 10: 34) appear in a significant light Carl Jung, CW 11, Para 235 The doctrine that the Paraclete was expressly left behind for man raises an enormous problem. The triadic formula of Plato would surely be the last word in the matter of logic, but psychologically it is not so at all, because the psychological factor keeps on intruding in the most disturbing way. Why, in the name of all that's wonderful, wasn't it "Father, Mother, and Son?" That would be much more "reasonable" and "natural" than "Father, Son, and Holy Ghost." To this we must answer: it is not just a question of a natural situation, but of a product of human reflection added on to the natural sequence of father and son. Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Father and son are united in the same soul, or, according to the ancient Egyptian view, in the same procreative force, Ka-mutef. Ka-mutef is exactly the same hypostatization of an attribute as the breath or "spiration" of the Godhead Carl Jung, CW 11, Para 235 This psychological fact spoils the abstract perfection of the triadic formula and makes it a logically incomprehensible construction, since, in some mysterious and unexpected way, an important mental process peculiar to man has been imported into it. If the Holy Ghost is, at one and the same time, the breath of life and a loving spirit and the Third Person in whom the whole trinitarian process culminates, then he is essentially a product of reflection, a hypostatized noumenon tacked on to the natural family-picture of father and son. It is significant that early Christian Gnosticism tried to get round this difficulty by interpreting the Holy Ghost as the Mother. But that would merely have kept him within the archaic family-picture, within the tritheism and polytheism of the patriarchal world. It is, after all, perfectly natural that the father should have a family and that the son should embody the father. This train of thought is quite consistent with the father-world Carl Jung, CW 11, Para 236 On the other hand, the mother-interpretation would reduce the specific meaning of the Holy Ghost to a primitive image and destroy the most essential of the qualities attributed to him: not only is he the life common to Father and Son, he is also the Paraclete whom the Son left behind him, to procreate in man and bring forth works of divine parentage. It is of paramount importance that the idea of the Holy Ghost is not a natural image, but a recognition of the living quality of Father**

**and Son, abstractly conceived as the "third" term between the One and the Other. Out of the tension of duality life always produces a "third" that seems somehow incommensurable or paradoxical. Hence, as the "third," the Holy Ghost is bound to be incommensurable and paradoxical too. Unlike Father and Son, he has no name and no character. He is a function, but that function is the Third Person of the Godhead Carl Jung, CW 11, Para 236 He [the Holy Ghost] is psychologically heterogeneous in that he cannot be logically derived from the father-son relationship and can only be understood as an idea introduced by a process of human reflection. The Holy Ghost is an exceedingly "abstract" conception, since a "breath" shared by two figures characterized as distinct and not mutually interchangeable can hardly be conceived at all. Hence one feels it to be an artificial construction of the mind, even though, as the Egyptian Ka-mutef concept shows, it seems somehow to belong to the very essence of the Trinity Carl Jung, CW 11, Para 237 The Gnostic interpretation of the Holy Ghost as the Mother contains a core of truth in that Mary was the instrument of God's birth and so became involved in the trinitarian drama as a human being. The Mother of God can, therefore, be regarded as a symbol of mankind's essential participation in the Trinity. The psychological justification for this assumption lies in the fact that thinking, which originally had its source in the self-revelations of the unconscious, was felt to be the manifestation of a power external to consciousness. The primitive does not think; the thoughts come to him. We ourselves still feel certain particularly enlightening ideas as "influences," "in-spirations," etc. Where judgments and flashes of insight are transmitted by unconscious activity, they are often attributed to an archetypal feminine figure, the anima or mother-beloved. It then seems as if the inspiration came from the mother or from the beloved, the "femme inspiratrice" Carl Jung, CW 11, Para 240 In view of this, the Holy Ghost would have a tendency to exchange his neuter designation for a feminine one. (It may be noted that the Hebrew word for spirit ruach is predominantly feminine.) Holy Ghost and Logos merge in the Gnostic idea of Sophia, and again in the Sapientia of the medieval natural philosophers, who said of her: "In gremio matris sedet sapientia patris" (the wisdom of the father lies in the lap of the mother). These psychological relationships do something to explain why the Holy Ghost was interpreted as the mother, but they add nothing to our understanding of the Holy Ghost as such, because it is impossible to see how the mother could come third when her natural place would be second Carl Jung, CW 11, Para 240 When Goethe says that the fourth was the one "who thought for them all," we rather suspect that the fourth was Goethe's own thinking function Carl Jung, CW 11, Para 244 As compared with the trinitarian thinking of Plato, ancient Greek philosophy favoured thinking of a quaternary type. In Pythagoras the great role was played not by three but by four; the Pythagorean oath, for instance, says that the tetraktys "contains the roots of eternal nature." The Pythagorean school was dominated by the idea that the soul was a square and not a triangle. The origin of these ideas lies far back in the dark prehistory of Greek thought. The quaternity is an archetype of almost universal occurrence. It forms the logical basis for any whole judgment. If one wishes to pass such a judgment, it must have this fourfold aspect. For instance, if you want to describe the horizon as a whole, you name the four quarters of heaven. Three is not a natural coefficient of order, but an artificial one. There are four elements, four prime qualities, four colours, four castes, four ways of spiritual development in Buddhism, etc. So, too, there are four aspects of psychological orientation, beyond which nothing fundamental remains to be said Carl Jung, CW 11, Para 246 Ever since the Timaeus the "fourth" has signified "realization," i.e., entry into an essentially different condition, that of worldly materiality, which, it is authoritatively stated, is ruled by the Prince of this world for matter is the diametrical opposite of spirit. It is the true abode of the devil, whose hellish hearth-fire burns deep in the interior of the earth, while the shining spirit soars in the aether, freed from the shackles of gravity Carl Jung, CW 11, Para 251 I would like to call attention to Gerhard Dorn, a physician and alchemist, and a native of Frankfurt. He took**

**great exception to the traditional quaternity of the basic principles of his art, and also to the fourfold nature of its goal, the lapis philosophorum. It seemed to him that this was a heresy, since the principle that ruled the world was a Trinity Carl Jung, CW 11, Para 262 The quaternity must therefore be of the devil. Four, he maintained, was a doubling of two, and two was made on the second day of Creation, but God was obviously not altogether pleased with the result of his handiwork that evening. The binarius is the devil of discord and, what is worse, of feminine nature. (In East and West alike even numbers are feminine.) The cause of dissatisfaction was that, on this ominous second day of Creation, just as with Ahura-Mazda, a split was revealed in God's nature. Out of it crept the "four-horned serpent," who promptly succeeded in seducing Eve, because she was related to him by reason of her binary nature. ("Man was created by God, woman by the ape of God.") Carl Jung, CW 11, Para 262 The devil is the aping shadow of God, thein Gnosticism and also in Greek alchemy. He is "Lord of this world," in whose shadow man was born, fatally tainted with the original sin brought about by the devil. Christ, according to the Gnostic view, cast off the shadow he was born with and remained without sin Carl Jung, CW 11, Para 263 It will have struck the reader that two corresponding elements cross one another in our quaternity schema (shown below). On the one hand we have the polaristic identity of Christ and his adversary, and on the other the unity of the Father unfolded in the multiplicity of the Holy Ghost. The resultant cross is the symbol of the suffering Godhead that redeems mankind. This suffering could not have occurred, nor could it have had any effect at all, had it not been for the existence of a power opposed to God, namely "this world" and its Lord. The quaternity schema recognizes the existence of this power as an undeniable fact by fettering trinitarian thinking to the reality of this world Carl Jung, CW 11, Para 264 The differentiated and differentiable functions are much easier to cope with, and for understandable reasons, we prefer to leave the "inferior" function around the corner, or to repress it altogether, because it is such an awkward customer. And it is a fact that it has the strongest tendency to be infantile, banal, primitive, and archaic. Anybody who has a high opinion of himself will do well to guard against letting it make a fool of him. On the other hand, deeper insight will show that the primitive and archaic qualities of the inferior function conceal all sorts of significant relationships and symbolical meanings, and instead of laughing off the Cabiri as ridiculous Tom Thumbs he may begin to suspect that they are a treasure-house of hidden wisdom Carl Jung, CW 11, Para 244 Just as, in Faust, the fourth thinks for them all, so the whereabouts of the eighth should be asked "on Olympus." Goethe showed great insight in not underestimating his inferior function, thinking, although it was in the hands of the Cabiri and was undoubtedly mythological and archaic. He characterizes perfectly in the line: "The fourth would not come." Exactly! It wanted for some reason to stay behind or below Carl Jung, CW 11, Para 244 They [symbols] are the remedy with whose help neurotic dissociations can be repaired, by restoring to the conscious mind a spirit and an attitude which from time immemorial have been felt as solving and healing in their effects. They are "représentations collectives" which facilitate the much-needed union of conscious and unconscious. This union cannot be accomplished either intellectually or in a purely practical sense, because in the former case the instincts rebel and in the latter case reason and morality. Every dissociation that falls within the category of the psychogenic neuroses is due to a conflict of this kind, and the conflict can only be resolved through the symbol Carl Jung, CW 11, Para 285 The synthesis of conscious and unconscious can only be implemented by a conscious confrontation with the latter, and this is not possible unless one understands what the unconscious is saying. During this process we come upon the symbols investigated in the present study, and in coming to terms with them we re-establish the lost connection with ideas and feelings which make a synthesis of the personality possible Carl Jung, CW 11, Para 285 This "inferior" personality is made up of everything that will not fit in with, and adapt to, the laws and regulations of conscious life.**

**It is compounded of “disobedience” and is therefore rejected not on moral grounds only, but also. Or rather, this function does collaborate, not for the benefit of conscious, purposive intentions, but in the interests of unconscious tendencies pursuing a different goal. It is this fourth, “inferior” function which acts autonomously towards consciousness and cannot be harnessed to the latter’s intentions. It lurks behind every neurotic dissociation and can only be annexed to consciousness if the corresponding unconscious contents are made conscious at the same time. But this integration cannot take place and be put to a useful purpose unless one can admit the tendencies bound up with the shadow and allow them some measure of realization tempered, of course, with the necessary criticism Carl Jung, CW 11, Para 292 This leads to disobedience and self-disgust, but also to self-reliance, without which individuation is unthinkable. The ability to “will otherwise” must, unfortunately, be real if ethics are to make any sense at all. Anyone who submits to the law from the start, or to what is generally expected, acts like the man in the parable who buried his talent in the earth Carl Jung, CW 11, Para 292 Individuation is an exceedingly difficult task: it always involves a conflict of duties; whose solution requires us to understand that our “counter-will” is also an aspect of God’s will. One cannot individuate with mere words and convenient self-deceptions, because there are too many destructive possibilities in the offing. One almost unavoidable danger is that of getting stuck in the conflict and hence in the neurotic dissociation Carl Jung, CW 11, Para 292 Here the therapeutic myth has a helpful and loosening effect, even when the patient shows not a trace of conscious understanding. The felt presence of the archetype is enough; it only fails to work when the possibility of conscious understanding is there, within the patient’s reach. In those circumstances it is positively deleterious for the patient to remain unconscious, though this happens frequently enough in our Christian civilization today. So much of what Christian symbolism taught has gone by the board for large numbers of people, without their ever having understood what they have lost. Civilization does not consist in progress as such and in mindless destruction of the old values, but in developing and refining the good that has been won Carl Jung, CW 11, Para 292 The Host is lifted up towards the cross on the altar, and the priest makes the sign of the cross over it with the paten. The bread is thus brought into relation with Christ and his death on the cross; it is marked as a “sacrifice” and thereby becomes sacred. The elevation exalts it into the realm of the spiritual: it is a preliminary act of spiritualization. Justin makes the interesting remark that the presentation of the cleansed lepers in the temple was an image of the Eucharistic bread. This links up with the later alchemical idea of the imperfect or “leprous” substance which is made perfect by the opus. (Quod natura relinquit imperfectum, arte perficitur. What nature leaves imperfect is perfected by the art”) Carl Jung, CW 11, Para 310 The fact that the Eucharist was also celebrated with water shows that the early Christians were mainly interested in the symbolism of the mysteries and not in the literal observance of the sacrament. (There were several other variants “galactophagy,” for instance which all bear out this view) Carl Jung, CW 11, Para Carl Jung, CW 11, Para 314 Another, very graphic, interpretation of the wine and water is the reference to John 19: 34: “And forthwith came there out blood and water.” Deserving of special emphasis is the remark of St. John Chrysostom (patriarch of Constantinople, d. 407), that in drinking the wine Christ drank his own blood Carl Jung, CW 11, Para 315 The lifting up of the chalice in the air prepares the spiritualization (i.e., volatilization) of the wine. This is confirmed by the invocation to the Holy Ghost which immediately follows (Veni sanctificator), and it is even more evident in the Mozarabic liturgy, which has “Veni spiritus sanctificator.” The invocation serves to infuse the wine with holy spirit, for it is the Holy Ghost who begets, fulfils, and transforms After the elevation, the chalice was, in former times, set down to the right of the Host, to correspond with the blood that flowed from the right side of Christ Carl Jung, CW 11, Para 317 This, in the Roman Mass, is the climax, the transubstantiation of the bread and wine into the body and blood of Christ Carl Jung, CW 11, Para 322 Duns Scotus**

**(d. 1308) remarks that, in the sacrament of the Last Supper, Christ, by an act of will, offers himself as a sacrifice in every Mass, through the agency of the priest. This tells us plainly enough that the sacrificial act is not performed by the priest, but by Christ himself. The agent of transformation is nothing less than the divine will working through Christ. The Council of Trent declared that in the sacrifice of the Mass "the selfsame Christ is contained and bloodlessly sacrificed," although this is not a repetition of the historical sacrifice but a bloodless renewal of it. As the sacramental words have the power to accomplish the sacrifice, being an expression of God's will, they can be described metaphorically as the sacrificial knife or sword which, guided by his will, consummates the thysia Carl Jung, CW 11, Para 324 The consecrated substances are lifted up and shown to the congregation. The Host in particular represents a beatific vision of heaven, in fulfilment of Psalm 27: 8: "Thy face, Lord, will I seek," for in it the Divine Man is present Carl Jung, CW 11, Para 326 Taking up the Host, the priest makes the sign of the cross three times over the chalice, and says: "Through Him, and with Him, and in Him." Then he makes the sign of the cross twice between himself and the chalice. This establishes the identity of Host, chalice, and priest, thus affirming once more the unity of all parts of the sacrifice. The union of Host and chalice signifies the union of the body and blood, i.e., the quickening of the body with a soul, for blood is equivalent to soul. Then follows the Pater noster Carl Jung, CW 11, Para 330 The prayer "Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come" lays renewed emphasis on the petition made in the preceding Pater noster: "but deliver us from evil." The connection between this and the sacrificial death of Christ lies in the descent into hell and the breaking of the infernal power. The breaking of the bread that now follows is symbolic of Christ's death. The Host is broken in two over the chalice. A small piece, the particula, is broken off from the left half and used for the rite of consignatio and commixtio. In the Byzantine rite the bread is divided into four, the four pieces being marked with letters. The peculiar arrangement of the letters obviously represents a quaternity, which as we know always has the character of wholeness. This quaternity, as the letters show, refers to Christ glorified, king of glory and Pantokrator Carl Jung, CW 11, Para 331 This is the mingling of bread and wine, as explained by Theodore of Mopsuestia (d. 428?): "he combines them into one, whereby it is made manifest to everybody that although they are two they are virtually one." The text at this point says: "May this mixture and consecration [commixtio et consecratio] of the body and blood of our Lord help us," etc. The word 'consecration' may be an allusion to an original consecration by contact, though that would not clear up the contradiction since a consecration of both substances has already taken place. Attention has therefore been drawn to the old custom of holding over the sacrament from one Mass to another, the Host being dipped in wine and then preserved in softened, or mixed, form. There are numerous rites that end with minglings of this kind. Here I would only mention the consecration by water, or the mixed drink of honey and milk which the neophytes were given after communion in the Church Order of Hippolytus Carl Jung, CW 11, Para 334 The Leonine Sacramentary (seventh century) interprets the commixtio as a mingling of the heavenly and earthly nature of Christ. The later view was that it symbolizes the resurrection, since in it the blood (or soul) of our Lord is reunited with the body lying in the sepulchre. There is a significant reversal here of the original rite of baptism. In baptism, the body is immersed in water for the purpose of transformation; in the commixtio, on the other hand, the body, or particula, is steeped in wine, symbolizing spirit, and this amounts to a glorification of the body. Hence the justification for regarding the commixtio as a symbol of the resurrection Carl Jung, CW 11, 335 The mixing of water with the wine originally referred to the ancient custom of not drinking wine unless mixed with water. A drunkard was therefore called akratopotes, an 'unmixed drinker.' In modern Greek, wine is still called(mixture). From the custom of the Monophysite Armenians, who did not add any water to the Eucharistic wine (so as to preserve the exclusively**

**divine nature of Christ), it may be inferred that water has a hylical, or physical, significance and represents man's material nature Carl Jung, CW 11, Para 312 The mixing of water and wine in the Roman rite would accordingly signify that divinity is mingled with humanity as indivisibly as the wine with the water. St. Cyprian (bishop of Carthage, d. 258) says that the wine refers to Christ, and the water to the congregation as the body of Christ. As the water is an imperfect or even leprous substance, it has to be blessed and consecrated before being mixed, so that only a purified body may be joined to the wine of the spirit, just as Christ is to be united only with a pure and sanctified congregation. Thus this part of the rite has the special significance of preparing a perfect body the glorified body of resurrection Carl Jung, CW 11, Para 312 At the time of St. Cyprian the communion was generally celebrated with water. And, still later, St. Ambrose (bishop of Milan, d. 397) says: "In the shadow there was water from the rock, as it were the blood of Christ. "In the Church Order of Hippolytus (d. c. 235) the water chalice is associated with the baptismal font, where the inner man is renewed as well as the body. This interpretation comes very close to the baptismal krater of Poimandres and to the Hermetic basin filled with nousHere the water signifies the pneuma, i.e., the spirit of prophecy, and also the doctrine which a man receives and passes on to others Carl Jung, CW 11, Para 313 The priest makes the sign of the cross three times over the substances with the thurible, twice from right to left and once from left to right. The counterclockwise movement (from right to left) corresponds psychologically to a circumambulation downwards, in the direction of the unconscious, while the clockwise (left-to-right) movement goes in the direction of consciousness. There is also a complicated censing of the altar Carl Jung, CW 11, Para 318 The censing has the significance of an incense offering and is therefore a relic of the original thysia. At the same time it signifies a transformation of the sacrificial gifts and of the altar, a spiritualization of all the physical substances subserving the rite. Finally, it is an apotropaic ceremony to drive away any demonic forces that may be present, for it fills the air with the fragrance of the pneuma and renders it uninhabitable by evil spirits. The vapour also suggests the sublimated body, the corpus volatile sive spirituale, or wraithlike "subtle body." Rising up as a "spiritual" substance, the incense implements and represents the ascent of prayer hence the Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo ["Let my prayer, O Lord, ascend like incense in thy sight"] Carl Jung, CW 11, Para 319 The censing brings the preparatory, spiritualizing rites to an end. The gifts have been sanctified and prepared for the actual transubstantiation. Priest and congregation are likewise purified by the prayers Accendat in nobis Dominus ignem sui amoris ["May the Lord enkindle in us the fire of his love"], and Lavabo inter innocentes ["I will wash my hands among the innocent"], and are made ready to enter into the mystic union of the sacrificial act which now follows Carl Jung, CW 11, Para 320 The Suscipe, sancta Trinitas, like the Orate, fratres, the Sanctus, and the Te igitur, is a propitiatory prayer which seeks to insure the acceptance of the sacrifice. Hence the Preface that comes after the Secret is called Illatio in the Mozarabic riteand in the old Gallican liturgy is known as Immolatio (in the sense of oblatio) with reference to the presentation of the gifts. The words of the Sanctus, "Benedictus qui venit in nomine Domini" ["Blessed is he that cometh in the name of the Lord"], point to the expected appearance of the Lord which has already been prepared, on the ancient principle that a "naming" has the force of a "summons" Carl Jung, CW 11, Para 321 After the Canon there follows the "Commemoration of the Living," together with the prayers Hanc igitur and Quam oblationem. In the Mozarabic Mass these are followed by the Epiclesis (invocation): "Adesto, adesto Jesu, bone Pontifex, in medio nostri: sicut fuisti in medio discipulorum tuorum" ["Be present, be present in our midst, O Jesus, great High Priest: as thou wert in the midst of thy disciples"]. This naming likewise has the original force of a summons. It is an intensification of the Benedictus qui venit, and it may be, and sometimes was, regarded as the actual manifestation of the Lord, and hence as the culminating point of the Mass Carl Jung, CW 11, Para 321 The**

**best examples are to be found in the religion of ancient Mexico. Thus, in order to renew the moon-goddess a young woman was decapitated and skinned, and a youth then put the skin round him to represent the risen goddess. The prototype of this renewal is the snake casting its skin every year, a phenomenon round which primitive fantasy has always played Carl Jung, CW 11, Para 348 In our vision the skinning is restricted to the head, and this can probably be explained by the underlying idea of spiritual transformation. Since olden times shaving the head has been associated with consecration, that is, with spiritual transformation or initiation. The priests of Isis had their heads shaved quite bald, and the tonsure, as we know, is still in use at the present day Carl Jung, CW 11, Para 348 This "symptom" of transformation goes back to the old idea that the transformed one becomes like a new-born babe (neophyte, quasimodogenitus) with a hairless head. In the myth of the night sea journey, the hero loses all his hair during his incubation in the belly of the monster, because of the terrific heat Carl Jung, CW 11, Para 348 The custom of tonsure, which is derived from these primitive ideas, naturally presupposes the presence of a ritual barber. Curiously enough, we come across the barber in that old alchemical "mystery," the Chymical Wedding of 1616. There the hero, on entering the mysterious castle, is pounced on by invisible barbers, who give him something very like a tonsure. Here again the initiation and transformation process is accompanied by a shaving Carl Jung, CW 11, Para 348 He was clearly a non-Christian Gnostic, and in particular so one gathers from the famous passage about the krateran adherent of the Poimandres sect, and therefore a follower of Hermes. Although alchemical literature abounds in parables, I would hesitate to class these dream-visions among them. Anyone acquainted with the language of the alchemists will recognize that their parables are mere allegories of ideas that were common knowledge. In the allegorical figures and actions, one can usually see at once what substances and what procedures are being referred to under a deliberately theatrical disguise. There is nothing of this kind in the Zosimos visions Carl Jung, CW 11, Para 344 Indeed, it comes almost as a surprise to find the alchemical interpretation, namely that the dream and its impressive machinery are simply an illustration of the means for producing the "divine water." Moreover, a parable is a self-contained whole, whereas our vision varies and amplifies a single theme as a dream does. So far as one can assess the nature of these visions at all, I should say that even in the original text the contents of an imaginative meditation have grouped themselves round the kernel of an actual dream and been woven into it. That there really was such a meditation is evident from the fragments of it that accompany the visions in the form of a commentary. As we know, meditations of this kind are often vividly pictorial, as if the dream were being continued on a level nearer to consciousness Carl Jung, CW 11, Para 344 The later Arabic designation of Zosimos as al-'Ibrî (the Hebrew) does not of course prove that he himself was a Jew, but it is clear from his writings that he was acquainted with Jewish traditions Carl Jung, CW 11, Para 350 The parallel between the Hebrew god and Saturn is of considerable importance as regards the alchemical idea of the transformation of the God of the Old Testament into the God of the New. The alchemists naturally attached great significance to Saturn, for, besides being the outermost planet, the supreme archon (the Harranites named him "Primas"), and the demiurge Ialdabaoth, he was also the spiritus niger who lies captive in the darkness of matter, the deity or that part of the deity which has been swallowed up in his own creation. He is the dark god who reverts to his original luminous state in the mystery of alchemical transmutation. As the Aurora consurgens [Part I] says: "Blessed is he that shall find this science and into whom the prudence of Saturn floweth" Carl Jung, CW 11, Para 350 Throughout the visions it is clear that sacrificer and sacrificed are one and the same. This idea of the unity of the prima and ultima materia of that which redeems and that which is to be redeemed, pervades the whole of alchemy from beginning to end. "Unus est lapis, una medicina, unum vas, unum regimen, unaque dispositio" is the key formula to its enigmatic language. Greek alchemy expresses the same idea.**

**Its symbol is the uroboros, the tail-eating serpent. In our vision it is the priest as sacrificer who devours himself as the sacrifice Carl Jung, CW 11, Para 353 This recalls the saying of St. John Chrysostom that in the Eucharist Christ drinks his own blood. By the same token, one might add, he eats his own flesh. The grisly repast in the dream of Zosimos reminds us of the orgiastic meals in the Dionysus cult, when sacrificial animals were torn to pieces and eaten. They represent Dionysus Zagreus being torn to pieces by the Titans, from whose mangled remains the(god) arises Carl Jung, CW 11, Para 353 Zosimos tells us that the vision represents or explains the "production of the waters." The visions themselves only show the transformation into pneuma. In the language of the alchemists, however, spirit and water are synonymous, as they are in the language of the early Christians, for whom water meant the spiritus veritatis. In the "Book of Krates" we read: "You make the bodies to liquefy, so that they mingle and become an homogeneous liquid; this is then named the 'divine water"' (Berthelot, La Chimie au moyen áge, III, p. 53). The passage corresponds to the Zosimos text, which says that the priest would "change the bodies into blood." For the alchemists, water and blood are identical. This transformation is the same as the solutio or liquefactio, which is a synonym for the sublimatio, for "water" is also "fire" Carl Jung, CW 11, Para 354 The "philosophical egg" is divided with the sword, and with it the "King" is transfixed and the dragon or "corpus" dismembered, the latter being represented as the body of a man whose head and limbs are cut off. The lion's paws are likewise cut off with the sword Carl Jung, CW 11, Para 357 For the alchemical sword brings about the solutio, or separatio, of the elements, thereby restoring the original condition of chaos, so that a new and more perfect body can be produced by a new impressio formae, or by a "new imagination." The sword is therefore that which "kills and vivifies," and the same is said of the permanent water or mercurial water Carl Jung, CW 11, Para 357 The divisive and separative function of the sword, which is of such importance in alchemy, is prefigured in the flaming sword of the angel that separated our first parents from paradise. Separation by a sword is a theme that can also be found in the Gnosis of the Ophites: the earthly cosmos is surrounded by a ring of fire which at the same time encloses paradise. But paradise and the ring of fire are separated by the "flaming sword." An important interpretation of this flaming sword is given in Simon Magus: there is an incorruptible essence potentially present in every human being, the divine pneuma, "which is stationed above and below in the stream of water." Simon says of this pneuma: "I and thou, thou before me. I, who am after thee." It is a force "that generates itself, that causes itself to grow; it is its own mother, sister, bride, daughter; its own son, mother, father; a unity, a root of the whole." It is the very ground of existence, the procreative urge, which is of fiery origin. Fire is related to blood, which "is fashioned warm and ruddy like fire" Carl Jung, CW 11, Para 359 It is clear from these remarkable statements of Hippolytus concerning the teachings of Simon Magus that the sword is very much more than an instrument which divides; it is itself the force which "turns" from something infinitesimally small into the infinitely great: from water, fire, and blood it becomes the limitless Aeon. What it means is the transformation of the vital spirit in man into the Divine. The natural being becomes the divine pneuma, as in the vision of Zosimos Carl Jung, CW 11, Para 359 Simon's description of the creative pneuma, the true arcane substance, corresponds in every detail to the uroboros or serpens mercurialis of the Latinists. It too is its own father, mother, son, daughter, brother, and sister from the earliest beginnings of alchemy right down to the end. It begets and sacrifices itself and is its own instrument of sacrifice, for it is a symbol of the deadly and life-giving water Carl Jung, CW 11, Para 359 From the human point of view, gifts are offered to God at the altar, signifying at the same time the self-oblation of the priest and the congregation. The ritual act consecrates both the gifts and the givers. It commemorates and represents the Last Supper which our Lord took with his disciples, the whole Incarnation, Passion, death, and resurrection of Christ Carl Jung, CW 11, Para 378 But from the divine point of view this anthropomorphic action**

**is only the outer shell or husk in which what is really happening is not a human action at all but a divine event. For an instant the life of Christ, eternally existent outside time, becomes visible and is unfolded in temporal succession, but in condensed form, in the sacred action: Christ incarnates as a man under the aspect of the offered substances, he suffers, is killed, is laid in the sepulchre, breaks the power of the underworld, and rises again in glory. In the utterance of the words of consecration the Godhead intervenes, Itself acting and truly present, and thus proclaims that the central event in the Mass is Its act of grace, in which the priest has only the significance of a minister Carl Jung, CW 11, Para 378 The same applies to the congregation and the offered substances: they are all ministering causes of the sacred event. The presence of the Godhead binds all parts of the sacrificial act into a mystical unity, so that it is God himself who offers himself as a sacrifice in the substances, in the priest, and in the congregation, and who, in the human form of the Son, offers himself as an atonement to the Father Carl Jung, CW 11, Para 378 Although God the Father is of one nature with God the Son, he appears in time on the one hand as the eternal Father and on the other hand as a man with limited earthly existence. Mankind as a whole is included in God's human nature, which is why man is also included in the sacrificial act. Just as, in the sacrificial act, God is both agens and patiens, so too is man according to his limited capacity. The causa efficiens of the transubstantiation is a spontaneous act of God's grace. Ecclesiastical doctrine insists on this view and even tends to attribute the preparatory action of the priest, indeed the very existence of the rite, to divine prompting, rather than to slothful human nature with its load of original sin Carl Jung, CW 11, Para 379 This view is of the utmost importance for a psychological understanding of the Mass. Wherever the magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego's blind greed for power, and thus breaks up the mystical body of the Church into separate units. Where, on the other hand, the rite is conceived as the action of God himself, the human participants have only an instrumental or "ministering" significance. Carl Jung, CW 11, Para 379 Human consciousness (represented by the priest and congregation) is confronted with an autonomous event which, taking place on a "divine" and "timeless" plane transcending consciousness, is in no way dependent on human action, but which impels man to act by seizing upon him as an instrument and making him the exponent of a "divine" happening. In the ritual action man places himself at the disposal of an autonomous and "eternal" agency operating outside the categories of human consciousness parva licet componere magnisin much the same way that a good actor does not merely represent the drama, but allows himself to be overpowered by the genius of the dramatist Carl Jung, CW 11, Para 379 The dual aspect of the Mass finds expression not only in the contrast between human and divine action, but also in the dual aspect of God and the God-man, who, although they are by nature a unity, nevertheless represent a duality in the ritual drama. Without this "dichotomy of God," if I may use such a term, the whole act of sacrifice would be inconceivable and would lack actuality. According to the Christian view God has never ceased to be God, not even when he appeared in human form in the temporal order. The Christ of the Johannine gospel declares: "I and my Father are one. He that hath seen me hath seen the Father" (John 10: 30, 14: 9). And yet on the Cross Christ cries out: "My God, my God, why hast thou forsaken me?" Carl Jung, CW 11, Para 380 And where would God's wholeness be if he could not be the "wholly other"? Accordingly it is with some psychological justification, so it seems to me, that when the Gnostic Nous fell into the power of Physis he assumed the dark chthonic form of the serpent, and the Manichaean "Original Man" in the same situation actually took on the qualities of the Evil One. In Tibetan Buddhism all gods without exception have a peaceful and a wrathful aspect, for they reign over all the realms of being. The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted**

**to descend into the darkness in order to deliver the Enchained One who languishes there and lead him to light everlasting. All this belongs to the stock of pre-Christian ideas, being none other than the doctrine of the "Man of Light," the Anthropos or Original Man, which the sayings of Christ the gospels assume to be common knowledge Carl Jung, CW 11, Para 380 So in offering bread and wine man is in the first instance offering up the products of his culture, the best, as it were, that human industry produces. But the "best" can be produced only by the best in man, by his conscientiousness and devotion. Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization Carl Jung, CW 11, Para 383 As to the special nature of the substances, bread is undoubtedly a food. There is a popular saying that wine "fortifies," though not in the same sense as food "sustains." It stimulates and "makes glad the heart of man" by virtue of a certain volatile substance which has always been called "spirit." It is thus unlike innocuous water, an "inspiriting" drink, for a spirit or god dwells within it and produces the ecstasy of intoxication. The wine miracle at Cana was the same as the miracle in the temple of Dionysus, and it is profoundly significant that, on the Damascus Chalice, Christ is enthroned among vine tendrils like Dionysus himself. Bread therefore represents the physical means of subsistence, and wine the spiritual. The offering up of bread and wine is the offering of both the physical and the spiritual fruits of civilization Carl Jung, CW 11, Para 384 sensible But, however he was of the care and labour lavished upon them, man could hardly fail to observe that these cultivated plants grew and flourished according to an inner law of their own, and that there was a power at work in them which he compared to his own life breath or vital spirit. Frazer has called this principle, not unjustly, the "corn spirit." Human initiative and toil are certainly necessary, but even more necessary, in the eyes of primitive man, is the correct and careful performance of the ceremonies which sustain, strengthen, and propitiate the vegetation numen Carl Jung, CW 11, Para 385 The value of the gift is enhanced when it is the best or the first fruits. Since bread and wine are the best that agriculture can offer, they are by the same token man's best endeavour. In addition, bread symbolizes the visible manifestation of the divine numen which dies and rises again, and wine the presence of a pneuma which promises intoxication and ecstasy. The classical world thought of this pneuma as Dionysus, particularly the suffering Dionysus Zagreus, whose divine substance is distributed throughout the whole of nature. In short, what is sacrificed under the forms of bread and wine is nature, man, and God, all combined in the unity of the symbolic gift Carl Jung, CW 11, Para 387 The act of making a sacrifice consists in the first place in giving something which belongs to me. Everything which belongs to me bears the stamp of "mineness," that is, it has a subtle identity with my ego Carl Jung, CW 11, Para 389 When, therefore, I give away something that is "mine," what I am giving is essentially a symbol, a thing of many meanings; but, owing to my unconsciousness of its symbolic character, it adheres to my ego, because it is part of my personality. Hence there is, explicitly or implicitly, a personal claim bound up with every gift. There is always an unspoken "give that thou mayest receive." Consequently the gift always carries with it a personal intention, for the mere giving of it is not a sacrifice. It only becomes a sacrifice if I give up the implied intention of receiving something in return. If it is to be a true sacrifice, the gift must be given as if it were being destroyed. Only then is it possible for the egoistic claim to be given up. Were the bread and wine simply given without any consciousness of an egoistic claim, the fact that it was unconscious would be no excuse, but would on the contrary be sure proof of the existence of a secret claim Carl Jung, CW 11, Para 390 Because of its egoistic nature, the offering would then inevitably have the character of a magical act of propitiation, with the unavowed purpose and tacit expectation of purchasing the good will of the Deity. That is an ethically worthless simulacrum of sacrifice, and in order to avoid it the giver must at least make himself sufficiently conscious of his identity with the gift to recognize how far he**

**is giving himself up in giving the gift. But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return Carl Jung, CW 11, Para 390 What I sacrifice is my own selfish claim, and by doing this I give up youself. Every sacrifice is therefore, to a greater or lesser degree, a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power which suppresses this claim, and thus suppresses me, must be the Self. Hence it is the Self that causes me to make the sacrifice; any more, it compels me to make it. The Self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Let us try for a moment to look into Abraham's soul when he was commanded to sacrifice his only son. Quite apart from the compassion he felt for his child, would not a father in such a position feel himself as the victim, and feel that he was plunging the knife into his own breast? He would be at the same time the sacrificer and the sacrificed Carl Jung, CW 11, Para 397 Now, since the relation of the ego to the Self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. We know more or less what this act means to us, but what it means to the Self is not so clear. But what does the Self gain? We see it entering into manifestation, freeing itself from unconscious projection, and, as it grips us, entering into our lives and so passing from unconsciousness into consciousness, from potentiality into actuality. What it is in the diffuse unconscious state we do not know; we only know that in becoming ourself it has become man Carl Jung, CW 11, Para 398 The gross concretism of the vision is so striking that one might easily feel tempted, for aesthetic and other reasons, to drop the comparison with the Mass altogether. If I nevertheless venture to bring out certain analogies, I do so not with the rationalistic intention of devaluing the sacred ceremony by putting it on a level with a piece of pagan nature worship. If I have any aim at all apart from scientific truth, it is to show that the most important mystery of the Catholic Church rests, among other things, on psychic conditions which are deeply rooted in the human soul Carl Jung, CW 11, Para 404 In contrast to this, the vision is archaic and primitive, but its symbolism points directly to the fundamental alchemical idea of the incorruptible substance, namely to the Self, which is beyond change. The vision is a piece of unalloyed naturalism, banal, grotesque, squalid, horrifying and profound as nature herself. Its meaning is not clear, but it allows itself to be divined with the abysmal uncertainty and ambiguity that pertains to all things nonhuman, suprahuman, and subhuman Carl Jung, CW 11, Para 405 What is the reason for the "punishment" of God? Despite the almost blasphemous nature of this question, we must nevertheless ask it in view of the obviously punitive character of the sacrifice. The usual explanation is that Christ was punished for our sins. The dogmatic validity of this answer is not in question here. As I am in no way concerned with the Church's explanation, but only wish to reconstruct the underlying psychic process, we must logically assume the existence of a guilt proportionate to the punishment Carl Jung, CW 11, Para 408 If mankind is the guilty party, logic surely demands that mankind should be punished. But if God takes the punishment on himself, he exculpates mankind, and we must then conjecture that it is not mankind that is guilty, but God (which would logically explain why he took the guilt on himself). For reasons that can readily be understood, a satisfactory answer is not to be expected from orthodox Christianity. But such an answer may be found in the Old Testament, in Gnosticism, and in late Catholic speculation. From the Old Testament we know that though Yahweh was a guardian of the law he was not just, and that he suffered from fits of rage which he had every occasion to regret Carl Jung, CW 11, Para 408 In these explanations we find the natural logic we missed in the answer of the Church. God's guilt consisted in the fact that, as creator of the world and king of his creatures, he was inadequate and therefore had to submit to the ritual slaying. For primitive man the concrete king was perfectly suited**

**to this purpose, but not for a higher level of civilization with a more spiritual conception of God. Earlier ages could still dethrone their gods by destroying their images or putting them in chains. At a higher level, however, one god could be dethroned only by another god, and when monotheism developed, God could only transform himself Carl Jung, CW 11, Para 409 The numinous experience of the individuation process is, on the archaic level, the prerogative of shamans and medicine men; later, of the physician, prophet, and priest; and finally, at the civilized stage, of philosophy and religion .... The shaman's experience of sickness, torture, death, and regeneration implies, at a higher level, the idea of being made whole through sacrifice, of being changed by transubstantiation and exalted into a pneumatic man in a word, of apotheosis. Carl Jung, CW 11, Para 448. Because words are substitutes for things, which of course they cannot be in reality, they take on intensified forms, become eccentric, outlandish, stupendous, swell up into what schizophrenic patients call "power words." A primitive word-magic develops, and one is inordinately impressed by it because anything out of the ordinary is felt to be especially profound and significant Carl Jung, CW 11, Para 442 Naturally, in order to survive, Christianity had to defend itself not only against its enemies but also against the excessive pretensions of some of its adherents, including those of the Gnostics. Increasingly it had to rationalize its doctrines in order to stem the flood of irrationality. This led, over the centuries, to that strange marriage of the originally irrational Christian message with human reason, which is so characteristic of the Western mentality. But to the degree that reason gradually gained the upper hand, the intellect asserted itself and demanded autonomy. And just as the intellect subjugated the psyche, so also it subjugated Nature and begat on her an age of scientific technology that left less and less room for the natural and irrational man. Thus the foundations were laid for an inner opposition which today threatens the world with chaos Carl Jung, CW 11, Para 444 To make the reversal complete, all the powers of the underworld now hide behind reason and intellect, and under the mask of rationalistic ideology a stubborn faith seeks to impose itself by fire and sword, vying with the darkest aspects of a church militant. By a strange enantiodromia, the Christian spirit of the West has become the defender of the irrational, since, in spite of having fathered rationalism and intellectualism, it has not succumbed to them so far as to give up its belief in the rights of man, and especially the freedom of the individual. But this freedom guarantees a recognition of the irrational principle, despite the lurking danger of chaotic individualism Carl Jung, CW 11, Para 444 By appealing to the eternal rights of man, faith binds itself inalienably to a higher order, not only on account of the historical fact that Christ has proved to be an ordering factor for many hundreds of years, but also because the Self effectively compensates chaotic conditions no matter by what name it is known: for the Self is the Anthropos above and beyond this world, and in him is contained the freedom and dignity of the individual man Carl Jung, CW 11, Para 444 Since an archetype always possesses a certain numinosity, the integration of the numen generally produces an inflation of the subject. It is therefore entirely in accord with psychological expectations that Goethe should dub his Faust a Superman. In recent times this type has extended beyond Nietzsche into the field of political psychology, and its incarnation in man has had all the consequences that might have been expected to follow from such a misappropriation of power Carl Jung, CW 11, Para 472 As human beings do not live in airtight compartments, this infectious inflation has spread everywhere and given rise to an extraordinary uncertainty in morals and philosophy. The medical psychologist is bound to take an interest in such matters, if only for professional reasons, and so we witness the memorable spectacle of a psychiatrist introducing a critical study of Milton's Paradise Lost. Meditating upon this highly incongruous conjunction, I decided that I should best fulfil my obligations if I explained to the well-intentioned reader how and why the devil got into the consulting-room of the psychiatrist. Carl Jung, CW 11, Para 473 Apart from common prayer and Holy Communion, the Protestant has no ritual ceremonies at his disposal, no spiritual**

**exercises, rosaries, pilgrimages, etc., with their expressive symbolism. He is therefore compelled to take his stand on moral ground, which puts the instinctual forces coming up from the unconscious in danger of a new repression. Any sacral action, in whatever form, works like a vessel for receiving the contents of the unconscious Carl Jung, CW 11, Para 543 Puritan simplification has deprived Protestantism of just this means of acting on the unconscious; at any rate it has dispossessed the clergyman of his quality as a priestly mediator, which is so very necessary to the soul. Instead, it has given the individual responsibility for himself and left him alone with his God. Herein lies the advantage and also the danger of Protestantism. From this, too, comes its inner unrest, which in the course of a few centuries has begotten more than four hundred Protestant denominations an indubitable symptom of individualism run riot Carl Jung, CW 11, Para 543 There can be no doubt that the psychoanalytical unveiling of the unconscious has a great effect. Equally, there can be no doubt of the tremendous effect of Catholic confession, especially when it is not just a passive hearing, but an active intervention. In view of this, it is truly astonishing that the Protestant Churches have not long since made an effort to revive the institution of confession as the epitome of the pastoral bond between the shepherd and his flock. For the Protestant, however, there is and rightly so no going back to this primitive Catholic form; it is too sharply opposed to the nature of Protestantism Carl Jung, CW 11, Para 544 The Protestant minister, rightly seeing in the cure of souls the real purpose of his existence, naturally looks round for a new way that will lead to the souls, and not merely to the ears, of his parishioners. Analytical psychology seems to him to provide the key, for the meaning and purpose of his ministry are not fulfilled with the Sunday sermon, which, though it reaches the ears, seldom penetrates to the heart, much less to the soul, the most hidden of all things hidden in man. The cure of souls can only be practised in the stillness of a colloquy, carried on in the healthful atmosphere of unreserved confidence. Soul must work on soul, and many doors be unlocked that bar the way to the innermost sanctuary. Psychoanalysis possesses the means of opening doors otherwise tightly closed Carl Jung, CW 11, Para 544 But we cannot embark upon this ambitious enterprise until we have learned how to deal with our spiritual pride and blasphemous self-assertiveness. The Eastern attitude violates the specifically Christian values, and it is no good blinking this fact. If our new attitude is to be genuine, i.e., grounded in our own history, it must be acquired with full consciousness of the Christian values and of the conflict between them and the introverted attitude of the East Carl Jung, CW 11, Para 773 We must get at the Eastern values from within and not from without, seeking them in ourselves, in the unconscious. We shall then discover how great is our fear of the unconscious and how formidable are our resistances. Because of these resistances we doubt the very thing that seems so obvious to the East, namely, the self-liberating power of the introverted mind Carl Jung, CW 11, Para 773 This aspect of the mind is practically unknown to the West, though it forms the most important component of the unconscious. Many people flatly deny the existence of the unconscious, or else they say that it consists merely of instincts, or of repressed or forgotten contents that were once part of the conscious mind. It is safe to assume that what the East calls “mind” has more to do with our “unconscious” than with mind as we understand it, which is more or less identical with consciousness. To us, consciousness is inconceivable without an ego; it is equated with the relation of contents to an ego. If there is no ego there is nobody to be conscious of anything. The ego is therefore indispensable to the conscious process Carl Jung, CW 11, Para 774 The Eastern mind, however, has no difficulty in conceiving of a consciousness without an ego. Consciousness is deemed capable of transcending its ego condition; indeed, in its “higher” forms, the ego disappears altogether. Such an ego-less mental condition can only be unconscious to us, for the simple reason that there would be nobody to witness it. I do not doubt the existence of mental states transcending consciousness. But they lose their consciousness to exactly the same degree that they transcend consciousness. I cannot imag-**

**ine a conscious mental state that does not relate to a subject, that is, to an ego Carl Jung, CW 11, Para 774 The conscious mind is thus confronted with a new aspect of the psyche, which arouses a different problem or modifies an old one in an unexpected way. The procedure is continued until the original conflict is satisfactorily resolved. The whole process is called the "transcendent function." It is a process and a method at the same time. The production of unconscious compensations is a spontaneous process; the conscious realization is a method. The function is called "transcendent" because it facilitates the transition from one psychic condition to another by means of the mutual confrontation of opposites Carl Jung, CW 11, Para 780 I know that yoga prides itself on being able to control even the unconscious processes, so that nothing can happen in the psyche as a whole that is not ruled by a supreme consciousness. I have not the slightest doubt that such a condition is more or less possible. But it is possible only at the price of becoming identical with the unconscious. Such an identity is the Eastern equivalent of our Western fetish of "complete objectivity," the machine-like subservience to one goal, to one idea or cause, at the cost of losing every trace of inner life Carl Jung, CW 11, Para 785 From the Eastern point of view this complete objectivity is appalling, for it amounts to complete identity with the samsara; to the West, on the other hand, samadhi is nothing but a meaningless dream-state. In the East, the inner man has always had such a firm hold on the outer man that the world had no chance of tearing him away from his inner roots; in the West, the outer man gained the ascendancy to such an extent that he was alienated from his innermost being. The One Mind, Oneness, indefiniteness, and eternity remained the prerogative of the One God. Man became small, futile, and essentially in the wrong Carl Jung, CW 11, Para 785 The Churches, of course, continued to exist because they were maintained by the strictly religious needs of the public, but they lost their leadership in the cultural sphere. While the Church of Rome, thanks to her unsurpassed organization, remained a unity, Protestantism split into nearly four hundred denominations. This is a proof on the one hand of its incompetence, and, on the other, of a religious vitality which refuses to be stifled. Gradually, in the course of the nineteenth century, this led to syncretistic outgrowths and to the importation on a mass scale of exotic religious systems, such as the religion of Abdul Baha, the Sufi sects, the Ramakrishna Mission, Buddhism, and so on. Many of these systems, for instance anthroposophy, were syncretized with Christian elements. The resultant picture corresponds roughly to the Hellenistic syncretism of the third and fourth centuries A.D., which likewise showed traces of Indian thought. (Cf. Apollonius of Tyana, the Orphic-Pythagorean secret doctrines, the Gnosis, etc.) Carl Jung, CW 11, Para 861 All these systems moved on the religious plane and recruited the great majority of their adherents from Protestantism. They are thus, fundamentally, Protestant sects. By directing its main attack against the authority of the Roman Church, Protestantism largely destroyed belief in the Church as the indispensable agent of divine salvation. Thus the burden of authority fell to the individual, and with it a religious responsibility that had never existed before. The decline of confession and absolution sharpened the moral conflict of the individual and burdened him with problems which previously the Church had settled for him, since her sacraments, particularly that of the Mass, guaranteed his salvation through the priest's enactment of the sacred rite. The only things the individual had to contribute were confession, repentance, and penance. With the collapse of the rite, which did the work for him, he had to do without God's answer to his plans. This dissatisfaction explains the demand for systems that promise an answer the visible or at least noticeable favour of another (higher, spiritual, or divine) power Carl Jung, CW 11, Para 862 European science paid no attention to these hopes and expectations. It lived its intellectual life unconcerned with religious needs and convictions. This historically inevitable split in the Western mind also affected yoga so far as this had gained a footing in the West and led to its being made an object of scientific study on the one hand, while on the other it was welcomed as a way of salvation. But inside the religious**

**movement there were any number of attempts to combine science with religious belief and practice, as for instance Christian Science, theosophy, and anthroposophy. The last-named, especially, likes to give itself scientific airs and has, therefore, like Christian Science, penetrated into intellectual circles 86 Carl Jung, CW 11, Para 3 Since the way of the Protestant is not laid down for him in advance, he gives welcome, one might say, to practically any system which holds out the promise of successful development. He must now do for himself the very thing which had always been done by the Church as intermediary, and he does not know how to do it. If he is a man who has taken his religious needs seriously, he has also made untold efforts towards faith, because his doctrine sets exclusive store by faith Carl Jung, CW 11, Para 864 But faith is a charisma, a gift of grace, and not a method. The Protestant is so entirely without a method that many of them have seriously interested themselves in the rigorously Catholic exercises of Ignatius Loyola. Yet, do what they will, the thing that disturbs them most is naturally the contradiction between religious and scientific truth, the conflict between faith and knowledge, which reaches far beyond Protestantism into Catholicism itself. This conflict is due solely to the historical split in the European mind. Had it not been for the-psychologically speaking-unnatural compulsion to believe, and an equally unnatural belief in science, this conflict would have no reason to exist. One can easily imagine a state of mind in which one simply knows and in addition believes a thing which seems probable to one for such and such reasons. There are no grounds whatsoever for any conflict between these two things. Both are necessary, for knowledge alone, like faith alone, is always insufficient Carl Jung, CW 11, Para 864 Yoga fulfils this expectation. Quite apart from the charm of the new and the fascination of the half-understood, there is good reason for yoga to have many adherents. It offers not only the much-sought way, but also a philosophy of unrivalled profundity. It holds out the possibility of controllable experience, and thus satisfies the scientist's need for "facts." Moreover, by reason of its breadth and depth, its venerable age, its teachings and methods which cover every sphere of life, it promises undreamt of possibilities which the missionaries of yoga seldom omit to emphasize Carl Jung, CW 11, Para 865 I will remain silent on the subject of what yoga means for India, because I cannot presume to judge something I do not know from personal experience. I can, however, say something about what it means for the West. Our lack of direction borders on psychic anarchy. Therefore, any religious or philosophical practice amounts to a psychological discipline; in other words, it is a method of psychic hygiene. The numerous purely physical procedures of yoga are a physiological hygiene as well, which is far superior to ordinary gymnastics or breathing exercises in that it is not merely mechanistic and scientific but, at the same time, philosophical Carl Jung, CW 11, Para 866 In its training of the parts of the body, it unites them with the whole of the mind and spirit, as is quite clear, for instance, in the pranayama exercises, where prana is both the breath and the universal dynamics of the cosmos. When the doing of the individual is at the same time a cosmic happening, the elation of the body (innervation) becomes one with the elation of the spirit (the universal idea), and from this there arises a living whole which no technique, however scientific, can hope to produce. Yoga practice is unthinkable, and would also be ineffectual, without the ideas on which it is based. It works the physical and the spiritual into one another in an extraordinarily complete way Carl Jung, CW 11, Para 866 In the East, where these ideas and practices originated, and where an uninterrupted tradition extending over some four thousand years has created the necessary spiritual conditions, yoga is, as I can readily believe, the perfect and appropriate method of fusing body and mind together so that they form a unity that can hardly be doubted. They thus create a psychological disposition which makes possible intuitions that transcend consciousness. The Indian mentality has no difficulty in operating intelligently with a concept like prana. The West, on the contrary, with its bad habit of wanting to believe on the one hand, and its highly developed scientific and philosophical critique on the other, finds itself in a real dilemma.**

**Either it falls into the trap of faith and swallows concepts like prana, atman, chakra, samadhi, etc., without giving them a thought, or its scientific critique repudiates them one and all as "pure mysticism" Carl Jung, CW 11, Para 867 It is said of the yogi that he can remove mountains, though it would be difficult to furnish any real proof of this. The power of the yogi operates within limits acceptable to his environment. The European, on the other hand, can blow up mountains, and the World War has given us a bitter foretaste of what he is capable of when free rein is given to an intellect that has grown estranged from human nature. As a European, I cannot wish the European more "control" and more power over the nature within and around us. Indeed, I must confess to my shame that I owe my best insights (and there are some quite good ones among them) to the circumstance that I have always done just the opposite of what the rules of yoga prescribe Carl Jung, CW 11, Para 868 The rich metaphysic and symbolism of the East express the larger and more important part of the unconscious and in this way reduce its potential. When the yogi says "prana" he means very much more than mere breath. For him the word prana brings with it the full weight of its metaphysical components, and it is as if he really knew what prana meant in this respect. He does not know it with his understanding, but with his heart, belly, and blood. The European only imitates and learns ideas by rote and is therefore incapable of expressing his subjective facts through Indian concepts. I am more than doubtful whether the European, if he were capable of the corresponding experiences, would choose to express them through intuitive ideas like prana 872. Yoga was originally a natural process of introversion, with all manner of individual variations. Introversions of this sort lead to peculiar inner processes which change the personality. In the course of several thousand years these introversions became organized as methods, and along widely differing lines. Indian yoga itself recognizes numerous and extremely diverse forms. The reason for this lies in the original diversity of individual experience. This is not to say that any one of these methods is suited to the peculiar historical structure of the European. It is much more likely that the yoga natural to the European proceeds from historical patterns unknown to the East. As a matter of fact, the two cultural achievements which, in the West, have had to concern themselves most with the psyche in the practical sense, namely medicine and the Catholic cure of souls, have both produced methods comparable to yoga. I have already referred to the exercises of Ignatius Loyola. With respect to medicine, it is the modern psychotherapeutic methods which come closest to yoga. Freud's psychoanalysis leads the conscious mind of the patient back to the inner world of childhood reminiscences on one side, and on the other to wishes and drives which have been repressed from consciousness. The latter technique is a logical development of confession. It aims at an artificial introversion for the purpose of making conscious the unconscious components of the subject Carl Jung, CW 11, Para 873 This strange antithesis between East and West is expressed most clearly in religious practice. We speak of religious uplift and exaltation; for us God is the Lord of the universe, we have a religion of brotherly love, and in our heaven-aspiring churches there is a high altar. The Indian, on the other hand, speaks of dhyana, of self-immersion, and of sinking into meditation; God is within all things and especially within man, and one turns away from the outer world to the inner. In the old Indian temples the altar is sunk six to eight feet deep in the earth, and what we hide most shamefacedly is the holiest symbol to the Indian. We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind Carl Jung, CW 11, Para 911 Samadhi is 'withdrawnness,' i.e., a condition in which all connections with the world are absorbed into the inner world. Samadhi is the eighth phase of the Eightfold Path Carl Jung, CW 11, Para 918 Although it appears exceedingly obscure to the European,**

**this yoga text is not a mere literary museum piece. It lives in the psyche of every Indian, in this form and in many others, so that his life and thinking are permeated by it down to the smallest details. It was not Buddhism that nurtured and educated this psyche, but yoga. Buddhism itself was born of the spirit of yoga, which is older and more universal than the historical reformation wrought by the Buddha. Anyone who seeks to understand Indian art, philosophy, and ethics from the inside must of necessity befriend this spirit. Our habitual understanding from the outside breaks down here, because it is hopelessly inadequate to the nature of Indian spirituality Carl Jung, CW 11, Para 933 I wish particularly to warn against the oft-attempted imitation of Indian practices and sentiments. As a rule nothing comes of it except an artificial stultification of our Western intelligence. Of course, if anyone should succeed in giving up Europe from every point of view and could actually be nothing but a yogi and sit in the lotus position with all the practical and ethical consequences that this entails, evaporating on a gazelle-skin under a dusty banyan tree and ending his days in nameless non-being, then I should have to admit that such a person understood yoga in the Indian manner. But anyone who cannot do this should not behave as if he did. He cannot and should not give up his Western understanding; on the contrary, he should apply it honestly, without imitation or sentimentality, to understanding as much of yoga as is possible for the Western mind Carl Jung, CW 11, Para 933 The Eastern text skips over a psychic phenomenon that is a source of endless difficulties for the European. If a European tries to banish all thought of the outer world and to empty his mind of everything outside, he immediately becomes the prey of his own subjective fantasies, which have nothing whatever to do with the images mentioned in our text. Fantasies do not enjoy a good reputation; they are considered cheap and worthless and are therefore rejected as useless and meaningless. They are the kleshas, the disorderly and chaotic instinctual forces which yoga proposes to yoke Carl Jung, CW 11, Para 939 The Exercitia spiritualia pursue the same goal, in fact both methods seek to attain success by providing the meditator with an object to contemplate and showing him the image he has to concentrate on in order to shut out the allegedly worthless fantasies. Both methods, Eastern as well as Western, try to reach the goal by a direct path. I do not wish to question the possibilities of success when the meditation exercise is conducted in some kind of ecclesiastical setting. But, outside of some such setting, the thing does not as a rule work, or it may even lead to deplorable results. By throwing light on the unconscious one gets first of all into the chaotic sphere of the personal unconscious, which contains all that one would like to forget, and all that one does not wish to admit to oneself or to anybody else, and which one prefers to believe is not true anyhow Carl Jung, CW 11, Para 939 One therefore expects to come off best if one looks as little as possible into this dark corner. Naturally anyone who proceeds in that way will never get round this corner and will never obtain even a trace of what yoga promises. Only the man who goes through this darkness can hope to make any further progress. I am therefore in principle against the uncritical appropriation of yoga practices by Europeans, because I know only too well that they hope to avoid their own dark corners. Such a beginning is entirely meaningless and worthless Carl Jung, CW 11, Para 939 This is also the deeper reason why we in the West have never developed anything comparable to yoga, aside from the very limited application of the Jesuit Exercitia. We have an abysmal fear of that lurking horror, our personal unconscious. Hence the European much prefers to tell others "how to do it." That the improvement of the whole begins with the individual, even with myself, never enters our heads. Besides, many people think it morbid to glance into their own interiors it makes you melancholic, a theologian once assured me Carl Jung, CW 11, Para 940 But a particular psychological condition which predominates for a certain length of time does not exclude the existence of other psychological conditions at other times, and these are equally capable of religious expression. Carl Jung, CW 11, Para 60 The later views seem to cluster round the following central idea: The anima mundi, the demiurge**

**or divine spirit that incubated the chaotic waters of the beginning, remained in matter in a potential state, and the initial chaotic condition persisted with it. Thus the philosophers or the "sons of wisdom" as they called themselves, took their prima materia to be a part of the original chaos pregnant with spirit. By "spirit" they understood a semimaterial pneuma, a sort of "subtle body," which they also called "volatile" and identified chemically with oxides and other dissoluble compounds. Carl Jung, CW 11, Para 160 In this sense, therefore, we can speak of the Mass as the RITE OF THE INDIVIDUATION PROCESS (in italics in actual text) Carl Jung, CW 11, Paragraph 414 The definition of the cross or center as, the "boundary" of all things, is exceedingly original, for it suggests that the limits of the universe are not to be found in a nonexistent periphery but in its center. There alone lies the possibility of transcending this world. All instability culminates in that which is unchanging and quiescent, and in the Self all disharmonies are resolved in the "harmony of wisdom" Carl Jung, CW 11, Para 434 In Milton's time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the "total man." The Satan-Prometheus parallel shows clearly enough that Milton's devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. Carl Jung, CW 11 Para 471 With the coming of the Enlightenment, metaphysics as a whole began to decline, and the rift which then opened out between knowledge and faith could no longer be repaired. The more resplendent figures in the metaphysical pantheon had their autonomy restored to them practically untarnished, which assuredly cannot be said of the devil. In Goethe's Faust, he has dwindled to a very personal familiaris, the mere "shadow" of the struggling hero. After rational-liberal Protestantism had, as it were, deposed him by order of the day, he retired to the shadier side of the Christian Olympus as the "odd man out," and thus, in a manner not unwelcome to the Church, the old principle reasserted itself: Omne bonum a Deo, omne malum ab homine. The devil remains as an appendix to psychology. Carl Jung, CW 11 Para 471 It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72. Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112. Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.. There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768. Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845 We believe in doing, the Indian is impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911 The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Carl Jung, CW 11, Para 911. Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911. The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958 But, fortunately, the man [Wolfgang Pauli] had religio, that is, he "carefully took account of" his experiences and he had enough**

**pistis, or loyalty to his experience, to enable him to hang on to it and continue it. Carl Jung, CW 11, Para 74. I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21. If, therefore, in what follows I concern myself with these "metaphysical" objects, I am quite conscious that I am moving in a world of images and that none of my reflections touches the essence of the Unknowable. Carl Jung, CW 11, Para 556 The psyche creates reality every day. The only expression I can use for this activity is fantasy. Fantasy is just as much feeling as thinking, as much intuition as sensation. There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic functions. Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined. Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141 It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church's recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier introspective attitude which favoured a serious consideration of dreams and inner experiences. Carl Jung, CW 11, Para 32 In our diagram, Christ and the devil appear as equal and opposite, thus conforming to the idea of the "adversary." This opposition means conflict to the last, and it is the task of humanity to endure this conflict until the time or turning point is reached where good and evil begin to relativize themselves, to doubt themselves, and the cry is raised for a morality "beyond good and evil." In the age of Christianity and in the domain of trinitarian thinking such an idea is simply out of the question, because the conflict is too violent for evil to be assigned any other logical relation to the Trinity than that of an absolute opposite: In an emotional opposition, i.e., in a conflict situation, thesis and antithesis cannot be viewed together at the same time. This only becomes possible with cooler assessment of the relative value of good and the relative non-value of evil. Then it can no longer be doubted, either, that a common life unites not only the Father and the "light" son, but the Father and his dark emanation. The unspeakable conflict posited by duality resolves itself in a fourth principle, which restores the unity of the first in its full development. The rhythm is built up in three steps, but the resultant symbol is a quaternity Carl Jung, CW 11, Para 258. We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience. Carl Jung, CW 11, Para 529 Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man's heart. Carl Jung, CW 11, Para 375 It is true that our religion speaks of an immortal soul; but it has very few kind words to say for the human psyche as such, which would go straight to eternal damnation were it not for a special act of Divine Grace. Carl Jung, CW 11, Para 28 And Gerhard Dorn cries out,**

**"Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. It is clear that these ideas can have nothing to do with the empirical ego but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung, CW 11, para 154. The shadow and the opposing will are the necessary conditions for all actualization. An object that has no will of its own, capable, if need be, of opposing its creator, and with no qualities other than its creator's, such an object has no independent existence and is incapable of ethical decision. At best it is just a piece of clockwork which the Creator has to wind up to make it function. The center, as a rule, is emphasized. But what we find there is a symbol with a very different meaning. It is a star, a sun, a flower, a cross with equal arms, a precious stone, a bowl filled with water or wine, a serpent coiled up, or a human being, but never a god Carl Jung, CW 11. Para 136 In his human manifestation he is the hero and God-man, born without sin, more complete and more perfect than the natural man, who is to him what a child is to an adult, or an animal (sheep) to a human being. Carl Jung, CW 11, Para 229 He [A Patient] simply could not "quench the fire" and finally he had to admit the incomprehensibly numinous character of his experience. He had to confess that the unquenchable fire was "holy." This was the sine qua non of his cure. Carl Jung, CW 11, Para 74 One can explain that matter was originally pure, or at least capable of purity, but this does not do away with the fact that matter represents the concreteness of God's thoughts and is, therefore, the very thing that makes individuation possible, with all its consequences. Carl Jung, Psychology and Religion, Paragraph 252 Christianity had at one time to fight for its life against Gnosticism, which corresponded to another psychological condition. Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. But if the historical roots of our symbols extend beyond the Middle Ages they are certainly to be found in Gnosticism. It would not seem to me illogical if a psychological condition, previously suppressed, should reassert itself when the main ideas of the suppressive condition begin to lose their influence. In spite of the suppression of the Gnostic heresy, it continued to flourish throughout the Middle Ages under the disguise of alchemy. Carl Jung, CW 11, Para 160 It is a well-known fact that alchemy consisted of two parts which complement one another on the one hand chemical research proper and on the other the "theoria" or "philosophia." As is clear from the writings of Pseudo-Democritus in the first century the two aspects already belonged together at the beginning of our era. The same holds true of the Leiden papyri and the writings of Zosimos in the third century. The religious or philosophical views of ancient alchemy were clearly Gnostic. Carl Jung, CW 11, Para 160 They called this spirit Mercurius, which was chemically quicksilver though "Mercurius noster" was no ordinary Hg! and philosophically Hermes, the god of revelation, who, as Hermes Trismegistus, was the arch-authority on alchemy. Their aim was to extract the original divine spirit out of the chaos, and this extract was called the quinta essentia, aqua permanens, or tincture. Carl Jung, CW 11, Para 160 A famous alchemist, Johannes de Rupescissa (d. 1375), calls the quintessence "le ciel humain," the human sky or heaven. For him it was a blue liquid and incorruptible like the sky. He says that the quintessence is of the colour of the sky "and our sun has adorned it, as the sun adorns the sky." The sun is an allegory of gold. He says: "This sun is true gold." He continues: "These two things joined together influence in us the condition of the Heaven of heavens, and of the heavenly Sun." His idea is, obviously, that the quintessence, the blue sky with the golden sun in it, evokes corresponding images of the heaven and the**

**heavenly sun in ourselves. It is a picture of a blue and golden microcosm, and I take it to be a direct parallel to Guillaume's celestial vision. Carl Jung, CW 11, Para 160 The miraculous liquid, the divine water, called sky or heaven, probably refers to the supra-celestial waters of Genesis 1:7. In its functional aspect it was thought to be a sort of baptismal water which, like the holy water of the Church, possesses a creative and transformative quality. The Catholic Church still performs the rite of the benedictio fontis on Holy Saturday before Easter. The rite consists in a repetition of the descensus spiritus sancti in aquam. The ordinary water thereby acquires the divine quality of transforming and giving spiritual rebirth to man. This is exactly the alchemical idea of the divine water, and there would be no difficulty whatever in deriving the aqua permanens of alchemy from the rite of the benedictio fontis were it not that the former is of pagan origin and certainly the older of the two. Carl Jung, CW 11, Para 161 We find the miraculous water mentioned in the first treatises of Greek alchemy, which belong to the first century. Moreover the descent of the spirit into Physis is a Gnostic legend that greatly influenced Mani. And it was possibly through Manichean influences that it became one of the main ideas of Latin alchemy. Carl Jung, CW 11, Para 161 The aim of the philosophers was to transform imperfect matter chemically into gold, the panacea, or the elixir vitae, but philosophically or mystically into the divine hermaphrodite, the second Adam, the glorified, incorruptible body of resurrection, or the lumen luminum, the illumination of the human mind, or sapientia. As I have shown, together with Richard Wilhelm, Chinese alchemy produced the same idea, that the goal of the opus magnum, the creation of the "diamond body." Carl Jung, CW 11, Para 161 How can anyone see straight when he does not even see himself and the darkness he unconsciously carries with him into all his dealings? Carl Jung, CW 11, Para 140 Study yoga you will learn an infinite amount from it but do not try to apply it, for we Europeans are not so constituted that we apply these methods correctly, just like that. An Indian guru can explain everything and you can imitate everything. But do you know who is applying the yoga? In other words, do you know who you are and how you are constituted? Carl Jung, Psychology and Religion, Page 234 It was only quite late that we realized (or rather, are beginning to realize) that God is Reality itself and therefore last but not least man. Carl Jung, CW 11, Para 631 These intimations and prefigurations of the Incarnation must strike one as either completely incomprehensible or superfluous, since all creation ex nihilo is God's and consists of nothing but God, with the result that man, like the rest of creation, is simply God become concrete. Carl Jung, CW 11, Para 631 In "Answer to Job" Jung makes a crucial observation about the value of human weakness: But what does man possess that God does not have? Because of his littleness, puniness, and defencelessness against the Almighty, he possesses a somewhat keener consciousness based on self-reflection: he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579) Apart from the more subtle synchronicity, we can also observe in the instincts, for instance in the migratory instinct, a distinct synchronism. And since the parapsychological phenomena associated with the unconscious psyche show a peculiar tendency to relativize the categories of time and space, the collective unconscious must have a spaceless and timeless quality. Consequently, thereis some probability that an archetypal situation will be accompanied by synchronistic phenomena, as in the case of death, in whose vicinity such phenomena are relatively frequent. Carl Jung, CW 11, Para 94 He [the second Adam] is the spiritual man, Adam Kadmon, often identified with Christ. Whereas the original Adam was mortal, because he was made of the corruptible four elements, the second Adam is immortal, because he consists of one pure and incorruptible essence. Thus Pseudo-Thomas says: "The Second Adam from pure elements entered into eternity. Therefore, what is composed of simple and pure essence remaineth forever" The same treatise quotes a Latinized Arabic author called Senior, a famous authority throughout the Middle Ages, as saying: "There is One thing that never dieth, for it continueth by perpetual increase," and interprets this One thing as the second Adam. Carl Jung, CW 11**

**Para 94 He [the Holy Ghost] will be for the disciples what Christ was for them. He will invest them with the power to do works greater, perhaps, than those of the Son (John 14:12). The Holy Ghost is a figure who deputizes for Christ and who corresponds to what Christ received from the Father. From the Father comes the Son, and common to both is the living activity of the Holy Ghost, who, according to Christian doctrine, is breathed forth ("spirated") by both. Carl Jung, CW 11 Para 204 As he is the third term common to Father and Son, he puts an end to the duality, to the "doubt" in the Son. He is, in fact, the third element that rounds out the Three and restores the One. The point is that the unfolding of the One reaches its climax in the Holy Ghost after polarizing itself as Father and Son. Its descent into a human body is sufficient in itself to make it become another, to set it in opposition to itself. Thenceforward there are two: the "One" and the "Other," which results in a certain tension. This tension works itself out in the suffering and fate of the Son and, finally, in Christ's admission of abandonment by God (Matthew 27:46). Carl Jung, CW 11 Para 204 Although the Holy Ghost is the progenitor of the Son (Matthew 1:18), he is also, as the Paraclete, a legacy from him. He continues the work of redemption in mankind at large, by descending upon those who merit divine election. Consequently, the Paraclete is, at least by implication, the crowning figure in the work of redemption on the one hand and in God's revelation of himself on the other. It could, in fact, be said that the Holy Ghost represents the final, complete stage in the evolution of God and the divine drama. For the Trinity is undoubtedly a higher form of God-concept than mere unity, since it corresponds to a level of reflection on which man has become more conscious Carl Jung, CW 11 Para 205 Third: the Trinity lays claim not only to represent a personification of psychic processes in three roles, but to be the one God in three Persons, who all share the same divine nature. In God there is no advance from the potential to the actual, from the possible to the real, because God is pure reality, the "actus purus" itself. The three Persons differ from one another by reason of the different manner of their origin, or their procession (the Son begotten by the Father and the Holy Ghost proceeding from both procedit a patre filioque). Carl Jung, CW 11 Para 288-289 The homoousia, whose general recognition was the cause of so many controversies, is absolutely necessary from a psychological standpoint, because, regarded as a psychological symbol, the Trinity represents the progressive transformation of one and the same substance, namely the psyche as a whole. The homoousia together with the filioque assert that Christ and the Holy Ghost are both of the same substance as the Father. But since, psychologically, Christ must be understood as a symbol of the Self, and the descent of the Holy Ghost as the Self's actualization in man, it follows that the Self must represent something that is of the substance of the Father too. This formulation is in agreement with the psychological statement that the symbols of the Self cannot be distinguished empirically from a God-image. Psychology, certainly, can do no more than establish the fact that they are indistinguishable. This makes it all the more remarkable that the "metaphysical" statement should go so much further than the psychological one. Indistinguishability is a negative constatation merely; it does not rule out the possibility that a distinction may exist. It may be that the distinction is simply not perceived. Carl Jung, CW 11 Para 289 The dogmatic assertion, on the other hand, speaks of the Holy Ghost making us "children of God," and this filial relationship is indistinguishable in meaning from the(sonship) or filiatio of Christ. We can see from this how important it was that the homoousia should triumph over the homoiousia (similarity of substance); for, through the descent of the Holy Ghost, the Self of man enters into a relationship of unity with the substance of God. As ecclesiastical history shows, this conclusion is of immense danger to the Church it was, indeed, the main reason why the Church did not insist on any further elaboration of the doctrine of the Holy Ghost. Its continued development would lead, on a negative estimate, to explosive schisms, and on a positive estimate straight into psychology. Carl Jung, CW 11 Para 289 Moreover, the gifts of the Holy Ghost are somewhat mixed: not all of them are un-**

**reservedly welcome, as St. Paul has already pointed out. Also, St. Thomas Aquinas observes that revelation is a gift of the spirit that does not stand in any clearly definable relationship to moral endowment. The Church must reserve the right to decide what is a working of the Holy Ghost and what is not, thereby taking an exceedingly important and possibly disagreeable decision right out of the layman's hands. That the spirit, like the wind, "bloweth where it listeth" is something that alarmed even the Reformers. The third as well as the first Person of the Trinity can wear the aspect of a deus absconditus, and its action, like that of fire, may be no less destructive than beneficial when regarded from a purely human standpoint. Carl Jung, CW 11 Para 289 In the sacrifice of the Mass two distinct ideas are blended together: the ideas of deipnon and thysia. Thysia comes from the verb' "to sacrifice" or**

```
to slaughter'; but it also has the meaning of
```

blazing' or 'flaring up.' This refers to the leaping sacrificial fire by which the gift offered to the gods was consumed. Originally the food-offering was intended for the nourishment of the gods; the smoke of the burnt sacrifice carried the food up to their heavenly abode. At a later stage the smoke was conceived as a spiritualized form of food-offering; indeed, all through the Christian era up to the Middle Ages, spirit (or pneuma) continued to be thought of as a fine, vaporous substance Carl Jung, CW 11 Para 302 **Deipnon means**

```
meal.' In the first place it is a meal shared by those taking part in the
sacrifice, at which the god was believed to be present. It is also a ``sacred''
meal at which ``consecrated'' food is eaten, and hence a sacrifice (from
sacrificare,
```

to make sacred,' 'to consecrate') Carl Jung, CW 11 Para 303 **The dual meaning of deipnon and thysia is implicitly contained in the words of the sacrament: "the body which (was given) for you." This may mean either "which was given to you to eat" or, indirectly, "which was given for you to God." The idea of a meal immediately invests the word 'body' with the meaning of 'flesh' (as an edible substance) Carl Jung, CW 11 Para 304 The idea of an eternal priesthood and of a sacrifice offered to God "continually" brings us to the true mysterium fidei, the transformation of the substances, which is the third aspect of the Mass. The ideas of deipnon and thysia do not in themselves imply or contain a mystery, although, in the burnt offering which is reduced to smoke and ashes by the fire, there is a primitive allusion to a transformation of substance in the sense of its spiritualization. But this aspect is of no practical importance in the Mass, where it only appears in subsidiary form in the censing, as an incense-offering. Carl Jung, CW 11 Para 307 The mysterium, on the other hand, manifests itself clearly enough in the eternal priest "after the order of Melchisedec" and in the sacrifice which he offers to God "continually." The manifestation of an order outside time involves the idea of a miracle, which takes place "vere, realiter, substantialiter" at the moment of transubstantiation, for the substances offered are no different from natural objects and must in fact be definite commodities whose nature is known to everybody, namely pure wheaten bread and wine. Carl Jung, CW 11 Para 307 Furthermore, the officiating priest is an ordinary human being who, although he bears the indelible mark of the priesthood upon him and is thus empowered to offer sacrifice, is nevertheless not yet in a position to be the instrument of the divine self-sacrifice enacted in the Mass. Nor is the congregation standing behind him yet purged from sin, consecrated, and itself transformed into a sacrificial gift. Carl Jung, CW 11 Para 307 The ritual of the Mass takes this situation and transforms it step by step until the climax is reached the Consecration, when Christ himself, as sacrificer and sacrificed, speaks the decisive words through the mouth of the priest. At that moment Christ is present in time and space. Yet his presence is not a reappearance, and therefore the inner meaning of the consecration is not a repetition of an event which occurred once in history, but the**

**revelation of something existing in eternity, a rending of the veil of temporal and spatial limitations which separates the human spirit from the sight of the eternal. Carl Jung, CW 11 Para 307 This event is necessarily a mystery, because it is beyond the power of man to conceive or describe. In other words, the rite is necessarily and in every one of its parts a symbol. Now a symbol is not an arbitrary or intentional sign standing for a known and conceivable fact, but an admittedly anthropomorphic hence limited and only partly valid expression for something supra-human and only partly conceivable. It may be the best expression possible, yet it ranks below the level of the mystery it seeks to describe. The Mass is a symbol in this sense. Here I would like to quote the words of Father Kramp: "It is generally admitted that the sacrifice is a symbolic act, by which I mean that the offering of a material gift to God has no purpose in itself, but merely serves as a means to express an idea. And the choice of this means of expression brings a wide range of anthropomorphism into play: man confronts God as he confronts his own kind, almost as if God were a human being. We offer a gift to God as we offer it to a good friend or to an earthly ruler" Carl Jung, CW 11 Para 307 It [the cross] is, in fact, one of the prime symbols of order, as I have shown elsewhere. In the domain of psychological processes it functions as an organizing center, and in states of psychic disorder caused by an invasion of unconscious contents it appears as a mandala divided into four. No doubt this was a frequent phenomenon in early Christian times, and not only in Gnostic circles. Gnostic introspection could hardly fail, therefore, to perceive the numinosity of this archetype and be duly impressed by it. For the Gnostics the cross had exactly the same function that the atman or Self has always had for the East. This realization is one of the central experiences of Gnosticism. Carl Jung, CW 11, Para 433 As the center symbolizes the idea of totality and finality, it is quite appropriate that the text should suddenly start speaking of the dichotomy of the universe, polarized into right and left, brightness and darkness, heaven and the "nether root," the omnium genetrix. This is a clear reminder that everything is contained in the center and that, as a result, the Lord (i.e., the cross) unites and composes all things and is therefore "nirdvandva," free from the opposites, in conformity with Eastern ideas and also with the psychology of this archetypal symbol. The Gnostic Christ-figure and the cross are counterparts of the typical mandalas spontaneously produced by the unconscious. They are natural symbols and they differ fundamentally from the dogmatic figure of Christ, in whom all trace of darkness is expressly lacking. Carl Jung, CW 11, Para 435 He achieved notoriety as the personification of the adversary or principle of evil, though by no means for the first time, as we meet him centuries earlier in the ancient Egyptian Set and the Persian Ahriman. Persian influences have been conjectured as mainly responsible for the Christian devil. But the real reason for the differentiation of this figure lies in the conception of God as the summum bonum, which stands in sharp contrast to the Old Testament view and which, for reasons of psychic balance, inevitably requires the existence of an infimum malum. No logical reasons are needed for this, only the natural and unconscious striving for balance and symmetry. Carl Jung CW 11 Para 470 In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Böhme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Böhme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes**

**even further than Böhme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before. Carl Jung, CW 11 Para 470 The permanent water (the ὕδωρ θεῖον of the Greeks) also signifies "spiritualis sanguis," and is identified with the blood and water that flowed from Christ's side. Heinrich Khunrath says of this water: "So there will open for thee an healing flood which issues from the heart of the son of the great world." Carl Jung, CW 11, Para 355 It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72. Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112. Arrangement in triad is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113. The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. Carl Jung, CW 11, Page 95. The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Carl Jung, CW 11, Page 95. Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296. The statement that "the various names given to it [the Mind] are innumerable" proves that the Mind must be something as vague and indefinite as the philosophers' stone. Carl Jung, CW 11, Page 302. Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163. That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717. Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. Carl Jung, CW 11, Para 460. It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge. Carl Jung, CW 11, Para 461. What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912. I have just said that we have developed nothing that could be compared with yoga. This is not entirely correct. True to our European bias, we have evolved a medical psychology dealing specifically with the kleshas. We call it the "psychology of the unconscious." Carl Jung, CW 11, Para 941. It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Carl Jung, CW 11, Par 522. Only through the most extreme and menacing conflict does the Christian experience deliverance into divinity, always provided he doesn't break, but accepts the burden of being marked by God. In this way alone can the imago Dei realize itself in him and God become man. Carl Jung, CW 11, Page 417. The ego stands to the Self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the Self surround the ego on all sides and are therefore supraordinate to it. The Self, like the unconscious, is an a priori existent out of which the ego evolves. Carl**

**Jung, CW 11, Para 391. Just as a man still is what he always was, so he already is what he will become. Carl Jung, CW 11, Para 390. What is meant [by the child archetype] is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Para 742. Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind. Carl Jung, CW 11, Para 745. If we go further and consider the fact that man is also what neither he himself nor other people know of him—an unknown something which can yet be proved to exist —the problem of identity becomes more difficult still. Carl Jung, CW 11, Para 140 Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140 Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology. Carl Jung, CW 11, Para 41 My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. Carl Jung, CW 11, Para 875 For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875 Freud's procedure is, in the main, analytical and reductive. To this I add a synthesis which emphasizes the purposiveness of unconscious tendencies with respect to personality development. Carl Jung, CW 11, Para 875 When Nietzsche said, "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145. All opposites are of God; therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664. It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664. Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664. The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. Carl Jung, CW 11, Para 770. The West is always seeking uplift, but the East seeks a sinking or deepening. Carl Jung, CW 11, Para 396. The fact that the East can dispose so easily of the ego seems to point to a mind that is not to be identified with our "mind." Carl Jung, CW 11, Para 775. In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. Carl Jung, CW 11, Para 768. There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768. With us, man is incommensurably small, and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768. While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. Carl Jung, CW 11, Para 969 The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to process it, we must first earn it. Carl Jung, CW 11, Para 96 We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911. Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure. Carl Jung, CW 11, Para 225. I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148. It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it. Carl Jung, CW 11, Para 34. Myth is not fiction: it consists of facts that are continually repeated and can be observed**

**over and over again. Carl Jung, CW 11, Para 648. It [myth] is something that happens to man, and men have mythical fates just as much as the Greek heroes do. Carl Jung, CW 11, Para 648. What is ordinarily called “religion” is a substitute to such an amazing degree that I ask myself seriously whether this kind of “religion,” which I prefer to call a creed, may not after all have an important function in human society. Carl Jung, CW 11, Para 648 In my profession I have encountered many people who have had immediate experience and who would not and could not submit to the authority of ecclesiastical decision. Carl Jung, CW 11, Para 76 Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10 That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733. The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738 What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579 God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579 Yahweh’s decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. Carl Jung, CW 11, Para 740 In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized. Carl Jung, CW 11, Para 740 The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. Carl Jung, CW 11, Para 740 The conflict in his [God’s] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God’s dark side. Carl Jung, CW 11, Para 740 But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746. He [God] fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. Carl Jung, CW 11, Para 747. One should make clear to oneself what it means when God becomes man. It means more or less what Creation meant in the beginning, namely an objectivation of God. Carl Jung, CW 11, Para 747. At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man. Carl Jung, CW 11, Para 631 But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records. Carl Jung, CW 11, Para 631 It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631 Even the enlightened person remains what he is and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Para 758 No one can know what the ultimate things are. We must therefore take them as we experience them. Carl Jung, CW 11, Para 167. If, therefore, in what follows I concern myself with these "metaphysical" objects, I am quite conscious that I am moving in a world of images and that none of my reflections touches the essence of the Unknowable. Carl Jung, CW 11, Para 556 Not nature but the "genius of mankind" has knotted**

**the hangman's noose with which it can execute itself at any moment. Carl Jung, CW 11, Para 734 There is indeed reason enough for man to be afraid of the impersonal forces lurking in his unconscious. We are blissfully unconscious of these forces because they never, or almost never, appear in our personal relations or under ordinary circumstances. But if people crowd together and form a mob, then the dynamisms of the collective man are let loose—beasts or demons that lie dormant in every person until he is part of a mob. Man in the mass sinks unconsciously to an inferior moral and intellectual level, to that level, which is always there, below the threshold of consciousness, ready to break forth as soon as it is activated by the formation of a mass. Carl Jung, CW 11, Para 23 Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8. The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness but comprehends it. Carl Jung, CW 11, Para 756 Only in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former. Carl Jung, CW 11, Para 7 God wanted to become man and still wants to Carl Jung, CW 11, Answer to Job, Page 455. Here we no longer have a problem deriving from the scholarly specialty of theologians. This is a universally human, religious nightmare. Though I am uninitiated in theology, I can bring a contribution to the treatment of this question; indeed, perhaps even I must. Carl Jung, Answer to Job, Page 144 If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. Carl Jung, CW 11, Page 360. Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Page 441. Something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Page 263. The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178. Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung, CW 11, Par 398. Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; CW 11, Para. 640. So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung, CW 11, para 396. Every sacrifice is to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it. The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung, CW 11, para 397. [From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw**

**material); in you it is found and from you it is extracted, and it remains inseparably in you" Carl Jung, CW 11, para-53. One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, para 157. Natural philosophers said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself. Carl Jung, CW 11, para 153. [The alchemist Gerhard] Dorn says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung, CW 11, page 93, note 47. Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Page 286. There is only one condition under which you might legitimately call the voice your own, and that is when you assume your conscious personality to be a part of a whole or to be a smaller circle contained in a bigger one. Carl Jung, CW 11, Page 47. Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, Page 497 The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung, CW 11; Page 857. Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Page 608. The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Page 280. What most overlook or seem unable to understand is the fact that I regard the psyche as real. Carl Jung, CW 11; Paragraph 751. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Para 260. Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163. It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, CW 11, Page 158. Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Carl Jung, CW 11, Page 158. The attainment of wholeness requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises. Carl Jung, CW 11, Page 556. Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake. Carl Jung; CW 11, Para 802. Whoever knows God has an effect on him. Carl Jung, CW 11, para. 617. Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious. Carl Jung, CW 11, Par. 575. The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, CW 11, Para. 693. It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, CW 11, Para 659. the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. The two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation. Carl Jung, CW 11, Para 686. The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, CW 11, Para 746. When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, CW 11, Page 849. The true history of the Spirit is not preserved in learned volumes but in the living psychic organism of every individual. Carl Jung, CW 11, Page 56 The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136. Ultimately, every individual life is at the same time the eternal life of the species. Carl Jung, CW 11, Para. 146. Gnosticism was stamped out completely and its remnants are so badly**

**mangled that special study is needed to get any insight at all into its inner meaning. Carl Jung, CW 11, Page 97. The quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Carl Jung, CW 11, para 125. In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Carl Jung, CW 11, Paragraph 813. One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482. One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157. Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Para 103. It is the goal of our psychological development and in metaphysical terms amounts to God's incarnation. Carl Jung, Psychology and Religion, Page 294. The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, Psychology and Religion, Paragraph 379. As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing. Carl Jung, CW 11, para 716. Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Page 14. The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659. Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Para 286 Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. Carl Jung, CW 11, Para 131 We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132 As a rule those tendencies that represent the antisocial elements in man's psychic structure—what I call the "statistical criminal" in everybody—are suppressed, that is, they are consciously and deliberately disposed of. But tendencies that are merely repressed are usually of a somewhat doubtful character. They are not so much antisocial as unconventional and socially awkward. The reason why we repress them is equally doubtful. Some people repress them from sheer cowardice, others from conventional morality, and others again for reasons of respectability. Repression is a sort of half-conscious and half-hearted letting go of things, a dropping of hot cakes or a reviling of grapes which hang too high, or a looking the other way in order not to become conscious of one's desires. Carl Jung, CW 11, Para 129 If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever. But the shadow is merely somewhat inferior, primitive, unadapted, and**

**awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134 In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself—to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. Carl Jung, CW 11, Para 528 Mere suppression of the shadow is as little of a remedy as beheading would be for headache. To destroy a man's morality does not help either, because it would kill his better self, without which even the shadow makes no sense. The reconciliation of these opposites is a major problem, and even in antiquity it bothered certain minds. Carl Jung, CW 11, Para 133 If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. Carl Jung, CW 11, Para 140 Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics. In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung, CW 11, Para 267 It may not be quite clear why I call certain dogmas "immediate experiences," since in itself a dogma is the very thing that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion). Carl Jung, CW 11, Page 46. My view comes very close to Koepgen's lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74. Consciousness does not create itself-it ells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, par. 935. The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46. Individuation is a philosophical, spiritual and mystical experience Carl Jung, CW 11, Page 294. The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, CW 11, Page 482. I refrain from describing what would happen to Eastern man should he forget his ideal of Buddhahood, for I do not want to give such an unfair advantage to my Western prejudices. But I cannot help raising the question of whether it is possible, or indeed advisable, for either to imitate the other's standpoint. Carl Jung, CW 11, Page 483. Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events. Carl Jung, CW 11, Page 593. The irrational fullness of life has taught me, never to discard anything, even if it goes against all our theories. Carl Jung, CW 11, Page 602. The archetype is an irrepresentable factor, a "disposition" which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness in definite patterns. Carl Jung, CW 11, Page 148. Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, CW 11, Page 455. The Christian Church has hitherto [recognized] Christ as the**

**one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Page 470. The Bardo Thodol began by being a "closed" book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization." Carl Jung, CW 11, Para 858. Everything now depends on man; immense power of destruction is given into his hands, and the question is whether he can resist the will to use it and can temper his will with the spirit of love and wisdom. He will hardly be able to do so on his own resources. He needs the help of an "advocate" in heaven. Carl Jung, CW 11, Page 459. If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. Carl Jung, CW 11, Para 111 The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. Carl Jung, CW 11, Para 845 Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, CW 11, Para 762. It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, but it is also that reality. Carl Jung, CW 11, Para 856. The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Page 518. The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, CW 11, Para 856. The existence of ego consciousness has meaning only if it is free and autonomous. Carl Jung, CW 11, Para 391 Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread. Carl Jung, CW 11, Para 247 But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497 He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. Carl Jung, CW 11, Para 140 Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291 The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Carl Jung, CW 11, Para 530 What sort of philosophy would Plato have produced had he been his own house-slave? What would the Rabbi Jesus have taught if he had had to support a wife and children? Carl Jung, CW 11, Para 264 It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75. I want to make clear, that by the term "religion" I do not mean creed. Carl Jung, CW 11, Page 30. Neurosis is always**

**a substitute for legitimate suffering. Carl Jung, CW 11, Para 129 A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning. But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497 In the unconscious is everything that has been rejected by consciousness, and the more Christian one's consciousness is, the more heathenishly does the unconscious behave, if in the rejected heathenism there are values which are important for life. Carl Jung, CW 11, Para 713 Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. Carl Jung, CW 11 Para 843 The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the prerational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Para 845 The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.) Carl Jung, CW 11, Para 3 Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Carl Jung, CW 11, Paras 901-902 Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141 Simple things are always the most difficult. In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then? Then, as a rule, the whole truth of Christianity is reversed there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520 Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, CW 11, Page 45. We can only rise above nature if somebody else carries the weight of the earth for us. Carl Jung, CW 11, Pages 178-179. But religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, CW 11, Page 464. Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man. Carl Jung; CW 11, Page 462; Para 748. You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, CW 11, Page 483. In other words, we have to distinguish between the logical idea of the Trinity and its psychological reality. The latter brings us back to the very much more ancient Egyptian ideas and hence to the archetype, which provides the authentic and eternal justification for the existence of any trinitarian idea at all Carl Jung, CW 11, Para 196 If God is born as a man and wants to unite**

**mankind in the fellowship of the Holy Ghost, he must suffer the terrible torture of having to endure the world in all its reality. This is the cross he has to bear, and he himself is a cross. The whole world is God's suffering, and every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, CW 11, Para 265 It was by recognizing these facts that medicine discovered the psyche, and it can no longer honestly deny the psyche's reality. It has been shown that the instincts are a condition of psychic activity, while at the same time psychic processes seem to condition the instincts. Carl Jung, CW 11, Para 495. The "best" can be produced only by the best in man, by his conscientiousness and devotion. Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization. Carl Jung, CW 11, Para 383 In confinio mortis and in the evening of a long and eventful life a man will often see immense vistas of time stretching out before him. Such a man no longer lives in the everyday world and in the vicissitudes of personal relationships, but in the sight of many aeons and in the movement of ideas as they pass from century to century. Carl Jung, CW 11, Para 717 Civilization does not consist in progress as such and in mindless destruction of the old values, but in developing and refining the good that has been won. Carl Jung, CW 11, Para 292 Side by side with the biological, the spiritual, too, has its inviolable rights. It is assuredly no accident that primitive peoples, even in adult life, make the most fantastic assertions about well-known sexual processes, as for instance that coitus has nothing to do with pregnancy. From this it has been concluded that these people do not even know there is such a connection. But more accurate investigation has shown that they know very well that with animals' copulation is followed by pregnancy. Only for human beings is it denied—not known, but flatly denied—that this is so, for the simple reason that they prefer a mythological explanation which has freed itself from the trammels of concretism. It is not hard to see that in these facts, so frequently observed among primitives, there lie the beginnings of abstraction, which is so very important for culture. We have every reason to suppose that this is also true of the psychology of the child. Carl Jung, CW 11, Para 79 Perfection is a masculine desideratum, while woman inclines by nature to completeness a man can stand a relative state of perfection much better and for a longer period than a woman, while as a rule it does not agree with women and may even be dangerous for them. If a woman strives for perfection she forgets the complementary role of completeness, which, though imperfect by itself, forms the necessary counterpart to perfection. Carl Jung, CW 11, Para 620 It must be admitted that a fit of rage or a sulk has its secret attractions. Were that not so, most people would long since have acquired a little wisdom. Carl Jung, CW 11, Para 619 The thing that cures a neurosis must be as convincing as the neurosis, and since the latter is only too real, the helpful experience must be equally real. It must be a very real illusion, i£ you want to put it pessimistically. But what is the difference between a real illusion and a healing religious experience? It is merely a difference of words. Carl Jung, CW 11, Para 167 Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that his own soul is rebelling against him in a suicidal way. Carl Jung, CW 11, Para 870 There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and**

**that makes them conscious. They meet with something fatal and then they suddenly realize what they are doing. Carl Jung, CW 11, Para 6 In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand. He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean. Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island—so that if it is a question of space, it does not matter whether the gods are "inside" or "outside." It might be objected that there is no proof that consciousness is nothing more than an island in the ocean. Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. Carl Jung, CW 11, Para 141 The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. Carl Jung, CW 11, Para 140 To gain an understanding of religious matters, probably all that is left us today is the psychological approach. That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into moulds of immediate experience. It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148 Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. Carl Jung, CW 11, Para 146 The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. They are everything one could wish for or fear in a psychic "Thou." The layman naturally thinks he is the victim of some obscure organic disease; but the theologian, who suspects it is the devil's work, is appreciably nearer to the psychological truth. Carl Jung, CW 11, Para 659 I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They**

**may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life but entered into the picture with life itself. Carl Jung, CW 11, Para 222 In Christ's sayings there are already indications of ideas which go beyond the traditionally "Christian" morality —for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae and betrays an ethical standard very different from what is expected. Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church. These seem to me to be ideas which point to the inclusion of evil in what I would call a differential moral valuation. For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil. One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696 The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136 The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149 Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841 Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists. Carl Jung, CW 11, Para 390 What would have happened if Paul had allowed himself to be talked out of his journey to Damascus? Carl Jung, CW 11, Para 529 The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. Carl Jung, CW 11, Para 962 The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. Carl Jung, CW 11, Para 659 Ultimately, every individual life is at the same time the eternal life of the species. Carl Jung, CW 11, Para 146 But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. Carl Jung, CW 11, Para 146 It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Carl Jung, CW 11, Para 757 God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man's unconscious as an archetype, the archetypal light not in order that theologians of all times and places should be at one another's throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin to him and is wrought of his own psychic substance. Carl Jung, CW 11, Para 661 "Reflection" should be understood not simply as an act of thought, but rather as an attitude. Carl Jung, CW 11, Para 235 He [Man] is even making a science of her [Psyche] in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. Carl Jung, CW 11, Para 141 In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. Carl Jung, CW 11, Para 141 The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung, CW 11, Para 608 The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Para 280**

**The gulf that Christianity opened out between nature and spirit enabled the human mind to think not only beyond nature but in opposition to it, thus demonstrating its divine freedom. Carl Jung, CW 11, Para 261 Faith is a charisma not granted to all; instead, man has the gift of thought, which can strive after the highest things. Carl Jung, CW 11, Para 170 Today as never before it is important that human beings should not overlook the danger of the evil lurking within them. Carl Jung, CW 11, Para 98. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him. Carl Jung, CW 11, Para 255. Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Carl Jung, CW 11, Para 769. Individuation is an expression of that biological process - simple or complicated as the case may be - by which every living thing becomes what it was destined to become from the beginning. Carl Jung, CW 11, Para 144. "One can love God and must fear him. " Carl Jung, CW 11, Para 733. Whatever the metaphysical position of the devil may be, in psychological reality evil is an effective, not to say menacing, limitation of goodness, so that it is no exaggeration to assume that in this world good and evil more or less balance each other, like day and night, and that this is the reason why the victory of the good is always a special act of grace Carl Jung, CW 11, Para 253 From a psychological standpoint this view can be translated as follows: Christ lived a concrete, personal, and unique life which, in all essential features, had at the same time an archetypal character. This character can be recognized from the numerous connections of the biographical details with worldwide myth-motifs. These undeniable connections are the main reason why it is so difficult for researchers into the life of Jesus to construct from the gospel reports an individual life divested of myth. In the gospels themselves factual reports, legends, and myths are woven into a whole. This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel. The life of Christ is no exception in that not a few of the great figures of history have realized, more or less clearly, the archetype of the hero's life with its characteristic changes of fortune. But the ordinary man, too, unconsciously lives archetypal forms, and if these are no longer valued it is only because of the prevailing psychological ignorance. Indeed, even the fleeting phenomena of dreams often reveal distinctly archetypal patterns. At bottom, all psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. And in it, too, the question that concerns us here of God's death is anticipated in perfect form. Christ himself is the typical dying and self-transforming God Carl Jung, CW 11, Para 146 Hence the devil remained outside the Trinity as the "ape of God" and in opposition to it. Medieval representations of the triune God as having three heads are based on the three-headedness of Satan, as we find it, for instance, in Dante. This would point to an infernal Anti-trinity, a true "umbra trinitatis" analogous to the Antichrist. The devil is, undoubtedly, an awkward figure: he is the "odd man out" in the Christian cosmos. That is why people would like to minimize his importance by euphemistic ridicule or by ignoring his existence altogether; or, better still, to lay the blame for him at man's door. This is in fact done by the very people who would protest mightily if sinful man should credit himself,**

**equally, with the origin of all good. A glance at the Scriptures, however, is enough to show us the importance of the devil in the divine drama of redemption. If the power of the Evil One had been as feeble as certain persons would wish it to appear, either the world would not have needed God himself to come down to it or it would have lain within the power of man to set the world to rights, which has certainly not happened so far Carl Jung, CW 11, Para 252. The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the Stable in which the Lord is born. Carl Jung, CW 11, Para 267. If we disregard the specifically Persian system of dualism, it appears that no real devil is to be found anywhere in the early period of man's spiritual development. In the Old Testament, he is vaguely foreshadowed in the figure of Satan. But the real devil first appears as the adversary of Christ, and with him we gaze for the first time into the luminous realm of divinity on the one hand and into the abyss of hell on the other. The devil is autonomous; he cannot be brought under God's rule, for if he could he would not have the power to be the adversary of Christ but would only be God's instrument. Once the indefinable One unfolds into two, it becomes something definite: the man Jesus, the Son and Logos. This statement is possible only by virtue of something else that is not Jesus, not Son or Logos. The act of love embodied in the Son is counterbalanced by Lucifer's denial Carl Jung, CW 11, Para 254 Inasmuch as the devil was an angel created by God and "fell like lightning from heaven," he too is a divine "procession" that became Lord of this world. It is significant that the Gnostics thought of him sometimes as the imperfect demiurge and sometimes as the Saturnine archon, Ialdabaoth. Pictorial representations of this archon correspond in every detail with those of a diabolical demon. He symbolized the power of darkness from which Christ came to rescue humanity. The archons issued from the womb of the unfathomable abyss, i.e., from the same source that produced the Gnostic Christ Carl Jung, CW 11, Para 255 A medieval thinker observed that when God separated the upper waters from the lower on the second day of Creation, he did not say in the evening, as he did on all the other days, that it was good. And he did not say it because on that day he had created the Binarius, the origin of all evil. We come across a similar idea in Persian literature, where the origin of Ahriman is attributed to a doubting thought in Ahura-Mazda's mind Carl Jung, CW 11, Para 256 The dual aspect of the Father is by no means unknown to religious speculation. This is proved by the allegory of the monoceros, or unicorn, who symbolizes Yahweh's angry moodiness. Like this irritable beast, he reduced the world to chaos and could only be moved to love in the lap of a pure virgin. Luther was familiar with a deus absconditus. Murder, sudden death, war, sickness, crime, and every kind of abomination fall in with the unity of God. If God reveals his nature and takes on definite form as a man, then the opposites in him must fly apart: here good, there evil. So it was that the opposites latent in the Deity flew apart when the Son was begotten and manifested themselves in the struggle between Christ and the devil, with the Persian Ormazd-Ahriman antithesis, perhaps, as the underlying model. The world of the Son is the world of moral discord, without which human consciousness could hardly have progressed so far as it has towards mental and spiritual differentiation. That we are not unreservedly enthusiastic about this progress is shown by the fits of doubt to which our modern consciousness is subject Carl Jung, CW 11, Para 259 We cannot be sufficiently grateful to the author, first for having brought Zen closer to Western understanding, and secondly for the manner in which he has performed this task. Oriental religious conceptions are usually so very different from our Western ones that even the bare translation of the words often presents the greatest difficulties, quite apart from the meaning of the terms used, which in certain circumstances are better left untranslated. I need only mention the Chinese "Tao," which no European translation has yet got near. The original Buddhist writings contain views and ideas which are more or less unassimilable for**

**ordinary Europeans  Carl Jung, CW 11, Para 877  I do not know, for instance, just what kind of mental (or perhaps climatic?) background or preparation is necessary before one can form any completely clear idea of what is meant by the Buddhist "kamma." Judging by all we know of the nature of Zen, here too we are up against a central conception of unsurpassed singularity. This strange conception is called "satori," which may be translated as "enlightenment." "Satori is the raison d'être of Zen without which Zen is not Zen," says Suzuki. It should not be too difficult for the Western mind to grasp what a mystic understands by "enlightenment," or what is known as such in religious parlance. Satori, however, designates a special kind and way of enlightenment which it is practically impossible for the European to appreciate Carl Jung, CW 11, Para 877  The occurrence of satori is interpreted and formulated as a breakthrough, by a consciousness limited to the ego-form, into the non-ego-like Self. This view is in accord not only with the essence of Zen, but also with the mysticism of Meister Eckhart  Carl Jung, CW 11, Para 887  Satori corresponds in the Christian sphere to an experience of religious transformation. As there are different degrees and kinds of such an experience, it may not be superfluous to define more accurately the category which corresponds most closely to the Zen experience. This is without doubt the mystic experience, which differs from other types in that its preliminary stages consist in "letting oneself go," in "emptying oneself of images and ideas," as opposed to those religious experiences which, like the exercises of Ignatius Loyola, are based on the practice of envisaging sacred images. In this latter class I would include transformation through faith and prayer and through collective experience in Protestantism, since a very definite assumption plays the decisive role here, and not by any means "emptiness" or "freeness." The characteristically Eckhartian assertion that "God is Nothingness" may well be incompatible in principle with the contemplation of the Passion, with faith and collective expectations  Carl Jung, CW 11, Para 893  The Lucifer legend is in no sense an absurd fairytale; like the story of the serpent in the Garden of Eden, it is a "therapeutic" myth. We naturally boggle at the thought that good and evil are both contained in God, and we think God could not possibly want such a thing. We should be careful, though, not to pare down God's omnipotence to the level of our human opinions; but that is just how we do think, despite everything.  Carl Jung, CW 11, Para 291  In the light of these passages it can hardly be said that the author of the Acts of John—presumably a Gnostic—has drawn the necessary conclusions from his premises or that their full implications have become clear to him. On the contrary, one gets the impression that the light has swallowed up everything dark. Just as the enlightening vision appears high above the actual scene of crucifixion, so, for John, the enlightened one stands high above the formless multitude. The text says: 'Therefore care not for the many and despise those that are outside the mystery!" This overweening attitude arises from an inflation caused by the fact that the enlightened John has identified with his own light and confused his ego with the self. Therefore he feels superior to the darkness in him. He forgets that light only has a meaning when it illuminates something dark and that his enlightenment is no good to him unless it helps him to recognize his own darkness. If the powers of the left are as real as those of the right, then their union can only produce a third thing that shares the nature of both. Opposites unite is a new energy potential: the "third" that arises out of their union is a figure "free from the opposites," beyond all moral categories. This conclusion would have been too advanced for the Gnostics. Recognizing the danger of Gnostic irrealism, the Church, more practical in these matters, has always insisted on the concretism of the historical events despite the fact that the original New Testament texts predict the ultimate deification of man in a manner strangely reminiscent of the words of the serpent in the Garden of Eden: "Ye shall be as gods." Nevertheless, there was some justification for postponing the elevation of man's status until after death, as this avoided the danger of Gnostic inflation.  Carl Jung, CW 11, Par 438  The Book of Job places this pious and faithful man, so heavily afflicted by the Lord, on a brightly lit stage where he presents**

**his case to the eyes and ears of the world. It is amazing to see how easily Yahweh, quite without reason, had let himself be influenced by one of his sons, by a doubting thought, and made unsure of Job's faithfulness. With his touchiness and suspiciousness the mere possibility of doubt was enough to infuriate him and induce that peculiar double-faced behaviour of which he had already given proof in the Garden of Eden, when he pointed out the tree to the First Parents and at the same time forbade them to eat of it. In this way he precipitated the Fall, which he apparently never intended. Similarly, his faithful servant Job is now to be exposed to a rigorous moral test, quite gratuitously and to no purpose, although Yahweh is convinced of Job's faithfulness and constancy, and could moreover have assured himself beyond all doubt on this point had he taken counsel with his own omniscience. Why, then, is the experiment made at all, and a bet with the unscrupulous slanderer settled, without a stake, on the back of a powerless creature? It is indeed no edifying spectacle to see how quickly Yahweh abandons his faithful servant to the evil spirit and lets him fall without compunction or pity into the abyss of physical and moral suffering. From the human point of view Yahweh's behaviour is so revolting that one has to ask oneself whether there is not a deeper motive hidden behind it. Has Yahweh some secret resistance against Job? That would explain his yielding to Satan. But what does man possess that God does not have? Because of his littleness, puniness, and defencelessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection: he must, in order to survive, always be mindful of his impotence. God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Could a suspicion have grown up in God that man possesses an infinitely small yet more concentrated light than he, Yahweh, possesses? A jealousy of that kind might perhaps explain his behaviour. It would be quite explicable if some such dim, barely understood deviation from the definition of a mere "creature" had aroused his divine suspicions. Too often already these human beings had not behaved in the prescribed manner. Even his trusty servant Job might have something up his sleeve.... Hence Yahweh's surprising readiness to listen to Satan's insinuations against his better judgment. Carl Jung, CW 11, Para 579 Although Yahweh had created the reptiles before Adam, they were common or garden snakes, highly unintelligent, from among whom Satan selected a tree-snake to use as his disguise. From then on the rumour spread that the snake was "the most spiritual animal." Later the snake became the favourite symbol of the Nous, received high honours and was even permitted to symbolize God's second son, because the latter was interpreted as the world-redeeming Logos, which frequently appears as identical with the Nous. A legend of later origin maintains that the snake in the Garden of Eden was Lilith, Adam's first wife, with whom he begot a horde of demons. This legend likewise supposes a trick that can hardly have been intended by the Creator. Carl Jung, CW 11, Para 619 Even in the very early days of Christianity it was accepted that Christ as Logos was God himself (John 1:1). Carl Jung, CW 11, Para 212 More accurately, the unity of substance consists in the fact that the Aeons are descended from the Logos, which proceeds from Nous, the direct emanation of Bythos. Carl Jung, CW 11, Para 144 fn 18 In view of this, the Holy Ghost would have a tendency to exchange his neuter designation for a feminine one. (It may be noted that the Hebrew word for spirit—ruach—is preominantly feminine.) Holy Ghost and Logos merge in the Gnostic idea of Sophia, and again in the Sapientia of the medieval natural philosophers, who said of her: "In gremio matris sedet sapientia patris" (the wisdom of the father lies in the lap of the mother). Carl Jung, CW 11, Para 240 Melchisedec, who according to Hebrews 7:3 was "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God," was believed to be a pre-Christian incarnation of the Logos. Carl Jung, CW 11, Para 306 For your sakes this cross of light was named by me now Logos, now Nous, now Jesus, now Christ, now Door, now Way, now Bread, now Seed**

**now Resurrection, now Son, now Father, now Pneuma, now Life, now Truth, now Faith], now Grace. Carl Jung, CW 11, Para 433 He only hears an explanatory voice, and this may indicate that the cross of light is only a visualization of the unknowable, whose voice can be heard apart from the cross. This seems to be confirmed by the remark that the cross was named Logos and so on "for your sakes." Carl Jung, CW 11, Para 433 We have always been taught that the Incarnation was a unique historical event. No repetition of it was to be expected, any more too was included in the uniqueness of God's appearance on earth, in human form, nearly two thousand years ago. Carl Jung, CW 11, Para 655 The tree of life is guarded by the turning (i.e., transforming) sword, and this is the "seventh power" which begets itself. "For if the flaming sword turned not, then would that fair Tree be destroyed, and perish utterly; but if it turneth into semen and milk, and there be added the Logos and the place of the Lord where the Logos is begotten, he who dwelleth potentially in the semen and milk shall grow to full stature from the littlest spark and shall increase and become a power boundless and immutable, like to an unchanging Aeon, which suffereth no more change until measureless eternity." Carl Jung, CW 11, Para 359 Thus the correspondence between satori and Western experience is limited to those few Christian mystics whose paradoxical statements skirt the edge of heterodoxy or actually overstep it. The koan is understood to be a paradoxical question, statement, or action of the Master. Judging by Suzuki's description, it seems to consist chiefly of master-questions handed down in the form of anecdotes. These are submitted by the teacher to the student for meditation. A classic example is the Wu anecdote. A monk once asked the Master: "Has a dog a Buddha nature too?" Whereupon the Master replied: "Wu!" As Suzuki remarks, this "Wu" means quite simply "bow-wow," obviously just what the dog himself would have said in answer to such a question Carl Jung, CW 11, Para 894 At first sight it seems as if the posing of a koan question as an object of meditation would anticipate or prejudice the end-result, and that it would therefore determine the content of the experience, just as in the Jesuit exercises or in certain yoga meditations the content is determined by the task set by the teacher. The koans, however, are so various, so ambiguous, and above all so boundlessly paradoxical that even an expert must be completely in the dark as to what might be considered a suitable solution. In addition, the descriptions of the final result are so obscure that in no single case can one discover any rational connection between the koan and the experience of enlightenment. Since no logical sequence can be demonstrated, it remains to be supposed that the koan method puts not the smallest restraint upon the freedom of the psychic process and that the end-result therefore springs from nothing but the individual disposition of the pupil Carl Jung, CW 11, Para 895 To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent. Carl Jung, CW 11, Para 769 "Physical" is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way. Carl Jung, CW 11, Para 555 The complete destruction of the rational intellect aimed at in the training creates an almost perfect lack of conscious assumptions. These are excluded as far as possible, but not unconscious assumptions that is, the existing but unrecognized psychological disposition, which is anything but empty or tabula rasa. It is a nature-given factor, and when it [the unconscious] answers this being obviously the satori experience it is an answer of Nature, who has succeeded in conveying her reaction direct to the conscious mind. What the unconscious nature of the pupil opposes to the teacher or to the koan by way of an answer is, manifestly, satori. This seems, at least to me, to be the view which, to judge by the descriptions, formulates the nature of satori more or less correctly. It is also supported by the fact that the "glimpse into one's own nature," the "original man," and the depths of one's being are often a matter of supreme concern to the Zen master Carl Jung, CW 11, Para 895 Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Who among**

**us would place such implicit trust in a superior Master and his incomprehensible ways? This respect for the greater human personality is found only in the East Carl Jung, CW 11, Para 902 Whatever happens in a given moment has inevitably the quality of that moment. Carl Jung, CW 11, Para 970 According to the dogma she is only beata, not divine. Moreover, she represents the earth, which is also the body and its darkness. That is the reason why she, the all-merciful, has the power of attorney to plead for all sinners, but also why, despite her privileged position (it is not possible for the angels to sin), she has a relationship with the Trinity which is rationally not comprehensible, since it is so close and yet so distant Carl Jung, CW 11, Para 123 In Milton's time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the "total man." The Satan-Prometheus parallel shows clearly enough that Milton's devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. Carl Jung, CW 11, Para 471 He [the fallen angel] is the fourth, "recalcitrant" figure in our symbolical series, the intervals between which correspond to the three phases of the trinitarian process. Just as, in the Timaeus, the adversary is the second half of the second pair of opposites, without whom the world-soul would not be whole and complete, so, too, the devil must be added to the trias as (the One as the Fourth), in order to make it a totality Carl Jung, CW 11, Para 290 Therefore Lucifer was perhaps the one who best understood the divine will struggling to create a world and who carried out that will most faithfully. For, by rebelling against God, he became the active principle of a creation which opposed to God a counter-will of its own. Because God willed this, we are told in Genesis that he gave man the power to will otherwise. Had he not done so, he would have created nothing but a machine, and then the incarnation and the redemption would never have come about. Nor would there have been any revelation of the Trinity, because everything would have remained One forever Carl Jung, CW 11, Para 290 The Lucifer legend is in no sense an absurd fairytale; like the story of the serpent in the Garden of Eden, it is a "therapeutic" myth. We naturally boggle at the thought that good and evil are both contained in God, and we think God could not possibly want such a thing. Carl Jung, CW 11, Para 291 Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. When fate, for four whole years, played out a war of monumental frightfulness on the stage of Europe—a war that nobody wanted—nobody dreamt of asking exactly who or what had caused the war and its continuation. Nobody realized that European man was possessed by something that robbed him of all free will. As the matrix, the vessel, the earth, she can be interpreted allegorically as the rotundum, which is characterized by the four cardinal points, and hence as the globe with the four quarters, God's footstool. The mandala, according to the Tantric idea of the lotus, is feminine, and for readily understandable reasons. The lotus is the eternal birthplace of the gods. It corresponds to the Western rose in which the King of Glory sits, often supported by the four evangelists, who correspond to the four quarters Carl Jung, CW 11. Para 123 I have no doubt the satori experience does occur also in the West, for we too have men who scent ultimate ends and will spare themselves no pains to draw near to them. But they will keep silence, not only out of shyness but because they know that any attempt to convey their experiences to others would be hopeless. For there is nothing in our culture approaching these aspirations, not even the Church, the custodian of religious goods. It is in fact her function to oppose all such extreme experiences, for these can only be heterodox. The only movement within our culture that partly has—and partly should have—some understanding of these aspirations is psychotherapy. It is therefore not a matter of chance that this foreword is written by a psychotherapist. Carl Jung, CW 11, Para 903 When I flowed out from God, all things declared, "God is!" Now this cannot make me blessed, for thereby I**

**acknowledge myself a creature. But in the breakthrough I stand empty in the will of God, and empty also of God's will, and of all his works, even of God himself—then I am more than all creatures, then I am neither God nor creature: I am what I was, and that I shall remain, now and ever more! Then I receive a thrust which carries me above all angels. By this thrust I become so rich that God cannot suffice me, despite all that he is as God and all his godly works; for in this breakthrough I receive what God and I have in common. I am what I was, I neither increase nor diminish, for I am the unmoved mover that moves all things. Here God can find no more place in man, for man by his emptiness has won back that which he was eternally and ever shall remain. Meister Eckhart, CW 11, Para 887 Everything requires for its existence its own opposite, or else it fades into nothingness. The ego needs the self and vice versa. The changing relations between these two entities constitute a field of experience which Eastern introspection has exploited to a degree almost unattainable to Western man. The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to possess it, we must first earn it. Carl Jung, CW 11, Para 961 One could hardly expect the educated public, which has only just begun to hear about the obscure world of the psyche, to form any adequate conception of the spiritual state of a man caught in the toils of the individuation process—which is my term for "becoming whole." People then drag out the vocabulary of pathology and console themselves with the terminology of neurosis and psychosis, or else they whisper about the "creative secret." But what can a man "create" if he doesn't happen to be a poet? This misunderstanding has caused not a few persons in recent times to call themselves—by their own grace—"artists," just as if art had nothing to do with ability. But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Para 906 Everything good is costly, and the development of personality is one of the most costly of all things. It is a matter of saying yea to oneself, of taking oneself as the most serious of tasks, of being conscious of everything one does, and keeping it constantly before one's eyes in all its dubious aspects—truly a task that taxes us to the utmost. Carl Jung, CW 11, Para 24 The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed. This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the abovementioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty. The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855 In the initiation of the living, "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given." Carl Jung, CW 11, Para 841 A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen**

**to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841 When psychology speaks of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense. The idea is psychologically true inasmuch as it exists. Carl Jung, CW 11, Para 4 The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648 Although it is generally assumed that Christ's unique sacrifice broke the curse of original sin and finally placated God, Christ nevertheless seems to have had certain misgivings in this respect. What will happen to man, and especially to his own followers, when the sheep have lost their shepherd, and when they miss the one who interceded for them with the father? He assures his disciples that he will always be with them, nay more, that he himself abides within them. Nevertheless this does not seem to satisfy him completely, for in addition he promises to send them from the father another paracletos (advocate, "Counsellor") in his stead, who will assist them by word and deed and remain with them forever. Carl Jung, CW 11, Para 691 Despite the fact that he is potentially redeemed, the Christian is given over to moral suffering, and in his suffering he needs the Comforter, the Paraclete. He cannot overcome the conflict on his own resources; after all, he didn't invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it wills. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection. Looked at from a quaternary standpoint, the Holy Ghost is a reconciliation of opposites and hence the answer to the suffering in the Godhead which Christ personifies. Carl Jung, CW 11, Para 260 The sending of the Paraclete has still another aspect. This Spirit of Truth and Wisdom is the Holy Ghost by whom Christ was begotten. He is the spirit of physical and spiritual procreation who from now on shall make his abode in creaturely man. Since he is the Third Person of the Deity, this is as much as to say that God will be begotten in creaturely man. Carl Jung, CW 11, Para 692 For that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 746 God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said "ardet non lucet"—it burns but gives no light. That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733 Since the**

**Apocalypse we now know again that God is not only to be loved, but also to be feared. He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. This involves man in a new responsibility. He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious. He must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747 The light God bestrides the bridge—Man—from the dayside, God's shadow, from the night side. What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications? It may well be the revelation of the Holy Ghost out of man himself. Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267 Oddly enough the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness. Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 11, Para 18 If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma. Only heedless fools will wish to destroy this, the lover of the soul, never. Carl Jung, CW 11, Para 168 If I have ventured to submit old dogmas, now grown stale, to psychological scrutiny, I have certainly not done so in the priggish conceit that I knew better than others, but in the sincere conviction that a dogma which has been such a bone of contention for so many centuries cannot possibly be an empty fantasy. I felt it was too much in line with the consensus omnium, with the archetype, for that. It was only when I realized this that I was able to establish any relationship with the dogma at all. As a metaphysical "truth" it remained wholly inaccessible to me, and I suspect that I am by no means the only one to find himself in that position. A knowledge of the universal archetypal background was, in itself, sufficient to give me the courage to treat "that which is believed always, everywhere, by everybody" as a psychological fad which extends far beyond the confines of Christianity, and to approach it as an object of scientific study, as a phenomenon pure and simple, regardless of the "metaphysical" significance that may have been attached to it. Carl Jung, CW 11, Para 294 Being "very man" means being at an extreme remove and utterly different from God. "De profundis clamavi ad te, Domine"—this cry demonstrates both, the remoteness and the nearness, the outermost darkness and the dazzling spark of the Divine. God in his humanity is presumably so far from himself that he has to seek himself through absolute self-surrender. And where would God's wholeness be if he could not be the "wholly other"? Carl Jung, CW 11, Para 380 People who merely believe and don't think always forget that they continually expose themselves to their own worst enemy: doubt. Wherever belief reigns, doubt lurks in the background. But thinking people welcome doubt: it serves them as a valuable stepping-stone to better knowledge. People who can believe should be a little more tolerant with those of their fellows who are only capable of thinking. Belief has already conquered the summit which thinking tries to win by toilsome climbing. The believer ought not to project his habitual enemy, doubt, upon the thinker, thereby suspecting him of destructive designs. Carl Jung, CW 11, Para 170 What is needed are a few illuminating truths, but not articles of faith. Where an intelligible truth works, it finds in faith a willing ally; for faith has always helped when thinking and understanding could not quite make the**

**grade. Understanding is never the handmaiden of faith —on the contrary, faith completes understanding. To educate men to a faith they do not understand is certainly a well-meant undertaking, but one runs the risk of creating an attitude that believes everything it does not understand. Dogmas fail on deaf ears, because nothing in our known world responds to such assertions. But if we understand these things for what they are, as symbols, then we can only marvel at the unfathomable wisdom that is in them and be grateful to the institution which has not only conserved them but developed them dogmatically. The man of today lacks the very understanding that would help him to believe. Carl Jung, CW 11, Para 293 No one can know what the ultimate things are. We must therefore take them as we experience them. And if such experience helps to make life healthier, more beautiful, more complete, and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God." No transcendental truth is thereby demonstrated, and we must confess in all humility that religious experience is extra ecclesiam, subjective, and liable to boundless error. Carl Jung, CW 11, Para 167 God" is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it. And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with one's own ideas and regards them as sacred because they can be traced back a couple of thousand years. This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence. Carl Jung, CW 11, Para 480 No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind. He has pistis and peace. Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion? Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live? Carl Jung, CW 11, Para 167 If we consider the fact that the idea of God is an "unscientific" hypothesis, we can easily explain why people have forgotten to think along such lines. And even if they do cherish a certain belief in God they would be deterred from the idea of a God within by their religious education. which has always depreciated this idea as "mystical." Yet it is precisely this "mystical" idea which is forced upon the conscious mind by dreams and visions. Carl Jung, CW 11, Para 101 The materialistic error was probably unavoidable at first. Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed. The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality. These arguments are not new. Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods. But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142 I have been asked so often whether I believe in the existence of God that I am somewhat concerned lest I be taken for an adherent of "psychologism" far more commonly than I suspect. What most people overlook or seem unable to understand is the fact that I regard the psyche as real. They believe only in physical facts and must consequently come to the conclusion that either the uranium itself or the laboratory equipment created the atom bomb. That is no less absurd than the assumption that a non-real psyche is responsible for it. God is an obvious psychic and nonphysical fact, i.e., a fact that can be established psychically but not physically. Carl Jung, CW 11, Para 751 Owing to the undervaluation of the psyche that everywhere prevails, every attempt at psychological understanding is immediately suspected of psychologism. If, in physics, one seeks to explain the nature of light, nobody expects that as a result there**

**will be no light. But in the case of psychology everybody believes that what is explained is explained away. Carl Jung, CW 11, Para 749 It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background. He instantly equates the effective image with the transcendental X to which it points. The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned. But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object: they do not posit it, they merely point to it. Carl Jung, CW 11, Para 558 If, for instance, we say "God," we give expression to an image or verbal concept that has undergone many changes in the course of time. We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes affect only the images and concepts, or the Unspeakable itself. Carl Jung, CW 11, Para 555 The very absurdity and impossibility of [religious] statements [are] the real ground for belief, as was formulated most brilliantly in Tertullian's "prorsus credible, quia ineptum." (The audacity of Tertullian's argument is undeniable, and so is its danger, but that does not detract from its psychological truth.) An improbable opinion has to submit sooner or later to correction. But the statements of religion are the most improbable of all and yet they persist for thousands of years. Their wholly unexpected vitality proves the existence of a sufficient cause which has so far eluded scientific investigation. Carl Jung, CW 11, Para 379 If I know and admit that I am giving myself, forgoing myself, and do not want to be repaid for it, then I have sacrificed my claim, and thus a part of myself. Consequently, all absolute giving, a giving which is a total loss from the start, is a self-sacrifice. Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists. Therefore the gift should be given as if it were being destroyed. But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return. Yet, looked at in another way, this intentional loss is also a gain, for if you can give yourself it proves that you possess yourself. Nobody can give what he has not got. Carl Jung, CW 11, Para 390 Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self—the sub-human, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom. This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfilment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisal state of innocence to continue forever. There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, CW 11, Para 849 Consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed. But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself. Carl Jung, CW 11, Para 906 If**

**you sum up what people tell you about their experiences, you can formulate it this way: They came to themselves, they could accept themselves, they were able to become reconciled to themselves, and thus were reconciled to adverse circumstances and events. This is almost like what used to be expressed by saying: He has made his peace with God, he has sacrificed his own will, he has submitted himself to the will of God. Carl Jung, CW 11, Para 138 The highest value, which gives life and meaning, has got lost. This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery. The death or loss must always repeat itself: Christ always dies, and always he is born for the psychic life of the archetype is timeless in comparison with our individual time-boundness. According to what laws now one and now another aspect of the archetype enters into active manifestation, I do not know. I only know—and here I am expressing what countless other people know—that the present is a time of God's death and disappearance. The myth says he was not to be found where his body was laid. "Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value. The myth further says that the value rose again in a miraculous manner, transformed. Carl Jung, CW 11, Para 149 The three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149 Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche. So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of human personality, one has to admit the impossibility of a complete description or definition. In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts. The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66 The intrinsically goal-like quality of the self and the urge to realize this goal are not dependent on the participation of consciousness. They cannot be denied any more than one can deny one's ego-consciousness. It, too, puts forward its claims peremptorily, and very often in overt or covert opposition to the needs of the evolving self. In reality, i.e., with few exceptions, the entelechy of the self consists in a succession of endless compromises, ego and self laboriously keeping the scales balanced if all is to go well. Too great a swing to one side or the other is often no more than an example of how not to set about it. This certainly does not mean that extremes, when they occur in a natural way, are in themselves evil. We make the right use of them when we examine their meaning, and they give us ample opportunity to do this in a manner deserving our gratitude. Carl Jung, CW 11, Para 960 The difference between the "natural" individuation process, which runs its course unconsciously, and the one which is consciously realized, is tremendous. In the first case consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case so much darkness comes to light that the personality is permeated with light, and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness but comprehends it. Carl Jung, CW 11, Para 756 It is the task of the conscious mind to understand these hints. If this does not happen, the process of individuation will nevertheless continue. The only difference is that we become its victims and are dragged along by fate towards that inescapable goal which we might have reached walking upright, if only we had taken the trouble and been patient enough to understand the meaning of the numina that cross our path. Carl Jung, CW 11, Para 746 Exceptional human beings, carefully hedged about and secluded,**

**are invariably a gift of nature, enriching and widening the scope of our consciousness—but only if our capacity for reflection does not suffer shipwreck. Enthusiasm can be a veritable gift of the gods or a monster from hell. With the hybris which attends it, corruption sets in, even if the resultant clouding of consciousness seems to put the attainment of the highest goals almost within one's grasp. The only true and lasting gain is heightened and broadened reflection. Carl Jung, CW 11, Para 960 Experiences cannot be made. They happen—yet fortunately their independence of man's activity is not absolute but relative. We can draw closer to them—that much lies within our human reach. There are ways which bring us nearer to living experience, yet we should beware of calling these ways "methods." The very word has a deadening effect. The way to experience, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being. Carl Jung, CW 11, Para 501 Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Just as a man still is what he always was, so he already is what he will become. The conscious mind does not embrace the totality of a man, for this totality consists only partly of his conscious contents, and for the other and far greater part, of his unconscious, which is of indefinite extent with no assignable limits. In this totality the conscious mind is contained like a smaller circle within a larger one. Carl Jung, CW 11, Para 390 The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears. The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? Carl Jung, CW 11, Para 953 The Indian can forget neither the body nor the mind, while the European is always forgetting either the one or the other. With this capacity to forget he has, for the time being, conquered the world. Not so the Indian. He not only knows his own nature, but he also knows how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him. For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without. For the European, it is sheer poison to suppress his nature, which is warped enough as it is, and to make out of it a willing robot. Carl Jung, CW 11, Para 867 The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787 The wisdom and mysticism of the East have very much to say to us, even when they speak their own inimitable language. They serve to remind us that we in our culture possess something similar, which we have already forgotten, and to direct our attention to the fate of the inner man. Carl Jung, CW 11, Para 963 Instead of learning the spiritual techniques of the East by heart and imitating them in a thoroughly Christian way—imitatio Christi! —with a correspondingly forced attitude, it would be far more to the point to find out whether there exists in the unconscious an introverted tendency similar to that which has become the guiding spiritual principle of the East. We should then be in a position to build on our own ground with our own methods. If we snatch these things directly from the East, we have merely indulged our Western acquisitiveness, confirming yet again that "everything good is outside," whence it has to be fetched and pumped into our barren souls. It seems to me that we have really learned something from the East when we understand that the psyche contains riches enough without having to be primed from**

**outside, and when we feel capable of evolving out of ourselves with or without divine grace. Carl Jung, CW 11, Para 773 The West is always seeking uplift, but the East seeks a sinking or deepening. Outer reality, with its bodiliness and weight, appears to make a much stronger and sharper impression on the European than it does on the Indian. The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 936 The Christian during contemplation would never say "/ am Christ," but will confess with Paul: "Not I, but Christ liveth in me" (Gal. 2:20). Our sutra however, says: "Thou wilt know that thou art the Buddha." At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is an Atman, 'without self.' But there is an immeasurable difference in the formulation. The Christian attains his end in Christ, the Buddhist knows he is the Buddha. The Christian gets out of the transitory and ego-bound world of consciousness, but the Buddhist still reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies. Carl Jung, CW 11, Para 949 The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self-liberation." Carl Jung, CW 11, Para 770 The manifestations of the spirit are truly wondrous, and as varied as Creation itself. The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men who proclaim it and in whom it lives. This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind. Measured against it, the names and forms which men have given it mean very little; they are only the changing leaves and blossoms on the stem of the eternal tree. Carl Jung, CW 11, Para 537 One can, it is true, understand many things with the heart, but then the head often finds it difficult to follow up with an intellectual formulation that gives suitable expression to what has been understood. There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart. Carl Jung, CW 11, Para 935 I believe only what I know. Everything else is hypothesis and beyond that I can leave a lot of things to the Unknown. They do not bother me. But they would begin to bother me, I am sure, if I felt that I ought to know about them. Carl Jung, CW 11, Para 79 Paradox does more justice to the unknowable than clarity can do, for uniformity of meaning robs the mystery of its darkness and sets it up as something that is known. That is a usurpation, and it leads the human intellect into hybris by pretending that it, the intellect, has got hold of the transcendent mystery by a cognitive act and "grasped" it. The paradox therefore reflects a higher level of intellect and, by not forcibly representing the unknowable as known, gives a more faithful picture of the real state of affairs. Carl Jung, CW 11, Para 417 For a long time the spirit, and the sufferings of the spirit, were positive values and the things most worth striving for in our peculiar Christian culture. Only in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former. The intellect does indeed do harm to the soul when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, for spirit is something higher than intellect since it embraces the latter and includes the feelings as well. It is a guiding principle of life that strives towards superhuman, shining heights. Carl Jung, CW 11, Para 7 Bondage and possession are synonymous. Always, therefore, there is something in the psyche that takes possession and limits or suppresses our moral freedom. In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me" The latter**

**formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143 If man were merely a creature that came into being as a result of something already existing unconsciously, he would have no freedom and there would be no point in consciousness. Psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness. However much the ego can be proved to be dependent and preconditioned, it cannot be convinced that it has no freedom. An absolutely preformed consciousness and a totally dependent ego would be a pointless farce, since everything would proceed just as well or even better unconsciously. The existence of ego consciousness has meaning only if it is free and autonomous. By stating these facts we have, it is true, established an antinomy, but we have at the same time given a picture of things as they are. There are temporal, local, and individual differences in the degree of dependence and freedom. In reality both are always present the supremacy of the self and the hybris of consciousness. Carl Jung, CW 11, Para 391 Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory. Not only is "freedom of the will" an incalculable problem philosophically, but it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex. All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity. Carl Jung, CW 11, Para 143 Psychotherapy is at bottom a dialectical relationship between doctor and patient. It is an encounter, a discussion between two psychic wholes, in which knowledge is used only as a tool. The goal is transformation—not one that is predetermined, but rather an indeterminable change, the only criterion of which is the disappearance of egohood. No efforts on the part of the doctor can compel this experience. The most he can do is to smooth the path for the patient and help him to attain an attitude which offers the least resistance to the decisive experience. Carl Jung, CW 11, Para 904 We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow sufferer. I do not in the least mean to say that we must never pass judgment when we desire to help and improve. But if the doctor wishes to help a human being he must be able to accept him as he is. And he can do this in reality only when he has already seen and accepted himself as he is. Carl Jung, CW 11, Para 519 I take the dream for what it is. The dream is such a difficult and complicated thing that I do not dare to make any assumptions about its possible cunning or its tendency to deceive. The dream is a natural occurrence, and there is no earthly reason why we should assume that it is a crafty device to lead us astray. It occurs when consciousness and will are to a large extent extinguished. It seems to be a natural product which is also found in people who are not neurotic. Moreover, we know so little about the psychology of the dream process that we must be more than careful when we introduce into its explanation elements that are foreign to the dream itself. Carl Jung, CW 11, Para 74 But when, you may rightly ask, is one sure of the interpretation? Is there anything approaching a reliable criterion for the correctness of an interpretation? This question, happily, can be answered in the affirmative. If we have made a wrong interpretation, or if it is somehow incomplete. we may be able to see it from the next dream. Thus, for example, the earlier motif will be repeated in clearer form, or our interpretation may be deflated by some ironic paraphrase, or it may meet with straightforward violent opposition. Now supposing that these interpretations also go astray, the general inconclusiveness and futility of our procedure will make itself felt soon enough in the bleakness, sterility, and pointlessness of the undertaking, so that doctor and patient alike will be suffocated either by boredom or by doubt. Just as the reward of a correct interpretation is an uprush of life, so an incorrect one**

**dooms them to deadlock, resistance, doubt, and mutual desiccation. Carl Jung, CW 11, Para 189 Metaphysical assertions are statements of the psyche and are therefore psychological. To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth." Whenever the Westerner hears the word "psychological," it always sounds to him like "only psychological." For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides. He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even—at a pinch—by the "Absolute" itself. This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul. It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine Artemidorus offers this advice to God: "Donnezleur une ame, mais dune petite!" Carl Jung, CW 11, Para 835 This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung, CW 11, para 399. The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. Carl Jung, CW 11, para 153. [The dream voice] "utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments." Carl Jung; CW 11, Page 45. Every psychic process is an image and an "imagining," otherwise no consciousness could exist, and the occurrence would lack phenomenality. Imagination itself is a psychic process, for which reason it is completely irrelevant whether the enlightenment be called "real" or "imaginary." The person who has the enlightenment, or alleges that he has it, thinks at all events that he is enlightened. What others think about it decides nothing whatever for him in regard to his experience. Even if he were lying, his lie would still be a psychic fact. Carl Jung, CW 11, Para 889 Our symbol is a clock, symbolizing time. The only analogy I can think of to such a symbol is the design of the horoscope. It too has four cardinal points and an empty center. And there is another remarkable correspondence: rotation is often mentioned in the previous dreams, and this is usually reported as moving to the left. The horoscope has twelve houses that progress numerically to the left, that is, counter-clockwise Carl Jung, CW 11, Para 114 The cross has also the meaning of a boundary-stone between heaven and hell, since it is set up in the center of the cosmos and extends to all sides. The Tibetan mandala occupies a similar central position, its upper half rising up to heaven out of the earth (like the hemispherical stupas at Sanchi, India), with hell lying below. I have often found the same construction in individual mandalas: the light world on top, the dark below, as if they were projecting into these worlds. There is a similar design in Jakob Böhme's "reversed eye" or "philosophical mirror" 'Carl Jung, CW 11, Para 136 Prejudiced by historical analogies, we would expect a deity to occupy the center of the mandala. The center is, however, empty. The seat of the deity is unoccupied, in spite of the fact that, when we analyse the mandala in terms of its historical models, we arrive**

**at the god symbolized by the circle and the goddess symbolized by the square. Instead of "goddess" we could also say "earth" or "soul." Despite the historical prejudice, however, the fact must be insisted upon that (as in the "House of the Gathering," where the place of the sacred image was occupied by the quaternity) we find no trace of a deity in the mandala, but, on the contrary, a mechanism Carl Jung, CW 11, Para 136 A dream or a vision is just what it seems to be. It is not a disguise for something else. It is a natural product, which is precisely a thing without ulterior motive. I have seen many hundreds of mandalas, done by patients who were quite uninfluenced, and I have found the same fact in an overwhelming, majority of cases: there was never a deity occupying the center Carl Jung, CW 11, Para 136 This "Self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, which was mostly thought of as a mental one, this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection, often represented in the form of an apotheosis and equated with the resurrection of Christ Carl Jung, CW 11, Para 154 The circle takes the form, for instance, of a serpent, which describes a circle round the dreamer. It appears in later dreams as a clock, a circle with a central point, a round target for shooting practice, a clock that is a perpetuum mobile, a ball, a globe, a round table, a basin, and so on Carl Jung, CW 11, Para 109 The square appears also, about the same time, in the form of a city square or a garden with a fountain in the center. Somewhat later it appears in connection with a circular movement: people walking round in a square; a magic ceremony (the transformation of animals into human beings) that takes place in a square room, in the corners of which are four snakes, with people again circulating round the four corners; the dreamer driving round a square in a taxi; a square prison cell; an empty square which is itself rotating; and so on Carl Jung, CW 11, Para 109 In other dreams the circle is represented by rotation for instance, four children carry a "dark ring" and walk in a circle. Again, the circle appears combined with the quaternity, as a silver bowl with four nuts at the four cardinal points, or as a table with four chairs. The center seems to be particularly emphasized. It is symbolized by an egg in the middle of a ring; by a star consisting of a body of soldiers; by a star rotating in a circle, the cardinal points of which represent the four seasons; by the pole; a precious stone, and so on Carl Jung, CW 11, Para 109 With this we come back to our modern experiences. They are obviously similar in nature to the basic medieval and classical ideas, and can therefore be expressed by the same, or at any rate similar, symbols. The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Mylius therefore calls this center the "punctum cordis" Carl Jung, CW 11, Para 155 Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two sons of God, Satan the elder and Christ the younger. The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effected this time by rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni. But that did nothing to stop the belief from arising in many parts of Europe during the eleventh century, mainly under the influence of the Cathars, that it was not God but the devil who had created the world Carl Jung, CW 11. Para 470 As the products of imagination are always in essence visual, their forms must, from the outset, have the character of images and moreover of typical images, which is why…I call them 'archetypes' Carl Jung, CW 11, Para 845 They think they have to do with rational facts, whereas it entirely escapes them that it is and always has been primarily a question of irrational psychic phenomena. That this is so can**

**be seen plainly enough from the unhistorical character of the gospels, whose only concern was to represent the miraculous figure of Christ as graphically and impressively as possible. Further evidence of this is supplied by the earliest literary witness, Paul, who was closer to the events in question than the apostles. It is frankly disappointing to see how Paul hardly ever allows the real Jesus of Nazareth to get a word in. Carl Jung, CW 11, Para 228. Even at this early date (and not only in John) Christ is completely overlaid, or rather smothered, by metaphysical conceptions: he is the ruler over all daemonic forces, the cosmic saviour, the mediating God-man. The whole pre-Christian and Gnostic theology of the Near East (some of whose roots go still further back) wraps itself about him and turns him before our eyes into a dogmatic figure who has no more need of historicity. At a very early stage, therefore, the real Christ vanished behind the emotions and projections that swarmed about him from far and near; immediately and almost without trace he was absorbed into the surrounding religious systems and moulded into their archetypal exponent. Carl Jung, CW 11, Para 228 He [Christ] became the collective figure whom the unconscious of his contemporaries expected to appear, and for this reason it is pointless to ask who he "really" was. Were he human and nothing else, and in this sense historically true, he would probably be no more enlightening a figure than, say, Pythagoras, or Socrates, or Apollonius of Tyana. He opened men's eyes to revelation precisely because he was, from everlasting, God, and therefore unhistorical; and he functioned as such only by virtue of the consensus of unconscious expectation. If nobody had remarked that there was something special about the wonder-working Rabbi from Galilee, the darkness would never have noticed that a light was shining. Whether he lit the light with his own strength, or whether he was the victim of the universal longing for light and broke down under it, are questions which, for lack of reliable information, only faith can decide. At any rate the documentary reports relating to the general projection and assimilation of the Christ-figure are unequivocal. There is plenty of evidence for the co-operation of the collective unconscious in view of the abundance of parallels from the history of religion. Carl Jung, CW 11, Para 228. In these circumstances we must ask ourselves what it was in man that was stirred by the Christian message, and what was the answer he gave. Carl Jung, CW 11, Para 228 Choir of saints, angels, and elders grouped round Christ (or God) in the center. Here Christ symbolizes the integration of the kings and prophets of the Old Testament As a shepherd he [Christ] is the leader and center of the flock He is the vine, and those that hang on him are the branches His body is bread to be eaten, and his blood wine to be drunk He is also the mystical body formed by the congregation. Carl Jung, CW 11, Para 229 These mythological statements, coming from within the Christian sphere as well as from outside it, adumbrate an archetype that expresses itself in essentially the same symbolism and also occurs in individual dreams or in fantasy-like projections upon living people (transference phenomena, hero-worship, etc.). The content of all such symbolic products is the idea of an overpowering, all-embracing, complete or perfect being, represented either by a man of heroic proportions, or by an animal with magical attributes, or by a magical vessel or some other "treasure hard to attain," such as a jewel, ring, crown, or, geometrically, by a mandala. Carl Jung, CW 11, Para 230 This archetypal idea is a reflection of the individual's wholeness, i.e., of the Self, which is present in him as an unconscious image. The conscious mind can form absolutely no conception of this totality, because it includes not only the conscious but also the unconscious psyche, which is, as such, inconceivable and irrepresentable. Carl Jung, CW 11, Para 230 It was this archetype of the Self in the soul of every man that responded to the Christian message, with the result that the concrete Rabbi Jesus was rapidly assimilated by the constellated archetype. In this way Christ realized the idea of the Self. But as one can never distinguish empirically between a symbol of the Self and a God-image, the two ideas, however much we try to differentiate them, always appear blended together, so that the Self appears synonymous with the inner Christ of the Johannine and Pauline writings, and**

**Christ with God (“of one substance with the Father”), just as the atman appears as the individualized Self and at the same time as the animating principle of the cosmos, and Tao as a condition of mind and at the same time as the correct behaviour of cosmic events. Psychologically speaking, the domain of “gods” begins where consciousness leaves off, for at that point man is already at the mercy of the natural order, whether he thrive or perish. To the symbols of wholeness that come to him from there he attaches names which vary according to time and place. Carl Jung, CW 11, Para 231. The Self is defined psychologically as the psychic totality of the individual. Anything that a man postulates as being a greater totality than himself can become a symbol of the Self. For this reason the symbol of the Self is not always as total as the definition would require. Even the Christ-figure is not a totality, for it lacks the nocturnal side of the psyche’s nature, the darkness of the spirit, and is also without sin. Carl Jung, CW 11, Para 232. And despite its extraversions the West, too, has a way of dealing with the psyche and its demands; it has an institution called the Church, which gives expression to the unknown psyche of man through its rites and dogmas. Carl Jung, CW 11, Para 778 The Catholic Church, the direct heir and continuator of historical Christianity, proves to be somewhat more cautious in this regard, believing that with the assistance of the Holy Ghost the dogma can progressively develop and unfold. This view is in entire agreement with Christ’s own teachings about the Holy Ghost and hence with the incarnation. Carl Jung, CW 11, Para 655 This [Creed] does not necessarily mean lifeless petrifaction. On the contrary, it may prove to be a valid form of religious experience for millions of people for thousands of years, without there arising any vital necessity to alter it. Carl Jung, CW 11, Para 10 Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, CW 11, Para 10 As I am a doctor and a specialist in nervous and mental diseases, my point of departure is not a creed but the psychology of the homo religiosus, that is, of the man who takes into account and carefully observes certain factors which influence him and his general condition. Carl Jung, CW 11, Para 10 What I can contribute to the question of religion is derived entirely from my practical experience, both with my patients and with so-called normal persons. Carl Jung, CW 11, Para 11 In another case, the patient had recently undergone an operation for distention of the colon. Forty centimetres of it had been removed, but this was followed by another extraordinary distention. The patient was desperate and refused to permit a second operation, though the surgeon thought it vital. As soon as certain intimate psychological facts were discovered, the colon began to function normally again. Carl Jung, CW 11, Para 15 As a matter of fact, the only form of existence of which we have immediate knowledge is psychic. We might well say, on the contrary, that physical existence is a mere inference, since we know of matter only in so far as we perceive psychic images mediated by the senses. Carl Jung, CW 11, Para 16 Even if a neurosis had no cause at all other than imagination, it would, none the less, be a very real thing. Carl Jung, CW 11, Para 17 I even believe that psychic disturbances are far more dangerous than epidemics or earthquakes. Not even the medieval epidemics of bubonic plague or smallpox killed as many people as certain differences of opinion in 1914 or certain political "ideals" in Russia. Carl Jung, CW 11, Para 17 Although the mind cannot apprehend its own form of existence, owing to the lack of an Archimedean point outside, it nevertheless exists. Not only does the psyche exist, it is existence itself. Carl Jung, CW 11, Para 18 What, then, shall we say to our patient with the imaginary cancer? I would tell him: "Yes, my friend, you are really suffering from a cancer-like thing, you really do harbour in yourself a deadly evil. However, it will not kill your body, because it is imaginary. But it will eventually kill your soul. It has already spoilt and even poisoned your human relations and your personal happiness and it will go on growing until it has swallowed your whole psychic existence. So that in the end you will not be a human being any more, but an evil destruc-**

**tive tumour." Carl Jung, CW 11, Para 19 If a man is suffering from a real cancer, he never believes himself to be responsible for such an evil, despite the fact that the cancer is in his own body. But When it comes to the psyche we instantly feel a kind of responsibility, as if we were the makers of our psychic conditions. Carl Jung, CW 11, Para 20 It is, to my mind, a fatal mistake to regard the human psyche as a purely personal affair and to explain it exclusively from a personal point of view. Carl Jung, CW 11, Para 24 The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. Carl Jung, CW 11, Para 25 When in the Babylonian epic Gilgamesh's arrogance and hybris defy the gods, they create a man equal in strength to Gilgamesh in order to check the hero's unlawful ambition. Carl Jung, CW 11, Para 27 Gilgamesh, however, escaped the vengeance of the gods. He had warning dreams to which he paid attention. They showed him how he could overcome his enemy. Carl Jung, CW 11, Para 28 The marvellous development of science and technics is counterbalanced by an appalling lack of wisdom and introspection. Carl Jung, CW 11, Para 28 "For God is not constrained by such laws of time, nor does he await opportune moments for his operation; for he inspires dreams where he will, when he will, and in whomsoever he will" Benedictus Pererius, CW 11, fn 12. For the sake of better understanding I have often felt tempted to advise my patients to think of the psyche as a subtle body in which subtle tumours can grow. Carl Jung, CW 11, Para 36 "The dream is its own interpretation." Carl Jung citing the Talmud, CW 11, Para 41 Everybody was astonished at the pagan tendencies of modern Germany because nobody knew how to interpret Nietzsche's Dionysian experience. Carl Jung, CW 11, Para 44 In the dreams of the Germans whom I treated then I could clearly see the Wotanistic revolution coming on, and in 1918 I published an article in which I pointed out the peculiar kind of new development to be expected in Germany. Carl Jung, CW 11, Para 44 I never, if I can help it, interpret one dream by itself. As a rule a dream belongs in a series. Since there is a continuity of consciousness despite the fact that it is regularly interrupted by sleep, there is probably also a continuity of unconscious processes—perhaps even more than with the events of consciousness. Carl Jung, CW 11, Para 53 He [A Patient] was afraid he was going mad, whereas the man of two thousand years ago would have welcomed such dreams and rejoiced in the hope of a magical rebirth and renewal of life. Carl Jung, CW 11, Para 56 But our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness. Carl Jung, CW 11, Para 56 But I am not at all convinced that the unconscious mind is merely my mind, because the term "unconscious" means that I am not even conscious of it. Carl Jung, CW 11, Para 64 Since we do not know everything, practically every experience, fact, or object contains something unknown. Carl Jung, CW 11, Para 68 In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68 My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. Carl Jung, CW 11, Para 69 It is true that an overwhelming majority of educated people are fragmentary personalities and have a lot of substitutes instead of the genuine goods. Carl Jung, CW 11, Para 75 … I am fully aware of the extraordinary importance of dogma and ritual, at least as methods of mental hygiene. Carl Jung, CW 11, Para 76 In order to answer this critical question I must first of all explain that, if I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge. Carl Jung, CW 11, Para 79 Ideas like these are never invented. They came into being before man had learned to use his mind purposively. Before man learned to produce thoughts, thoughts came to him. He did not think—he perceived his mind functioning. Carl**

**Jung, CW 11, Para 81 Dogma expresses the psyche more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW 11, Para 82 Furthermore, a theory can do nothing except formulate a living thing in abstract terms. Dogma, on the contrary, aptly expresses the living process of the unconscious in the form of the drama of repentance, sacrifice, and redemption. Carl Jung, CW 11, Para 82 The catastrophe of the first World War and the extraordinary manifestations of profound spiritual malaise that came afterwards were needed to arouse a doubt as to whether all was well with the white man's mind. Carl Jung, CW 11, Para 83 Now we behold the amazing spectacle of states taking over the age-old totalitarian claims of theocracy, which are inevitably accompanied by suppression of free opinion. Once more we see people cutting each other's throats in support of childish theories of how to create paradise on earth. Carl Jung, CW 11, Para 83 It is not very difficult to see that the powers of the underworld—not to say of hell—which in former times were more or less successfully chained up in a gigantic spiritual edifice where they could be of some use, are now creating, or trying to create, a State slavery and a State prison devoid of any mental or spiritual charm. Carl Jung, CW 11, Para 83 But one thing is certain—that modern man, Protestant or otherwise, has lost the protection of the ecclesiastical walls erected and reinforced so carefully since Roman days, and because of this loss has approached the zone of world-destroying and world-creating fire. Carl Jung, CW 11, Para 84 Look at all the incredible savagery going on in our so-called civilized world: it all comes from human beings and the spiritual condition they are in! Carl Jung, CW 11, Para 85 In lunatic asylums it is a well-known fact that patients are far more dangerous when suffering from fear than when moved by rage or hatred. Carl Jung, CW 11, Para 85 Conscience, and particularly a bad conscience, can be a gift from heaven, a veritable grace if used in the interests of the higher self-criticism. Carl Jung, CW 11, Para 86 The genius religiosus is a wind that bloweth where it listeth. There is no Archimedean point from which to judge, since the psyche is indistinguishable from its manifestations. Carl Jung, CW 11, Para 87 The wisdom of God was often identified with the cosmogonic Logos and hence with Christ. The medieval mind finds it natural to derive the structure of the psyche from the Trinity, whereas the modern mind reverses the procedure. Carl Jung, CW 11, Para 221 As the Logos, Son of the Father, Rex gloriae, Judex mundi, Redeemer, and Saviour, Christ is himself God, an all-embracing totality, which, like the definition of Godhead, is expressed iconographically by the circle or mandala. Carl Jung, CW 11, Para 229 Once the indefinable One unfolds into two, it becomes something definite: the man Jesus, the Son and Logos. This statement is possible only by virtue of something else that is not Jesus, not Son or Logos. Carl Jung, CW 11, Para 254 The uttering of the words of consecration corresponds to the incarnation of the Logos, and also to Christ's passion and sacrificial death, which appears again in the fractio. Carl Jung, CW 11, Para 336 In ecclesiastical symbolism the sword which comes out of the mouth of the Son of Man in the Book of Revelation is, according to Hebrews 4:12, the Logos, the Word of God, and hence Christ himself. Carl Jung, CW 11, Para 357 These psychological connections are seen most clearly in the ancient conceptions of the Original Man, the Protanthropos, and the Son of Man. Christ as the Logos is from all eternity, but in his human form he is the "Son of Man." Carl Jung, CW 11, Para 400 As the Logos, he [Christ] is the world-creating principle. This corresponds with the relation of the self to consciousness, without which no world could be perceived at all. The Logos is the real principium individuationis, because everything proceeds from it, and because everything which is, from crystal to man, exists only in individual form. Carl Jung, CW 11, Para 400 "I will be thought," if evangelical at all, is an exclusively Johannine, post-apostolic speculation concerning the nature of the Logos. Carl Jung, CW 11, Para 421 Man's advance towards the Logos was a great achievement, but he must pay for it with loss of instinct and loss of reality to the degree that he remains in primitive dependence on mere words. Carl Jung, CW 11, Para 442 This Sophia, who already shares certain**

**essential qualities with the Johannine Logos, is on the one hand closely associated with the Hebrew Chochma, but on the other hand goes so far beyond it that one can hardly fail to think of the Indian Shakti. Carl Jung, CW 11, Para 610 The use of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar—The God within. Carl Jung, CW 11, Para 101 The inclusion of the devil in the quaternity is by no means a modern speculation or a monstrous fabrication of the unconscious. We find in the writings of the sixteenth-century natural philosopher and physician, Gerard Dorn, a detailed discussion of the symbols of the Trinity and the quaternity, the latter being attributed to the devil. Carl Jung, CW 11, Para 104 Scientific investigation of dreams is simply the old oneiromancy in new guise and therefore just as objectionable as any other of the "occult" arts. Carl Jung, CW 11, Para 105 The natural philosophers of the Middle Ages undoubtedly meant earth and woman by the fourth element. Carl Jung, CW 11, Para 107. As history draws nearer to the beginning of our era, the gods become more and more abstract and spiritualized. Even Yahweh had to submit to this transformation. Carl Jung, CW 11, Para 193 Since religion is incontestably one of the earliest and most universal expressions of the human mind, it is obvious that any psychology which touches upon the psychological structure of human personality cannot avoid taking note of the fact that religion is not only a sociological and historical phenomenon, but also something of considerable personal concern to a great number of individuals. Carl Jung, CW 11, Para 1 As a matter of fact I believe that experience is not even possible without reflection, because "experience" is a process of assimilation without which there could be no understanding. Carl Jung, CW 11, Para 2 The fact is that certain ideas exist almost everywhere and at all times and can even spontaneously create themselves quite independently of migration and tradition. They are not made by the individual; they just happen to him—they even force themselves on his consciousness. This is not Platonic philosophy but empirical psychology. Carl Jung, CW 11, Para 5 The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6 We might say, then, that the term "religion" designates the attitude peculiar to a consciousness which has been changed by experience of the numinosum. Carl Jung, CW 11, Para 9 Edward Maitland, the biographer of Anna Kingsford, relates in our own day an inner experience of the bisexual nature of the Deity. Carl Jung, CW 11, Para 47 The anima causes illogical moods, and the animus produces irritating platitudes and unreasonable opinions. Both are frequent dream-figures. Carl Jung, CW 11, Para 48 The unconscious in itself has no such negative qualities. They appear only when it is personified by these figures and when they begin to influence consciousness. Carl Jung, CW 11, Para 48 "As a shadow continually follows the body of one who walks in the sun ... so our Adamic hermaphrodite, though he appears in masculine form, nevertheless always carries about with him Eve, or his feminine part, hidden in his body." Dominicus Gnosius cited by Carl Jung, CW 11, fn 22. There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. Carl Jung, CW 11, Para 52 He [A Patient] had the great advantage of being neurotic and so, whenever he tried to be disloyal to his experience or to deny the voice, the neurotic condition instantly came back. Carl Jung, CW 11, Para 74 With John's doctrine of the Logos, Christ came to be regarded simultaneously as the Nous and the object of human thought; the Greek text says literally: (I will be thought, being wholly spirit). Similarly, the Acts of Peter say of Christ: "Thou art perceived of the spirit only." Carl Jung, CW 11, Para 422 It is worthwhile to examine this text more closely. Wisdom describes herself, in effect, as the Logos, the Word of God ("I came out of the mouth of the most High"). Carl Jung, CW 11, Para 611 As the cosmogonic Pneuma [Wisdom] she pervades heaven and earth and all created**

**things. She corresponds in almost every feature to the Logos of St. John. Carl Jung, CW 11, Para 611 If Adam is thought of as a copy of God, then God's successful son, who served as a model for Abel (and about whom, as we have seen, there are no available documents), is the prefigurate on of the God-man. Of the latter we know positively that, as the Logos, he is preexistent and coeternal with God, indeed of the same substance as he. Carl Jung, CW 11, Para 628 As God he has always been God, and as the son of Mary, who is plainly a copy of Sophia, he is the Logos (synonymous with Nous), who, like Sophia, is a master workman, as stated by the Gospel according to St. John. Carl Jung, CW 11, Para 628 No repetition of it was to be expected, any more than one could expect a further revelation of the Logos, for this too was included in the uniqueness of God's appearance on earth, in human form, nearly two thousand years ago. Carl Jung, CW 11, Para 655 The dogma of the Assumption is a slap in the face for the historical and rationalistic view of the world and would remain so for all time if one were to insist obstinately on the arguments of reason and history. Carl Jung, CW 11, Para 754 A dogma is always theresul and fruit of many minds and many c enturies, purified of all the oddities, shortcomings, and flaws of individual experience. Carl Jung, CW 11, Para 88 Since many unconscious contents seem to be remnants of historical states of mind, we need only go back a few hundred years in order to reach the conscious level that forms the parallel to our dreams. Carl Jung, CW 11, Para 92 A man as introverted and introspective as Emerson could hardly fail to touch on the same idea [Essay Circles] and likewise quote St. Augustine. Carl Jung, CW 11, Para 92 From the Latin treatises it is also evident that the latent demiurge, dormant and concealed in matter, is identical with the so-called homo philosophicus, the second Adam. He is the spiritual man, Adam Kadmon, often identified with Christ. Carl Jung, CW 11, Para 94 We have historical documents which prove that dreams, visions, and even hallucinations were often mixed up with the great philosophic opus. Carl Jung, CW 11, Para 95 We have, at last, to admit that the quaternity is something psychic; and we do not yet know whether, in a more or less distant future, this too may not prove to be a projection. Carl Jung, CW 11, Para 95 Although the quaternity is an age-old and presumably prehistoric symbol, always associated with the idea of a world-creating deity, it is—curiously enough—rarely understood as such by those moderns in whom it occurs. Carl Jung, CW 11, Para 100 The use of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar—The God within. Carl Jung, CW 11, Para 101 It would be a regrettable mistake if anybody should take my observations as a kind of proof of the existence of God. They prove only the existence of an archetypal God-image, which to my mind is the most we can assert about God psychologically. Carl Jung, CW 11, Para 102 In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Para 103 In the Alexandrian philosophy that arose in the last century B.C., we witness not only an alteration of his nature but an emergence of two other divinities in his immediate vicinity: the Logos and Sophia. Together with him they form a triad, and this is a clear prefiguration of the post-Christian Trinity. Carl Jung, CW 11, Para 193 It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, CW 11, Page 518. For, just as the organs of the body are not mere lumps of indifferent, passive matter, but are dynamic, functional complexes which assert themselves with imperious urgency, so also the archetypes, as organs of the psyche, are dynamic, instinctual complexes which determine psychic life to an extraordinary degree. Carl Jung, CW 11, Para 845 The dogmatizing of the Assumption does not, however, according to the dogmatic view, mean that Mary has attained the status of a**

**goddess, although, as mistress of heaven (as opposed to the prince of the sublunary aerial realm, Satan) and mediatrix, she is functionally on a par with Christ, the king and mediator. Carl Jung, CW 11, Para 754 The metaphysical process is known to the psychology of the unconscious as the individuation process. Carl Jung, CW 11, Para 755 But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found. As this is not possible through logic, one is dependent on symbols which make the irrational union of opposites possible. Carl Jung, CW 11, Para 755 It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. We cannot tell whether God and the unconscious are two different entities. Carl Jung, CW 11, Para 757 But since, in our experience, there are no psychic conditions which could be observed through introspection outside the human being, the behaviour of the archetypes cannot be investigated at all without the interaction of the observing consciousness. Carl Jung, CW 11, Para 758 The Christian solution has hitherto avoided this difficulty by recognizing Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Para 758 The more the feminine deviates in the direction of the masculine, the more woman loses the possibility to compensate for the masculine proclivity toward perfection. The resulting situation is ideal from a masculine point of view but is threatened by a complete reversal into its opposite. Carl Jung, CW 11, Para 627 All the world is God's, and God is in all the world from the very beginning. Carl Jung, CW 11, Para 631. Life, being an energic process, needs the opposites, for without opposition there is, as we know, no energy . . . The tension of the opposites that makes energy possible is a universal law . . . Carl Jung, CW 11. Page 197 The more deeply we penetrate the nature of the psyche, the more the conviction grows upon us that the diversity, the multidimensionality of human nature requires the greatest variety of standpoints and methods in order to satisfy the variety of psychic dispositions. Carl Jung, CW 11, Para 11, It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relationship to God, i.e., a correspondence, otherwise a connection could never come about. This correspondence is, in psychological terms, the archetype of the God-image. Carl Jung, CW 11, Para 11 God' is a primordial experience of man, and from the remotest times, humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation and dogma, or else to deny it… Carl Jung CW 11, Para 480 Even on the highest peak we shall never be 'beyond good and evil' … for, as in the past, so in the future the wrong we have done, thought or intended will wreak its vengeance on our souls, no matter whether we turn the world upside down or not. Carl Jung, CW 11, Para 267 It is because we are here in the presence of a man alone that I would like to invite all those who feel isolated to reflect upon this book, to listen to this message, if they are truly alone … This theology is not learned in books or by historical critique of writings, but in the night and in the suffering of the soul, in the sublime inner battle fought without compromise, or cowardice, or abdication. Carl Jung, CW 11, Para 746 No one can know what the ultimate things are. We must therefore take them as we experience them. And if such experience helps to make life healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say: 'This was the grace of God."' Carl Jung, CW 11, Para 167 I only know – and here I am expressing what countless other people know – that the present is a time of God's death and disappearance. The myth says he was not to be found where his body was laid. 'Body' means the outward, visible form, the erstwhile but ephemeral setting for the highest value. The myth further says that the value rose again in a miraculous manner, transformed. It appears as a miracle, for when a value disappears, it always seems to be lost irretrievably. So it is quite unexpected that it should come back. The**

**three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para. 149. One can only say that one has never had such an experience, and the other will say: 'Sorry, but I have.' And with this, the discussion comes to an end. It is really of no importance what the world thinks about the religious experience; the one who has had such an experience possesses as a great treasure a thing which will be a source of life, meaning and beauty, and which will lend to the world and humanity a new splendor … where is the criterion by which such an experience shall be judged invalid and such a faith mere illusion? Is there actually a higher truth regarding ultimate things than that which helps one to live? Carl Jung, CW 11, Para 167.**

**Carl Jung: CW 12 "Psychology and Alchemy"**

**Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559 I don't by any means dispute the existence of a metaphysical God. I permit myself, however, to put human statements under the microscope. Carl Jung, CW 12, Para 11 I don't by any means dispute the existence of a metaphysical God. I permit myself, however, to put human statements under the microscope. Carl Jung, CW 12, Para 11 The anima also stands for the "inferior" function and for that reason frequently has a shady character; in fact she sometimes stands for evil itself. She is as a rule the fourth person . . . She is the dark and dreaded maternal womb which is of an essentially ambivalent nature. Carl Jung, CW 12, Pages 150-151 Strictly speaking, projection is never made; it happens, it is simply there. In the darkness of anything external to me I find, without recognizing it as such, an interior or psychic life that is my own. Carl Jung, CW 12, Para 346 We must not underestimate the devastating effect of getting lost in the chaos, even if we know that it is the sine qua non of any regeneration of the spirit and the personality. Carl Jung, CW 12, Para 96 But superstition in the truest sense only appears in such people if they are pathological, not if they can keep their balance. It then takes the form of the fear of "going mad"—for everything that the modern mind cannot define it regards as insane. Carl Jung, CW 12, Para 38 The wolf as prima materia, devouring the dead king. In the background, sublimation of the prima materia and rebirth of the king. —Maier, Scrutinium chymicum (1687) Carl Jung, CW 12, Para 439, Image 175 In another version of the devouring theme, Mars feeds the body of the King to the famished wolf (fame acerrima occupatus), the son of Saturn (lead). The wolf symbolizes the prima materia's appetite for the King, who often takes the place of the Son Carl Jung, CW 12 Para 440 Valentinus, "Practica," Mus. herm., p. 394. In another version of the incorporation motif, Mars feeds the body of the King to the famished wolf (fame acerrima occupatus), the son of Saturn (lead). The wolf symbolizes the prima materia's appetite for the King, who often takes the place of the Son (fig. 175; cf. also figs. 166, 1 68, 169). Carl Jung, CW 12, Page 338, fn 50 [The translation of … Seele presents almost insuperable difficulties … because it combines the two words "psyche" and "soul" …… either Psyche or Seele – has been used with reference to the totality of all psychic processes … "Soul," on the other hand, … is more restricted in meaning and refers to a "function complex" or partial personality … It is often applied specifically to "anima" and "animus" … Carl Jung, CW 12, Para 9, fn 2. We may … assume that the transferring of the water of life to the sister really means that the mother has been replaced by the anima. Carl Jung, CW 12, Para 92 … two empirically very common archetypes, namely the anima and the Wise Old Man, flow together in the symbolic phenomenology of Mercurius Carl Jung, CW 12, Para 218 As the anima mundi, Mercurius can**

**in fact be compared with the Gnostic … (virgin of light) and with the Christian Virgin Mary … Carl Jung, CW 12, Para 506 The soul functions … in the body, but has the greater part of its function … outside the body … Carl Jung, CW 12, Para 396 The unknown woman or anima [in dreams] always represents the "inferior," i.e., the undifferentiated function, which in the case of our dreamer is feeling. Carl Jung, CW 12, Para 150 In Eastern symbolism the square … has the character of the yoni: femininity. A man's unconscious is likewise feminine and is personified by the anima. Carl Jung, CW 12, Para 192 With this anima, then, we plunge straight into the ancient world. Carl Jung, CW 12, Para 112 [Anima] is a subtle imperceptible smoke. Carl Jung, CW 12, Para 394, fn 105 The dreamer is surrounded by a throng of vague female forms …The figures that appear in the dream are …pointing to the feminine nature of the unconscious. They are fairies or fascinating sirens and lamias … who infatuate the lonely wanderer and lead him astray. Carl Jung, CW 12, Para 58 … the soul (anima) released at the "death" is reunited with the dead body and brings about its resurrection, or again the "many colours" … or "peacock's tail" … lead to the one white colour that contains all colours. Carl Jung, CW 12, Para 334 The dreamer is surrounded by a throng of vague female forms … The figures that appear in the dream …pointing to the feminine nature of the unconscious. They are fairies or fascinating sirens or lamias … who infatuate the lonely wanderer and lead him astray. Carl Jung, CW 12, Para 58 Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old; that is to say the inner correspondence with the outer God-image is undeveloped for lack of psychological culture and has therefore got stuck in heathenism. Christian education has done all that is humanly possible, but it has not been enough. Carl Jung, CW 12, Page 12, Para 12 The place or the medium of realization is neither mind nor matter, but that intermediate realm of subtle reality which can only be adequately expressed by the symbol. The symbol is neither abstract nor concrete, neither rational nor irrational, neither real nor unreal. It is always both. Carl Jung, CW 12, Para 400 After the creation of the world, God filled this vessel with Nous (= Pneuma) and sent it down to earth as a kind of baptismal font. By so doing God gave man, who wished to free himself from his natural, imperfect, sleeping state of (or, as we should say, insufficient consciousness), an opportunity to dip himself in the Nous and thus partake of the higher state of, i.e., enlightenment or higher consciousness. Carl Jung, CW 12, Para 409 The Nous is therefore a kind of dyestuff or tincture, that ennobles base substances. Its function is the exact equivalent of the tincturing stone-extract, which is also a Pneuma and, as Mercurius, possesses the Hermetic dual significance of redeeming psychopomp and quicksilver. Carl Jung, CW 12, Para 409 Nevertheless an unconscious event which eludes the conscious mind will portray itself somehow and somewhere, it may be in dreams, visions, or fantasies. The idea of the Pneuma as the Son of God, who descends into matter and then frees himself from it in order to bring healing and salvation to all souls, bears the traits of a projected unconscious content (fig. 153). Such a content is an autonomous complex divorced from consciousness, leading a life of its own in the psychic non-ego and instantly projecting itself whenever it is constellated in any way that is, whenever attracted by something analogous to it in the outside world. Carl Jung, CW 12, Para 410 As to the interpretation [of a mandala] based on comparative historical material, we are in a more favourable position, at least as regards the general aspects of this figure. We have at our disposal, firstly, the whole mandala symbolism of three continents, and secondly, the specific time symbolism of the mandala as this developed under the influence of astrology, particularly in the West. The Planetary and zodiacal symbolism horoscope [see Figure 4.6] is itself a mandala (a clock) with a dark centre, and leftward circumambulatio with "houses" and planetary phases. The**

**mandalas of ecclesiastical art, particularly those on the floor before the high altar or beneath the transept, make frequent use of zodiacal beasts or the yearly seasons. Carl Jung, CW 12, Para 314 The psychic autonomy of the pneuma is attested by the Neopythagoreans; in their view the soul was swallowed by matter and only mind nous was left. But the nous is outside man: it is his daemon. One could hardly formulate its autonomy more aptly. Nous seems to be identical with the god Anthropos: he appears alongside the demiurge and is the adversary of the planetary spheres. Carl Jung, CW 12, Para 410 He [Pneuma, or Anthropos], rends the circle of the spheres and leans down to earth and water (i.e., he is about to project himself into the elements). His shadow falls upon the earth, but his image is reflected in the water. This kindles the love of the elements, and he himself is so charmed with the reflected image of divine beauty that he would fain take up his abode within it. Carl Jung, CW 12, Para 410 But scarcely has he [the Anthropos] set foot upon the earth when Physis locks him in a passionate embrace. From this embrace are born the seven first hermaphroditic beings. The seven are an obvious allusion to the seven planets and hence to the metals (which in the alchemical view spring from the hermaphrodite Mercurius. Carl Jung, CW 12, Para 410 In such visionary images as the Anthropos glimpsing his own reflection there is expressed the whole phenomenon of the unconscious projection of autonomous contents. These myth-pictures are like dreams, telling us that a projection has taken place and also what has been projected. This, as contemporary evidence shows, was Nous, the divine daemon, the god-man, Pneuma, etc. In so far as the standpoint of analytical psychology is realistic, i.e., based on the assumption that the contents of the psyche are realities, all these figures stand for an unconscious component of the personality which might well be endowed with a higher form of consciousness transcending that of the ordinary human being. Carl Jung, CW 12, Para 411 Experience shows that such figures always express superior insight or qualities that are not yet conscious; indeed, it is extremely doubtful whether they can be attributed to the ego at all in the proper sense of the word. This problem of attribution may appear a captious one to the layman, but in practical work it is of great importance. A wrong attribution may bring about dangerous inflations which seem unimportant to the layman only because he has no idea of the inward and outward disasters that may result. Carl Jung, CW 12, Para 411 As a matter of fact, we are dealing here with a content that up to the present has only very rarely been attributed to any human personality. The one great exception is Christ. As the Son of Man, and as the Son of God, he embodies the God-man; and as an incarnation of the Logos by "pneumatic" impregnation, Christ is an avatar of the divine Nous. Carl Jung, CW 12, Para 412 Thus the Christian projection acts upon the unknown in man, or upon the unknown man, who becomes the bearer of the "terrible and unheard-of secret." The pagan projection, on the other hand, goes beyond man and acts upon the unknown in the material world, the unknown substance which, like the chosen man, is somehow filled with God. And just as, in Christianity, the Godhead conceals itself in the man of low degree, so in the "philosophy" it hides in the uncomely Stone. In the Christian projection the descensus spiritus sancti stops at the living body of the Chosen One, who is at once very man and very God, whereas in alchemy the descent goes right down into the darkness of inanimate matter whose nether regions, according to the Neopythagoreans, are ruled by evil. Carl Jung, CW 12, Para 413 Evil and matter together form the Dyad, the duality (fig. 156). This is feminine in nature, an anima mundi, the feminine Physis who longs for the embrace of the One, the Monad, the good and perfect. The Justinian Gnosis depicts her as Edem, virgin above, serpent below (fig. 157). Vengefully she strives against the Pneuma because, in the shape of the demiurge, the second form of God, he faithlessly abandoned her. She is "the divine soul imprisoned in the elements," whom it is the task of alchemy to redeem. Carl Jung, CW 12, Para 413 In the overwhelming majority of cases alchemy identifies its transforming substance with the argentum vivum or Mercurius. Chemically this term denotes quicksilver, but philosophically**

**it means the spiritus vitae, or even the world-soul, so that Mercurius also takes on the significance of Hermes, god of revelation. (This question will be dealt with in detail elsewhere) Carl Jung, CW 12 Para 172 The anima now becomes a life-giving factor, a psychic reality which conflicts strongly with the world of the father. Which of us could assert, without endangering his sanity, that he had accepted the guidance of the unconscious in the conduct of his life, assuming that anyone exists who could imagine what that would mean? Anyone who could imagine it at all would certainly have no difficulty in understanding what a monstrous affront such a volte face would offer to the traditional spirit, especially to the spirit that has put on the earthly garment of the Church. It was this subtle change of psychic standpoint that caused the old alchemists to resort to deliberate mystification, and that sponsored all kinds of heresies. Hence it is only logical for the father to reject the dreamer—it amounts to nothing less than excommunication. (Be it noted that the dreamer is a Roman Catholic.) By acknowledging the reality of the psyche and making it a co-determining ethical factor in our lives, we offend against the spirit of convention which for centuries has regulated psychic life from outside by means of institutions as well as by reason. Not that unreasoning instinct rebels of itself against firmly established order; by the strict logic of its own inner laws it is itself of the firmest structure imaginable and, in addition, the creative foundation of all binding order. But just because this foundation is creative, all order which proceeds from it—even in its most "divine" form—is a phase, a steppingstone. Despite appearances to the contrary, the establishment of order and the dissolution of what has been established are at bottom beyond human control. The secret is that only that which can destroy itself is truly alive. It is well that these things are difficult to understand and thus enjoy a wholesome concealment, for weak heads are only too easily addled by them and thrown into confusion. From all these dangers dogma—whether ecclesiastical, philosophical, or scientific—offers effective protection, and, looked at from a social point of view, excommunication is a necessary and useful consequence. Carl Jung, CW 12, Para 93 Hermes is associated with the idea of roundness and also of squareness, as can be seen particularly in Papyrus V (line 401) of the Papyri Graecae Magicae, where he is named “round and square.” He is also called, “quadrangular.” He is in general connected with the number four; hence there is a “four-headed Hermes.” These attributes were known also in the Middle Ages, as the work of Cartari. Carl Jung, CW 12 Para 172 It is easy to see why such qualities made Mercurius an eminently suitable symbol for the mysterious transforming substance of alchemy; for this [symbol] is round and square, i.e., a totality consisting of four parts (four elements). Consequently the Gnostic quadripartite original man (fig. 064) as well as Christ Pantokrator is an imago lapidis Carl Jung, CW 12 Para 173 Western alchemy is mainly of Egyptian origin, so let us first of all turn our attention to the Hellenistic figure of Hermes Trismegistus, who, while standing sponsor to the medieval Mercurius, derives ultimately from the ancient Egyptian Thoth. The attribute of Thoth was the baboon, or again he was represented outright as an ape. This idea was visibly preserved all through the numberless editions of the Book of the Dead right down to the most recent times. It is true that in the existing alchemical texts which with few exceptions belong to the Christian era the ancient connection between Thoth-Hermes and the ape has disappeared, but it still existed at the time of the Roman Empire Carl Jung, CW 12 Para 173 Mercurius, however, had several things in common with the devil which we will not enter upon here and so the ape once more crops up in the vicinity of Mercurius as the simia Dei (fig. 067), [the Ape of God]. It is of the essence of the transforming substance to be on the one hand extremely common, even contemptible (this is expressed in the series of attributes it shares with the devil, such as serpent, dragon, raven, lion, basilisk, and eagle), but on the other hand to mean something of great value, not to say divine. For the transformation leads from the depths to the heights, from the bestially archaic and infantile to the mystical homo maximus Carl Jung, CW 12 Para 173 One might almost say that the dream goes on with the “explanation”**

**of what is happening in the square space. Animals are to be changed into men; a "shapeless life-mass" is to be turned into a transfigured (illuminated) human head by magic contact with a reptile. The animal lump or life-mass stands for the mass of the inherited unconscious which is to be united with consciousness. This is brought about by the ceremonial use of a reptile, presumably a snake. The idea of transformation and renewal by means of a serpent is a well-substantiated archetype. It is the healing serpent, representing the god. It is reported of the mysteries of Sabazius:(A golden snake is let down into the lap of the initiated and taken away again from the lower parts). Among the Ophites, Christ was the serpent. Probably the most significant development of serpent symbolism as regards renewal of personality is to be found in Kundalini yoga. The shepherd's experience with the snake in Nietzsche's Zarathustra would accordingly be a fatal omen (and not the only one of its kind the prophecy at the death of the rope-dancer) Carl Jung, CW 12 Para 184 The "shapeless life-mass" immediately recalls the ideas of the alchemical "chaos," the massa or materia informis or confusa which has contained the divine seeds of life ever since the Creation. According to a Midrashic view, Adam was created in much the same way: in the first hour God collected the dust, in the second made a shapeless mass out of it, in the third fashioned the limbs, and so on Carl Jung, CW 12 Para 185 But if the life-mass is to be transformed a circumambulatio is necessary, i.e., exclusive concentration on the centre, the place of creative change. During this process one is "bitten" by animals; in other words, we have to expose ourselves to the animal impulses of the unconscious without identifying ourselves with them and without "running away;" for flight from the unconscious would defeat the purpose of the whole proceeding. We must hold our ground, which means here that the process initiated by the dreamer's self-observation must be experienced in all its ramifications and then articulated with consciousness to the best of his understanding. This often entails an almost unbearable tension because of the utter incommensurability between conscious life and the unconscious process, which can only be experienced in the innermost soul and cannot touch the visible surface of life at any point Carl Jung, CW 12 Para 186 The focusing of attention on the centre demanded in this dream and the warning about "running away" have clear parallels in the opus alchymicum: the need to concentrate on the work and to meditate upon it is stressed again and again Carl Jung, CW 12 Para 187 The tendency to run away, however, is attributed not to the operator but to the transforming substance. Mercurius is evasive and is labelled servus (servant) or cervus fugitivus (fugitive stag). The vessel must be well sealed so that what is within may not escape. Eirenaeus Philalethes says of this servus: "You must be very careful how you manage him, for if he can find an opportunity he will elude your vigilance, and pass through, and leave you stuck in a heap of misfortunes." It did not occur to these Philosophers that they were chasing a projection, and that the more they attributed to the substance the further away they were getting from the psychological source of their expectations Carl Jung, CW 12 Para 187 The arrangement of the snakes in the four corners is indicative of an order in the unconscious. It is as if we were confronted with a pre-existent ground plan, a kind of Pythagorean tetraktys. I have very frequently observed the number four in this connection. It probably explains the universal incidence and magical significance of the cross or of the circle divided into four. In the present case the point seems to be to capture and regulate the animal instincts so as to exorcise the danger of falling into unconsciousness. This may well be the empirical basis of the cross that vanquishes the powers of darkness Carl Jung, CW 12 Para 189 The monster and the tree both stand for the elixir, the alexipharmic, and the panacea. The tree's peculiar power to change into any animal shape is also attributed to Mercurius Carl Jung, CW 12 Para 538 The ass is a daemon triunus, a chthonic trinity, which is portrayed in Latin alchemy as a three-headed monster and identified with Mercurius, salt and sulphur. The classical rumour about the worship of an ass in the Temple of Jerusalem, and the graffito on the Palatine showing a mock crucifixion, I will mention only in passing; likewise the saturnine aspect of**

**Jehovah and Ialdabaoth as demiurges, which brings these figures into conjunction with the equally saturnine prima materia  Carl Jung, CW 12 Para 539  In the Chymical Wedding, as in the royal arms of England, lion and unicorn are combined; both are symbols of Mercurius in alchemy, just as they are allegories of Christ in the Church.  Lion and unicorn stand for the inner tension of opposites in Mercurius.  The lion, being a dangerous animal, is akin to the dragon; the dragon must be slain and the lion at least have his paws cut off  Carl Jung, CW 12 Para 547  The unicorn too must be tamed; as a monster he has a higher symbolical significance and is of a more spiritual nature than the lion, but as Ripley shows, the lion can sometimes take the place of the unicorn.  The two gigantic beings, Og and the unicorn, are reminiscent of Behemoth and Leviathan, the two manifestations of Jehovah.  All four of them, as also the unicorned ass of the Bundahish, are personifications of the daemonic forces of nature.  The power of God reveals itself not only in the spirit of man, but in the fierce animality of nature both in man and outside him.  God is ambivalent so long as man is bound to nature Carl Jung, CW 12 Para 547  The uncompromising Christian interpretation of God as the summum bonum obviously goes against nature; hence the secret paganism of alchemy comes out in the ambivalent figure of Mercurius.  By contrast, the androgyny of Christ is conceived as exclusively spiritual and symbolic, and therefore outside the natural context.  On the other hand the very existence of a counterpart, "the Lord of this world," betrays the polarity of God as shown in the androgynous nature of the Son in whom he is manifest  Carl Jung, CW 12 Para 547  he psychological danger that arises here is the disintegration of personality into its functional components, i.e., the separate functions of consciousness, the complexes, hereditary factors, etc.  Disintegration which may be functional or occasionally a real schizophrenia is the fate which overtakes Gabricus (in the Rosarium version):  he is dissolved into atoms in the body of Beya this being equivalent to a form of mortification.  Carl Jung, CW 12 Para 439  Here again we have a repetition of the coniunctio of Nous and Physis.  But the latter is a cosmogonic event, whereas this is a catastrophe brought about by the intervention of the Philosopher.  So long as consciousness refrains from acting, the opposites will remain dormant in the unconscious.  Once they have been activated, the regius filius spirit, Logos, Nous is swallowed up in Physis, i.e., the body and the organs representing it gain mastery over the conscious mind CW 12 Para 440  In another version of the devouring theme, Mars feeds the body of the King to the famished wolf (fame acerrima occupatus), the son of Saturn (lead).  The wolf symbolizes the prima materia's appetite for the King, who often takes the place of the Son  Carl Jung, CW 12 Para 440  In the hero myth this state is known as being swallowed up in the belly of the whale or dragon.  The heat there is usually so intense that the hero loses his hair, i.e., he is reborn bald as a babe.  This heat is the ignis gehennalis, the hell into which Christ descended m order to conquer death as part of his opus  Carl Jung, CW 12 Para 440  This spirit was eventually interpreted as the Holy Ghost in accordance with the ancient tradition of the Nous swallowed up by the darkness while in the embrace of Physis with this difference, however, that the devourer is not the supreme feminine principle, earth, but Nous in the form of Mercurius or the tail-eating Uroboros.  In other words, the devourer is a sort of material earth-spirit, and hermaphrodite possessing a masculine-spiritual and a feminine-corporeal aspect.  Carl Jung, CW 12 Para 44  The original Gnostic myth has undergone a strange transformation:  Nous and Physis are indistinguishably one in the prima materia and have become a natura abscondita.  Carl Jung, CW 12 Para 447  The psychological equivalent of this theme is the projection of a highly fascinating unconscious content which, like all such contents, exhibits a numinous "divine" or "sacred" quality.  Alchemy set itself the task of acquiring this "treasure hard to attain" and of producing it in visible form, as the physical gold or the panacea or the transforming tincture in so far as the art still busied itself in the laboratory.  Carl Jung, CW 12 Para 448  But since the practical, chemical work was never quite free from the unconscious contents of the operator which found expression**

**in it, it was at the same time a psychic activity which can best be compared with what we call active imagination. This method enables us to get an active grasp of things that also find expression in dream life. The process is in both cases an irrigation of the conscious mind by the unconscious, and it is related so closely to the world of alchemical ideas that we are probably justified in assuming that alchemy deals with the same, or very similar, processes as those involved in active imagination and in dreams, i.e., ultimately with the process of individuation. Carl Jung, CW 12 Para 448 Earlier on, we left Arisleus and his companions, together with Beya and the dead Thabritius, in the triple glass house where they had been imprisoned by the Rex marinus. They suffer from intense heat like the three whom Nebuchadnezzar cast into the fiery furnace. Carl Jung, CW 12 Para 449 Trinus et unus consists of the four elements with fire representing the spirit concealed in matter. This is the fourth, absent and yet present, who always appears in the fiery agony of the furnace and symbolizes the divine presence succour and completion of the work. Carl Jung, CW 12 Para 449 And in their hour of need, Arisleus and his companions see their master Pythagoras in a dream and beg him for help. He sends them his disciple Harforetus, "the author of nourishment." So the work is completed and Thabritius comes to life again. Carl Jung, CW 12 Para 449 The Christian receives the fruits of the Mass for himself personally and for the circumstances of his own life in the widest sense. The alchemist, on the other hand, receives the fructus arboris immortalis not merely for himself but first and foremost for the King or the King's Son, for the perfecting of the coveted substance. He may play a part in the perfectio, which brings him health, riches, illumination, and salvation; but since he is the redeemer of God and not the one to be redeemed, he is more concerned to perfect the substance than himself. Carl Jung, CW 12 Para 451 The alchemist always stresses his humility and begins his treatises with invocations to God. He does not dream of identifying himself with Christ; on the contrary, it is the coveted substance, the lapis, that alchemy likens to Christ. It is not really a question of identification at all, but of the hermeneutic sicut "as" or "like unto" which characterizes the analogy. Carl Jung, CW 12 Para 451 For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter. The fire is "like unto" Christ, an imago Christi. The stone from which the spark is struck is the "cornerstone" another imago; and the spark that leaps from the stone is yet again an imago Christi. Carl Jung, CW 12 Para 451 The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth's inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it. Here Christ lay as one asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12 Para 451 Without knowing it, the alchemist carries the idea of the imitatio a stage further and reaches the conclusion we mentioned earlier, that complete assimilation to the Redeemer would enable him, the assimilated, to continue the work of redemption in the depths of his own psyche. This conclusion is unconscious, and consequently the alchemist never feels impelled to assume that Christ is doing the work in him. Carl Jung, CW 12 Para 452 It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world's materiality, for the benefit of mankind. The artifex himself bears no correspondence to Christ; rather he sees this correspondence to the Redeemer in his wonderful Stone. Carl Jung, CW 12 Para 452 From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious indeed some mystics pressed the materialization of the Christ figure even to the appearance of the stigmata. But this unconscious continuation never reached the sur-**

**face, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ or, to be more exact, that he, regarded not as ego but as Self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the Self. This tremendous conclusion failed to dawn on the medieval mind. What seems like a monstrous presumption to the Christian European would have been self-evident to the spirit of the Upanishads. Modern man must therefore consider himself fortunate not to have come up against Eastern ideas until his own spiritual impoverishment was so far gone that he did not even notice what he was coming up against. He can now deal with the East on the quite inadequate and therefore innocuous level of the intellect, or else leave the whole matter to Sanskrit specialists CW 12 Para 452 It is to this surface as the dream is to consciousness, and just as the dream compensates the conflicts of the conscious mind, so alchemy endeavours to fill in the gaps left by the Christian tension of opposites. The historical shift in the world's consciousness towards the masculine is compensated by the chthonic femininity of the unconscious. In certain pre-Christian religions the male principle had already been differentiated in the father-son specification, a change which was to be of the utmost importance for Christianity. Were the unconscious merely complementary, this change of consciousness would have been accompanied by the production of a mother and daughter, for which the necessary material lay ready to hand in the myth of Demeter and Persephone. Carl Jung, CW 12 Para 26 But, as alchemy shows, the unconscious chose rather the Cybele-Attis type in the form of the prima materia and the filius macrocosmi, thus proving that it is not complementary but compensatory. This goes to show that the unconscious does not simply act contrary to the conscious mind but modifies it more in the manner of an opponent or partner. The son type does not call up a daughter as a complementary image from the depths of the "chthonic" unconscious it calls up another son. This remarkable fact would seem to be connected with the incarnation in our earthly human nature of a purely spiritual God, brought about by the Holy Ghost impregnating the womb of the Blessed Virgin. Carl Jung, CW 12 Para 26 Thus the higher, the spiritual, the masculine inclines to the lower, the earthly, the feminine; and accordingly, the mother, who was anterior to the world of the father, accommodates herself to the male principle and, with the aid of the human spirit (alchemy or "the philosophy"), produces a son not the antithesis of Christ but rather his chthonic counterpart, not a divine man but a fabulous being conforming to the nature of the primordial mother. And just as the redemption of man the microcosm is the task of the "upper" son, so the "lower" son has the function of a salvator macrocosmi. Carl Jung, CW 12 Para 26 This, in brief, is the drama that was played out in the obscurities of alchemy. It is superfluous to remark that these two sons were never united, except perhaps in the mind and innermost experience of a few particularly gifted alchemists. But it is not very difficult to see the "purpose" of this drama: in the Incarnation it looked as though the male principle of the father-world were approximating to the female principle of the mother-world, with the result that the latter felt impelled to approximate in turn to the father-world. What it evidently amounted to was an attempt to bridge the gulf separating the two worlds as compensation for the open conflict between them. Carl Jung, CW 12 Para 27 I hope the reader will not be outraged if my exposition sounds like a Gnostic myth. We are moving here in those psychological regions where, as a matter of fact, the Gnosis is rooted. The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in an even higher degree. Myth is the primordial language natural to these psychic processes, and no intellectual formulation comes anywhere near the richness and expressiveness of mythical imagery. Such processes deal with the primordial images, and these are best and most succinctly reproduced by figurative**

**speech. Carl Jung, CW 12 Para 28 The process described above displays all the characteristic features of psychological compensation. We know that the mask of the unconscious is not rigid it reflects the face we turn towards it. Hostility lends it a threatening aspect; friendliness softens its features. It is not a question of mere optical reflection but of an autonomous answer which reveals the self-sufficing nature of that which answers. Carl Jung, CW 12 Para 29 Thus the filius philosophorum is not just the reflected image, in unsuitable material, of the son of God; on the contrary, this son of Tiamat reflects the features of the primordial maternal figure. Although he is decidedly hermaphroditic he has a masculine name a sign that the chthonic underworld, having been rejected by the spirit and identified with evil, has a tendency to compromise. There is no mistaking the fact that he is a concession to the spiritual and masculine principle, even though he carries in himself the weight of the earth and the whole fabulous nature of primordial animality. Carl Jung, CW 12 Para 29 Alchemy is pre-eminently concerned with the seed of unity which lies hidden in the chaos of Tiamat and forms the counterpart to the divine unity. Like this, the seed has a trinitarian character in Christian alchemy and a triadic character in pagan alchemy. According to other authorities it corresponds to the unity of the four elements and is therefore a quaternity. The overwhelming majority of modern psychological findings speaks in favor of the latter view. The few cases I have observed which produced the number three were marked by a systematic deficiency in consciousness, that is to say, they were unconscious of the "inferior function." The number three is not a natural expression for wholeness, since four represents the minimum number of determinants in a whole judgment. It must nevertheless be stressed that side by side with the distinct leanings of alchemy (and of the unconscious) towards quaternity there is always a vacillation between three and four which comes out over and over again. Even in the axiom of Maria Prophetissa the quaternity is muffled and alembicated. Carl Jung, CW 12 Para 31 In alchemy there are three as well as four regimina or procedures, three as well as four colours. There are always four elements, but often three of them are grouped together, with the fourth in a special position sometimes earth, sometimes fire. Mercurius is of course quadratus, but he is also a three-headed snake or simply a three in one. This uncertainty has a duplex character in other words, the central ideas are ternary as well as quaternary. The psychologist cannot but mention the fact that a similar puzzle exists in the psychology of the unconscious: the least differentiated or "inferior" function is so much contaminated by the collective unconscious that, on becoming conscious, it brings up among others the archetype of the Self as well as Maria Prophetissa says. Four signifies the feminine, motherly, physical; three the masculine, fatherly, spiritual. Thus the uncertainty as to three or four amounts to a wavering between the spiritual and the physical a striking example of how every human truth is a last truth but one. Carl Jung, CW 12 Para 31 For this reason I have found myself obliged to give the corresponding archetype the psychological name of the "Self" a term on the one hand definite enough to convey the sum of human wholeness and on the other hand indefinite enough to express the indescribable and indeterminable nature of this wholeness. The paradoxical qualities of the term are in keeping with the fact that wholeness consists partly of the conscious man and partly of the unconscious man. Carl Jung, CW 12 Para 20 The Christ-symbol is of the greatest psychological importance in so far as it is perhaps the most highly developed and differentiated symbol of the Self, apart from the figure of Buddha. We can see this from the scope and substance of all the pronouncements that have been made about Christ: they agree with the psychological phenomenology of the Self in unusually high degree, although they do not include all the aspects of this archetype. The almost limitless range of the Self might be deemed a disadvantage as compared with the definiteness of a religious figure, but it is by no means the task of science to pass judgments of value. Not only is the Self indefinite but paradoxically enough it also includes the quality of definiteness and even that of uniqueness. Carl Jung, CW 12 Para 22 This is probably one of the reasons why**

**precisely those religions founded by historical personages have become world religions, such as Christianity, Buddhism, and Islam. The inclusion in a religion of a unique human persona fits especially when conjoined to an indefinable divine nature is consistent with the absolute individuality of the Self, which combines uniqueness with eternity and the individual with the universal. Carl Jung, CW 12 Para 22 If it were only resistance that he felt, it would not be so bad. In actual fact, however, the psychic substratum, that dark realm of the unknown, exercises a fascinating attraction that threatens to become the more overpowering the further he penetrates into it. Carl Jung, CW 12 Para 439 The psychological danger that arises here is the disintegration of personality into its functional components, i.e., the separate functions of consciousness, the complexes, hereditary factors, etc. Disintegration which may be functional or occasionally a real schizophrenia is the fate which overtakes Gabricus (in the Rosarium version): he is dissolved into atoms in the body of Beya this being equivalent to a form of mortification. Carl Jung, CW 12 Para 439 Here again we have a repetition of the coniunctio of Nous and Physis. But the latter is a cosmogonic event, whereas this is a catastrophe brought about by the intervention of the Philosopher. So long as consciousness refrains from acting, the opposites will remain dormant in the unconscious. Once they have been activated, the regius filius spirit, Logos, Nous is swallowed up in Physis, i.e., the body and the organs representing it gain mastery over the conscious mind. Carl Jung, CW 12 Para 440 In another version of the devouring theme, Mars feeds the body of the King to the famished wolf (fame acerrima occupatus), the son of Saturn (lead). The wolf symbolizes the prima materia's appetite for the King, who often takes the place of the Son. Carl Jung, CW 12 Para 440 We know of course that without sin there is no repentance and without repentance no redeeming grace, also that without original sin the redemption of the world could never have come about; but we assiduously avoid investigating whether in this very power of evil, God might not have placed some special purpose which it is most important for us to know. One often feels driven to some such view when, like the psychotherapist, one has to deal with people who are confronted with their blackest shadow. Carl Jung, CW 12 Para 36 Hence the psychotherapist must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. In the last resort there is no good that cannot produce evil and no evil that cannot produce good. Carl Jung, CW 12 Para 36 The encounter with the dark half of the personality, or "shadow," comes about of its own accord in any moderately thorough treatment. This problem is as important as that of sin in the Church. The open conflict is unavoidable and painful. I have often been asked, "And what do you do about it?" I do nothing; there is nothing I can do except wait, with a certain trust in God, until, out of a conflict borne with patience and courage, there emerges the solution destined although I cannot foresee it for that particular person. Carl Jung, CW 12 Para 37 Not that I am passive or inactive meanwhile: I help the patient to understand all the things that the unconscious produces during the conflict. The reader may believe me that these are no ordinary products. On the contrary, they are among the most significant things that have ever engaged my attention. Nor is the patient inactive; he must do the right thing, and do it with all his might, in order to prevent the pressure of evil from becoming too powerful in him. He needs "justification by works," for "justification by faith" alone has remained an empty sound for him as for so many others. Faith can sometimes be a substitute for lack of experience. In these cases what is needed is real work. Christ espoused the sinner and did not condemn him. Carl Jung, CW 12 Para 37 He is afraid that the lowest form of conviction, namely superstition, is, as he thinks, forcing itself on him. But superstition properly so called only appears in such people if they are pathological, not if they can keep their balance. It then takes the form of the fear of "going mad" for everything that the modern mind cannot**

**define it regards as insane. It must be admitted that the archetypal contents of the collective unconscious can often assume grotesque and horrible forms in dreams and fantasies, so that even the most hard-boiled rationalist is not immune from shattering nightmares and haunting fears. The psychological elucidation of these images, which cannot be passed over in silence or blindly ignored, leads logically into the depths of religious phenomenology. Carl Jung, CW 12 Para 38 The history of religion in its widest sense (including therefore mythology, folklore, and primitive psychology) is a treasure-house of archetypal forms from which the doctor can draw helpful parallels and enlightening comparisons for the purpose of calming and clarifying a consciousness that is all at sea. It is absolutely necessary to supply these fantastic images that rise up so strange and threatening before the mind's eye, with a sort of context so as to make them more intelligible. Experience has shown that the best way to do this is by means of comparative mythological material. Carl Jung, CW 12 Para 38 Thus an old alchemist and he a cleric! prays:(Purge the horrible darknesses of our mind, light a light for our senses!) The author of this sentence must have been undergoing the experience of the nigredo, the first stage of the work, which was felt as "melancholia" in alchemy and corresponds to the encounter with the shadow in psychology. Carl Jung, CW 12 Para 41 The power of evil is also compared to the strength of the unicorn, as in Psalm 22\21: "Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns;." On these metaphors is based Tertullian's allusion to Christ: "His glory is that of the bull, his horn is that of the unicorn." This refers to the blessing of Moses. Carl Jung, CW 12 Para 520 From this it is clear that the horn of the unicorn signifies the health, strength, and happiness of the blessed. "Thus," says Tertullian, "Christ was named the bull on account of two qualities: the one hard [ferus,**

wild, untamed'] as a judge, the other gentle [mansuetus,

tame'] as a saviour. His horns are the ends of the cross." Justin Martyr interprets the same passage in a similar way: "Cornua unicornis cornu eius. For no one can say or prove that the horns of the unicorn could be found in any other object or in any other shape than in that represented by the cross." For the might of God is manifest in Christ. Accordingly Priscillian calls God one-horned: "One-horned is God, Christ a rock to us, Jesus a cornerstone, Christ the man of men" Carl Jung, CW 12 Para 521 **St. Basil takes the filius unicornium to be Christ. The origin of the unicorn is a mystery, says St. Ambrose, like Christ's procreation. Nicolas Caussin, from whom I have culled these extracts, observes that the unicorn is a fitting symbol for the God of the Old Testament, because in his wrath he reduced the world to confusion like an angry rhinoceros (unicorn) until, made captive by love, he was soothed in the lap of a virgin. This ecclesiastical train of thought has its parallel in the alchemical taming of the lion and the dragon. Concerning the conversion of the Old Testament Jehovah into the God of Love in the New Testament, Picinelli says: "Of a truth God, terrible beyond measure, appeared before the world peaceful and wholly tamed after dwelling in the womb of the most blessed Virgin" Carl Jung, CW 12 Para 522 As I said before, the unicorn has more than one meaning. It can also mean evil. The Physiologus Graecus, for instance, says of the unicorn that "it is a swift-running animal, having one horn, and evilly disposed towards man". And St. Basil says: "And take heed unto thyself, O man, and beware of the unicorn, who is the Demon (fig. 249). For the plotteth evil against men, and he is cunning in evil-doing" Carl Jung, CW 12 Para 525 Originally a monstrous and fabulous beast, it [Unicorn] harbours in itself an inner contradiction, a complexio oppositorum, which makes it a singularly appropriate symbol for the monstrum hermaphroditum of alchemy. Carl Jung, CW 12 Para 526 This remarkable vision made a deep and lasting impression on the dreamer, an impression of "the most sublime harmony," as he himself puts it. The world clock may well be the "severe image" which is identical with the Cabiri, the four children or four little men with the**

**pendulums. It is a three-dimensional mandala a mandala in bodily form signifying realization. (Unfortunately medical discretion prevents my giving the biographical details. It must suffice to say that this realization did actually take place.) Whatever a man does in reality he himself becomes. Carl Jung, CW 12 Para 308 Just why the vision of this curious figure should produce an impression of "the most sublime harmony" is, in one sense, very difficult to understand; but it becomes comprehensible enough as soon as we consider the comparative historical material. We must therefore assume that the image is a singularly happy expression for an otherwise unknowable psychic fact which has so far only been able to manifest apparently disconnected aspects of itself. Carl Jung, CW 12 Para 309 We shall hardly be mistaken if we assume that our mandala aspires to the most complete union of opposites that is possible, including that of the masculine trinity and the feminine quaternity on the analogy of the alchemical hermaphrodite. Carl Jung, CW 12 Para 311 Since the figure has a cosmic aspect world clock we must suppose it to be a small-scale model or perhaps even a source of space-time, or at any rate an abstract of it and therefore, mathematically speaking, four-dimensional in nature although only visible in a three-dimensional projection. I do not wish to labour this argument, for such an interpretation lies beyond my powers of proof. Carl Jung, CW 12 Para 312 The thirty-two pulses may conceivably derive from the multiplication of 4 x 8, as we know from experience that the quaternity found at the centre of a mandala often becomes 8, 16, 32, or more when extended to the periphery. The number 32 plays an important role in the cabala. Thus we read in the Sepher Yezirah "Jehovah, the Lord of Hosts, the God of Israel, the living God and King of the world has graven his name in thirty-two mysterious paths of wisdom." These consist of "ten self-contained numbers [Sephiroth] and twenty-two basic letters." The meaning of the ten numbers is as follows: 1: the spirit of the living God 2: spirit from spirit 3: water from spirit 4: fire from water 5-10: height - depth; East - West; South – North Carl Jung, CW 12 Para 313 Cornelius Agrippa mentions that "the learned Jews attribute the number 32 to Wisdom, for so many are the ways of Wisdom described by Abram" Carl Jung, CW 12 Para 313 There is also a connection with the symbolism of Horus: On the one hand we have Christ enthroned with the four emblems of the evangelists three animals and an angel; on the other, we have Father Horus with his four sons, or Osiris with the four sons of Horus (fig. 102). Horus is also the (rising sun), and Christ was still worshipped as such by the early Christians. Carl Jung, CW 12 Para 314 There is, however, one thing more to be asked: "Three there are but where is the fourth?" Why is blue missing? This colour was also missing in the "distorted" mandala of our dreamer. Curiously enough, the calendrier that intersects the golden circle is blue, and so is the vertical disc in the three-dimensional mandala. We would conjecture that blue, standing for the vertical, means height and depth (the blue sky above, the blue sea below), and that any shrinkage of the vertical reduces the square to an oblong, thus producing something like an inflation of consciousness. Hence the vertical would correspond to the unconscious. But the unconscious in a man has feminine characteristics, and blue is the traditional colour of the Virgin's celestial cloak (fig. 105). Guillaume was so absorbed in the Trinity and threefold aspect of the roy that he quite forgot the reyne. Faust prays to her in these words: "Supreme Mistress of the world! Let me behold thy secret in the outstretched azure canopy of heaven" Carl Jung, CW 12 Para 320 The mystical and philosophical trend became ever more pronounced, while on the other hand chemistry proper began to mark itself more distinctly. The age of science and technology was dawning, and the introspective attitude of the Middle Ages was fast approaching its decline. Carl Jung, CW 12 Para 502 Religious and metaphysical values became less and less able to give adequate expression to the psychic experiences brought to light by the opus alchymicum. Only after the lapse of several centuries did it fall to empirical psychology to throw new light on the obscure psychic content of Hermetic experiences. Carl Jung, CW 12 Para 502 Paracelsus and Böhme between them split alchemy into natural science**

**and Protestant mysticism. The Stone returned to its former condition: vilis vilissimus, the vilest of the vile, in via eiectus, thrown out into the street, like Spitteler's jewel. Morienus could say again today: "Take that which is trodden underfoot in the dunghill, for if thou dost not, thou wilt fall on thine head when thou wouldst climb without steps "meaning that if a man refuses to accept what he has spurned, it will recoil upon him the moment he wants to go higher. Carl Jung, CW 12 Para 514 The lapis-Christus parallel recurs all through the last days of alchemy in the seventeenth century, but only in epigonic form. This was the age that saw the rise of the secret societies, above all the Rosicrucians the best proof that the secret of alchemy had worn itself out. For the whole raison d'être of a secret society is to guard a secret that has lost its vitality and can only be kept alive as an outward form. Michael Maier allows us a glimpse into this tragedy: at the end of his chef-d'oeuvre he confesses that in the course of his grand peregrinatio he found neither Mercurius nor the phoenix, but only one phoenix feather his pen! Carl Jung, CW 12 Para 515 This is a delicate hint at his realization that the great adventure had led to nothing beyond his copious literary achievements, whose merits would no doubt have gone unremembered had it depended solely on the spirit of the next three centuries. But, although the growing materialism of the age dismissed alchemy as a huge disappointment and an absurd aberration, there is yet "quaedam substantia in "Mercurio quae nunquam moritur" a fascination that never entirely disappeared, even when wrapped in the fool's garb of goldmaking. Carl Jung, CW 12 Para 515 After the creation of the world, God filled this vessel with Nous (= Pneuma) and sent it down to earth as a kind of baptismal font. By so doing God gave man, who wished to free himself from his natural, imperfect, sleeping state of (or, as we should say, insufficient consciousness), an opportunity to dip himself in the Nous and thus partake of the higher state of, i.e., enlightenment or higher consciousness. Carl Jung, CW 12, Para 409 The Nous is therefore a kind of dyestuff or tincture, that ennobles base substances. Its function is the exact equivalent of the tincturing stone-extract, which is also a Pneuma and, as Mercurius, possesses the Hermetic dual significance of redeeming psychopomp and quicksilver. Carl Jung, CW 12, Para 409 Nevertheless an unconscious event which eludes the conscious mind will portray itself somehow and somewhere, it may be in dreams, visions, or fantasies. The idea of the Pneuma as the Son of God, who descends into matter and then frees himself from it in order to bring healing and salvation to all souls, bears the traits of a projected unconscious content. Such a content is an autonomous complex divorced from consciousness, leading a life of its own in the psychic non-ego and instantly projecting itself whenever it is constellated in any way that is, whenever attracted by something analogous to it in the outside world. Carl Jung, CW 12 Para 410 The psychic autonomy of the pneuma is attested by the Neopythagoreans; in their view the soul was swallowed by matter and only mind nous was left. But the nous is outside man: it is his daemon. One could hardly formulate its autonomy more aptly. Nous seems to be identical with the god Anthropos: he appears alongside the demiurge and is the adversary of the planetary spheres. Carl Jung, CW 12, Para 410 He [Pneuma, or Anthropos], rends the circle of the spheres and leans down to earth and water (i.e., he is about to project himself into the elements). His shadow falls upon the earth, but his image is reflected in the water. This kindles the love of the elements, and he himself is so charmed with the reflected image of divine beauty that he would fain take up his abode within it. Carl Jung, CW 12, Para 410 In such visionary images as the Anthropos glimpsing his own reflection there is expressed the whole phenomenon of the unconscious projection of autonomous contents. These myth-pictures are like dreams, telling us that a projection has taken place and also what has been projected. This, as contemporary evidence shows, was Nous, the divine daemon, the god-man, Pneuma, etc. In so far as the standpoint of analytical psychology is realistic, i.e., based on the assumption that the contents of the psyche are realities, all these figures stand for an unconscious component of the personality which might well be endowed with a higher form**

**of consciousness transcending that of the ordinary human being. Carl Jung, CW 12, Para 411 Experience shows that such figures always express superior insight or qualities that are not yet conscious; indeed, it is extremely doubtful whether they can be attributed to the ego at all in the proper sense of the word. This problem of attribution may appear a captious one to the layman, but in practical work it is of great importance. A wrong attribution may bring about dangerous inflations which seem unimportant to the layman only because he has no idea of the inward and outward disasters that may result. Carl Jung, CW 12, Para 411 As a matter of fact, we are dealing here with a content that up to the present has only very rarely been attributed to any human personality. The one great exception is Christ. As the Son of Man, and as the Son of God, he embodies the God-man; and as an incarnation of the Logos by "pneumatic" impregnation, Christ is an avatar of the divine Nous. Carl Jung, CW 12, Para 412 Thus the Christian projection acts upon the unknown in man, or upon the unknown man, who becomes the bearer of the "terrible and unheard-of secret." The pagan projection, on the other hand, goes beyond man and acts upon the unknown in the material world, the unknown substance which, like the chosen man, is somehow filled with God. And just as, in Christianity, the Godhead conceals itself in the man of low degree, so in the "philosophy" it hides in the uncomely Stone. In the Christian projection the descensus spiritus sancti stops at the living body of the Chosen One, who is at once very man and very God, whereas in alchemy the descent goes right down into the darkness of inanimate matter whose nether regions, according to the Neopythagoreans, are ruled by evil. Carl Jung, CW 12, Para 413 The product is generally called the "quintessence," though this is by no means the only name for the ever hoped for and never-to-be-discovered "One." It has, as the alchemists say, a "thousand names," like the prima materia. Heinrich Khunrath has this to say about the circular distillation: "Through Circumrotation or a Circular Philosophical revolving of the Quaternarius, it is brought back to the highest and purest Simplicity of the plusquamperfect Catholic Monad.... Out of the gross and impure One there cometh an exceeding pure and subtile One," and so forth. Carl Jung, CW 12, Para 165 Hence Khunrath refers to a passage from Pseudo-Aristotle, where the circle re-emerges from a triangle set in a square. This circular figure, together with the Uroboros—the dragon devouring itself tail first—is the basic mandala of alchemy. Carl Jung, CW 12, Para165 Thus Khunrath declares that the "red" gum is the "resin of the wise"—a synonym for the transforming substance. Carl Jung, CW 12, Para 209 Khunrath is of the opinion that one could "perfectly prepare our Chaos Naturae [= prima materia] in the highest simplicity and perfection" from a "special Secret Divine Vision and revelation, without further probing and pondering of the causes." Carl Jung, CW 12, Para 356 Hence, according to Khunrath, the salt is not only the physical centre of the earth but at the same time the sal sapientiae, of which he says: "Therefore direct your feelings, senses, reason and thoughts upon this salt alone." Carl Jung, CW 12, Para 360 Khunrath says: Therefore study, meditate, sweat, work, cook ... so will a healthful flood be opened to you which comes from the Heart of the Son of the great World, a Water which the Son of the Great World pours forth from his Body and Heart, to be for us a True and Natural Aqua Vitae... Carl Jung, CW 12, Para 390 Since it is not man but matter that must be redeemed, the spirit that manifests itself in the transformation is not the "Son of Man" but, as Khunrath very properly puts it, the filius macrocosmi. Therefore, what comes out of the transformation is not Christ but an ineffable material being named the "stone," which displays the most paradoxical qualities apart from possessing corpus, anima, spiritus, and supernatural powers. Carl Jung, CW 12, Para 420 E. Waite has expressed the opinion that the first author to identify the stone with Christ was the Paracelsist, Heinrich Khunrath (1560–1605), whose Amphitheatrum appeared in 1598. Carl Jung, CW 12, Para 453 This text [Aurora Consurgens], which is at least a century older than Khunrath, shows beyond all doubt that the connection between the mystery of Christ and the mystery of the lapis was even then so obvious that the philosophical opus seemed like a**

**parallel and imitation—perhaps even a continuation—of the divine work of redemption. Carl Jung, CW 12, Para 463 The text of Aurora is of historical importance in that it must be more than two hundred years older than Khunrath (1598) and Böhme (1610). Curiously enough, Böhme's first work bears the title "Aurora, oder die Morgenröte im Aufgang" (Aurora, or the Rising Dawn). Can it be that Böhme knew Aurora consurgens, at least by name? Carl Jung, CW 12, Para 332 However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea Carl Jung, CW 12, Page 10. I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12; Page 48. The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung, CW 12, para 44. The highest and most decisive experience of all is to be alone with [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Page 32. The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, CW 12, Page 51. Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Carl Jung, CW 12, Page 90. The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, CW 12, Page 90. But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, CW 12, Page 146 With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, CW 12, Page 14. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, CW 12, Page 14. I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, CW 12, Page 14. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330. To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208. I do not hold myself responsible for the shortcomings in the lay public's knowledge of psychology. Carl Jung, CW 12, Page 4. But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, CW 12, Page 6. I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, CW 12, Page 8. On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, CW 12, Page 10. As the eye to the sun, so the soul corresponds to God. Carl Jung, CW 12, Page 10. The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. Carl Jung, CW 12, Page 11. The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Page 12. So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy,**

**Page 12. Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, CW 12, Page 15. If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, CW 12, Page 17. The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, CW 12, Page 17. In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, CW 12, Page 17. The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, CW 12, Page 25. Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. Carl Jung, CW 12, Page 7. The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man. Carl Jung, CW 12, Page 8. If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, CW 12, Page 8. As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, CW 12, Page 11. Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Page 12. True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding. Carl Jung, CW 12, Page 222 In the self, good and evil are indeed closer than identical twins! Carl Jung, CW 12, Para 24. We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect; friendliness softens its features. Carl Jung, CW 12, Para 29 The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty. Carl Jung, CW 12, Para 61 The archetype is, so to speak, an "eternal" presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329 There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436. So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555. I may define "self" as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247. As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32 The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32 The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6 Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79 Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23. Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24. Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of "being" and "non-being," it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557 It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first**

**and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13. Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Carl Jung, CW 12, Para 18 Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 12, Para 18 The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination. Carl Jung, CW 12, Para 394 However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432 It is clear enough from this material what the ultimate aim of alchemy really was it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511 There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511 Since all the essentials [in Alchemy] are expressed in metaphors they can be communicated only to the intelligent, who possess the gift of comprehension. Carl Jung, CW 12, Para 423. They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like. Carl Jung, CW 12, Para 422 "True" alchemy was never a business or a career, but a genuine opus to be achieved by quiet, self-sacrificing work. Carl Jung, CW 12, Para 422. It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326. Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326. In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, CW 12, Para 330 All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330 But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330 Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564 In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly. Carl Jung, CW 12, Para 15 Christian education has done all that is humanly possible; but it has not been enough. Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Para 12 Only that which can destroy itself is truly alive. Carl Jung, CW 12, Para 93 Microphysics is feeling its way into the unknown side of matter; just as complex psychology is pushing forward into the unknown side of the psyche. Carl Jung, CW 12, Para 2 Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. Carl Jung, CW 12, Para 2 And what kind of an answer did the next generation give to the individualism of Nietzsche's superman? It answered with a collectivism, a mass organization, a herding together of the mob, tam ethice quarn physice, that made everything that went before look like a bad joke. Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559 There is no light without shadow and no psychic wholeness without imperfection. To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208 It is only the**

**intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321 I do not call the man who admits his ignorance an obscurantist; I think it is much rather the man whose consciousness is not sufficiently developed to be aware of his ignorance. Carl Jung, CW 12, Para 564 Although man and woman unite they nevertheless represent irreconcilable opposites which, when activated, degenerate into deadly hostility. This primordial pair of opposites symbolizes every conceivable pair of opposites that may occur; hot and cold, light and dark, north and south, dry and damp, good and bad, conscious and unconscious. Carl Jung, CW 12, Para 192 Nobody can meddle with fire or poison without being affected in some vulnerable spot; for the true physician does not stand outside his work but is always in the thick of it. Carl Jung, CW 12, Para 5 An inflated consciousness is always egocentric and conscious of nothing but its own existence. It is incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future. It is hypnotized by itself and therefore cannot be argued with. It inevitably dooms itself to calamities that must strike it dead. Carl Jung, CW 12, Para 563 It is so much easier to preach the universal panacea to everybody else than it is to take it oneself, and, as we all know, things are never so bad when everybody is in the same boat. No doubts can exist in the herd; the bigger the crowd the better the truth—and the greater the catastrophe. Carl Jung, CW 12, Para 563 To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208 Oddly enough, the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness. Carl Jung, CW 12, Page 10. The word "type" means "blow" or "imprint"; thus an archetype presupposes an imprinter. Carl Jung, CW 12, Page 14. We simply do not know the ultimate derivation of the archetype any more than we know the origin of the psyche. Carl Jung, CW 12, Page 14. I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12, Para 48 Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. Carl Jung, CW 12, Para 36 And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119 But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, CW 12, Page 380. It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Page 46. The secret is that only that which can destroy itself is truly alive. Carl Jung, CW 12, Page 81. Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, CW 12, Page 81. Natural man is not a "self"—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, CW 12, Page 81. I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. CW 12, Page 117. But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Page 117. In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being,**

**of his reality. Carl Jung, CW 12, Page 114. For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, CW 12, Page 312. All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Page 222. In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, CW 12, Page 222. Hildegard von Bingen transcended the animus; that is one woman's service to the spirit. Carl Jung, Conversations with C.G. Jung, Page 30. It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking: all his life. Carl Jung, CW 12, Page 214. Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, CW 12, Page 71. Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, CW 12, Page 482. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, CW 12, Page 44. That from which things arise is the invisible and immovable God. Carl Jung, CW 12, Page 323. Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, CW 12, Page 114. We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, CW 12, Page 114. We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, CW 12, Page 114. But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, CW 12, Page 292. When I say as a psychologist, that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Page 149 Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321 Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559 To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208 I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14. Such a change can begin only with individuals, for the masses are blind brutes, as we know to our cost. Carl Jung, CW 12, Para 563 Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Carl Jung, CW 12, Page 31, Para 36. True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, CW 12, Page 280. All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Page 222. People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 12, Page 99. "Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, CW 12, Page 222, Para 330. Hence one could say —cum grano salis —that history could be constructed just as easily from one's own unconscious as from the actual texts. Carl Jung, CW 12, Page 86. In the first case man attributes to himself the need of redemption and leaves the work of redemption, the actual opus, to the autonomous divine figure Carl Jung, CW 12, Para 414 In the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in**

**matter Carl Jung, CW 12, Para 414 In Christianity the life and death of the God-man, as a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man's self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man Carl Jung, CW 12, Para 415 By a certain "synchronism" of events, man, the bearer of a soul submerged in the world of flesh, is potentially related to God at the moment when He, as Mary's Son, enters into her, the Virgo terrae and representative of matter in its highest form; and, potentially at least, man is fully redeemed at the moment when the eternal Son of God returns again to the Father after undergoing the sacrificial death. Carl Jung, CW 12. Para 415 The ideology of this mysterium, [the mystical effect of God-man's self-sacrifice], is anticipated in the myths of Osiris, Orpheus, Dionysus, and Hercules and in the conception of the Messiah among the Hebrew prophets. These anticipations go back to the primitive hero-myths where the conquest of death is already an important factor. The projections upon Attis and Mithras, more or less contemporary with the Christian one, are also worth mentioning. The Christian projection differs from all these manifestations of the mystery of redemption and transformation by reason of the historical and personal figure of Jesus. The mythical event incarnates itself in Him and so enters the realm of world history as a unique historical and mystical phenomenon Carl Jung, CW 12, Para 416 In alchemy she always appears as Sapientia Dei, and in the writings of the Church Fathers the south wind is an allegory of the Holy Ghost, presumably because it is hot and dry. For the same reason the process of sublimation is known in Arabic alchemy as the "great south wind," referring to the heating of the retort Carl Jung, CW 12, Para 473 The Holy Ghost, too, is fiery and causes an exaltation. His equivalent, so to speak, is the hidden fire, the spiritus igneus dwelling in Mercurius, whose opposite poles are an agens (i.e., fire) and a patiens (i.e., quicksilver). When therefore Abu'l Qasim speaks of the fire as the "great south wind," he is in agreement with the ancient Greek view that Hermes was a wind-god. Carl Jung, CW 12, Para 473 This spirit was eventually interpreted as the Holy Ghost in accordance with the ancient tradition of the Nous swallowed up by the darkness while in the embrace of Physis with this difference, however, that the devourer is not the supreme feminine principle, earth, but Nous in the form of Mercurius or the tail-eating Uroboros. In other words, the devourer is a sort of material earth-spirit, an hermaphrodite possessing a masculine-spiritual and a feminine-corporeal aspect. Carl Jung, CW 12, Para 447 The original Gnostic myth has undergone a strange transformation: Nous and Physis are indistinguishably one in the prima materia and have become a natura abscondita Carl Jung, CW 12, Para 447 The psychological equivalent of this theme is the projection of a highly fascinating unconscious content which, like all such contents, exhibits a numinous "divine" or "sacred" quality. Alchemy set itself the task of acquiring this "treasure hard to attain" and of producing it in visible form, as the physical gold or the panacea or the transforming tincture in so far as the art still busied itself in the laboratory Carl Jung, CW 12, Para 448 King Nebuchadnezzar had a vision of a fourth, like the "Son of God," as we are told in Daniel 3:25. This vision is not without bearing on alchemy, since there are numerous passages in the literature stating that the Stone is Trinus et unus. Carl Jung, CW 12, Para 449 Trinus et unus consists of the four elements with fire representing the spirit concealed in matter. This is the fourth, absent and yet present, who always appears in the fiery agony of the furnace and symbolizes the divine presence succour and completion of the work Carl Jung, CW 12, Para 449 And in their hour of need, Arisleus and his companions see their master Pythagoras in a dream and beg him for help. He sends them his disciple Harforetus, "the author of nourishment." So the work is completed and Thabritius comes to life again Carl Jung, CW 12, Para 449 The Christian receives the fruits of the Mass for himself**

**personally and for the circumstances of his own life in the widest sense. The alchemist, on the other hand, receives the fructus arboris immortalis not merely for himself but first and foremost for the King or the King's Son, for the perfecting of the coveted substance. He may play a part in the perfectio, which brings him health, riches, illumination, and salvation; but since he is the redeemer of God and not the one to be redeemed, he is more concerned to perfect the substance than himself Carl Jung, CW 12, Para 451 The alchemist always stresses his humility and begins his treatises with invocations to God. He does not dream of identifying himself with Christ; on the contrary, it is the coveted substance, the lapis, that alchemy likens to Christ. It is not really a question of identification at all, but of the hermeneutic sicut "as" or "like unto" which characterizes the analogy Carl Jung, CW 12, Para 451 For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter (fig. 191). The fire is "like unto" Christ, an imago Christi. The stone from which the spark is struck is the "cornerstone" another imago; and the spark that leaps from the stone is yet again an imago Christi Carl Jung, CW 12, Para 451 The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth's inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it. Here Christ lay as one asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12, Para 451 Without knowing it, the alchemist carries the idea of the imitatio a stage further and reaches the conclusion we mentioned earlier, that complete assimilation to the Redeemer would enable him, the assimilated, to continue the work of redemption in the depths of his own psyche. This conclusion is unconscious, and consequently the alchemist never feels impelled to assume that Christ is doing the work in him Carl Jung, CW 12, Para 452 It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world's materiality, for the benefit of mankind. The artifex himself bears no correspondence to Christ; rather he sees this correspondence to the Redeemer in his wonderful Stone Carl Jung, CW 12. Para 452 From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious indeed some mystics pressed the materialization of the Christ figure even to the appearance of the stigmata. But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ or, to be more exact, that he, regarded not as ego but as Self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the Self. This tremendous conclusion failed to dawn on the medieval mind. What seems like a monstrous presumption to the Christian European would have been self-evident to the spirit of the Upanishads. Modern man must therefore consider himself fortunate not to have come up against Eastern ideas until his own spiritual impoverishment was so far gone that he did not even notice what he was coming up against. He can now deal with the East on the quite inadequate and therefore innocuous level of the intellect, or else leave the whole matter to Sanskrit specialists Carl Jung, CW 12, Para 452 his uncreated mystery was prepared (praeparatum) by God in such a way that nothing will ever be like it in the future nor will it ever return to what it was. For it was so corrupted as to be beyond reparation (which presumably refers to the Fall). Dorn's rendering is true to the original text Carl Jung, CW 12, Para 430 The above examples clearly show that the alchemists came to**

**project even the highest value God into matter. With the highest value thus safely embedded in matter, a starting-point was given for the development of genuine chemistry on the one hand and of the more recent philosophical materialism on the other, with all the psychological consequences that necessarily follow when the picture of the world is shifted 180 degrees. However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents Carl Jung, CW 12, Para 432 The prima materia has the quality of ubiquity: it can be found always and everywhere, which is to say that projection can be made always and everywhere. The English alchemist George Ripley (c. 1415-90) writes: "The Philosophers tell the inquirer that birds and fishes bring us the lapis, every man has it, it is in every place, in you, in me, in everything, in time and space. It offers itself in lowly form [vili figura]. From it there springs our eternal water [aqua permanens]" Carl Jung, CW 12, Para 433 According to Ripley the prima materia is water; it is the material principle of all bodies, including mercury. It is the hyle which the divine act of creation brought forth from the chaos as a dark sphere (sphaericum opus:) Carl Jung, CW 12, Para 433 The chaos is a massa confusa that gives birth to the Stone. The hylic water contains a hidden elemental fire. The idea of the rotating aqua-sphere reminds us of the Neopythagoreans: in Archytas the world-soul is a circle or sphere; in Philolaos it draws the world round with it in its rotation. The original idea is to be found in Anaxagoras, where the Nous gives rise to a whirlpool in chaos Carl Jung, CW 12, Para 433 The cosmogony of Empedokles is also of importance: here the (spherical being) springs from the union of dissimilars. The definition of this spherical being as "most serene God," sheds a special light on the perfect, "round" nature of the lapis, which arises from, and constitutes, the primal sphere; hence the prima materia is often called lapis Carl Jung, CW 12, Para 433 The initial state is the hidden state, but by the art and the grace of God it can be transmuted into the second, manifest state. That is why the prima materia sometimes coincides with the idea of the initial stage of the process, the nigredo. It is then the black earth in which the gold or the lapis is sown like the grain of wheat (cf. fig. 048). It is the black, magically fecund earth that Adam took with him from Paradise, also called antimony and described as "black blacker than black" (nigrum nigrius nigro) Carl Jung, CW 12, Para 433 Alchemy was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. In this it finds common ground with Chinese alchemy, as we have learned from the text of The Secret of the Golden Flower. There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body Carl Jung, CW 12, Para 511 The diamond is an excellent symbol because it is hard, fiery, and translucent. Orthelius tells us that the Philosophers have never found a better medicament than that which they called the noble and blessed Stone of the Philosophers, on account of its hardness, transparency, and rubeous hue Carl Jung, CW 12, Para 511 This waking dream shows that the dreamer is still preoccupied with the dark centre. The bear stands for the chthonic element that might seize him. But then it becomes clear that the animal is only leading up to the four colours, which in their turn lead to the lapis, i.e., the diamond whose prism contains all the hues of the rainbow. The way to the east probably points to the unconscious as an antipode. According to the legend the Grail-stone comes from the east and must return there again. In alchemy the bear corresponds to the nigredo of the prima materia (fig. 090), whence comes the colourful cauda pavonis Carl Jung, CW 12, Para 263 In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; CW 12; Page 202. I wish everybody could be freed from the burden of their sins by the Church. But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross**

**upon him. The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure." But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37 If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul. Why this fear of psychology? Or is, in complete contradiction to dogma, the soul itself a hell from which only demons gibber." Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many conversions as the experience of good. Carl Jung, CW 12, Para 19 This objectivity is just what my psychology is most blamed for: it is said not to decide in favour of this or that religious doctrine. Without prejudice to my own subjective convictions I should like to raise the question: Is it not thinkable that when one refrains from setting oneself up as an arbiter mundi and, deliberately renouncing all subjectivism, cherishes on the contrary the belief, for instance, that God has expressed himself in many languages and appeared in divers forms and that all these statements are true—is it not thinkable, I say, that this too is a decision? The objection raised, more particularly by Christians, that it is impossible for contradictory statements to be true, must permit itself to be politely asked: Does one equal three? How can there be one? Can a mother be a virgin? And so on. Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the essence of religious assertion? Carl Jung, CW 12, Para 18 So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. It has yet to be understood that the mysterium magnum is not only an actuality but is first and foremost rooted in the human psyche. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13 Religious symbols are phenomena of life, plain facts and not intellectual opinions. If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth's planetary nature. Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166 The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents. Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development. It would be hard to say what the essential difference is between this state and the soul of an animal. With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European. The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Para 13 The pagan religions met this danger by giving drunken ecstasy a place within their cult. Heraclitus doubtless saw what was at the back of it when he said, "But Hades is that same Dionysos in whose honour they go mad and keep the feast of the wine-vat." For this very reason orgies were granted religious licence, so as to exorcise the danger that threatened from Hades. Our solution, however, has served to throw the gates of hell wide open. Carl Jung, CW 12, Para 182 The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity. The Church as-**

**sumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12 It is in the inward experience that the connection between the psyche and the outward image or creed is first revealed as a relationship or correspondence like that of sponsus and sponsa. Accordingly when I say as a psychologist that God is an archetype, I mean by that the "type" in the psyche. The word "type" is, as we know, derived from the Greek TVTToq, "blow" or "imprint"; thus an "archetype" presupposes an imprinter. Carl Jung, CW 12, Para 15 The competence of psychology as an empirical science only goes so far as to establish, on the basis of comparative research, whether for instance the imprint found in the psyche can or cannot reasonably be termed a "God-image." Nothing positive or negative has thereby been asserted about the possible existence of God, any more than the archetype of the "hero" proves the actual existence of a hero. Carl Jung, CW 12, Para 15 What does "wholeness" mean? I feel that there is every reason here for some anxiety, since man as a whole being casts a shadow. The fourth was not separated from the three and banished to the kingdom of everlasting fire for nothing. Does not an uncanonical saying of our Lord declare, "Whoso is near unto me is near unto the fire"? Such dire ambiguities are not meant for grown-up children —which is why Heraclitus of old was named "the dark," because he spoke too plainly and called life itself an "ever-living fire." And that is why there are uncanonical sayings for those that have ears to hear. Carl Jung, CW 12, Para 297 Every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding. "Sense" and "nonsense" are merely manmade labels which serve to give us a reasonably valid sense of direction. Carl Jung, CW 12, Para 330 The demand made by the imitatio Christi—that we should follow the ideal and seek to become like it—ought logically to have the result of developing and exalting the inner man. In actual fact, however, the ideal has been turned by superficial and formalistically-minded believers into an external object of worship, and it is precisely this veneration for the object that prevents it from reaching down into the depths of the psyche and giving the latter a wholeness in keeping with the ideal. Accordingly the divine mediator stands outside as an image, while man remains fragmentary and untouched in the deepest part of him. Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. For it is not a question of an imitation that leaves a man unchanged and makes him into a mere artifact, but of realizing the ideal on one's own account Deo concedente—in one's own individual life. Carl Jung, CW 12, Para 7 If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void its highest and lowest are missing. The Eastern attitude (more particularly the Indian) is the other way about everything, highest and lowest, is in the (transcendental) Subject. Accordingly the significance of the Atman, the Self, is heightened beyond all bounds. But with Western man the value of the self-sinks to zero. Carl Jung, CW 12, Para 9 Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so**

**powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. Carl Jung, CW 12, Para 8 The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. The Dionysian experience will give this devil plenty to do should he be looking for work, since the resultant settlement with the unconscious far outweighs the labours of Hercules. In my opinion it presents a whole world of problems which the intellect could not settle even in a hundred years—the very reason why it has so often gone off on a holiday to recuperate on lighter tasks. And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119 Rational truths are not the last word, there are also irrational ones. In human affairs, what appears impossible by way of the intellect has often become true by way of the irrational. Indeed, all the greatest changes that have ever affected mankind have come not by way of intellectual calculation, but by ways which contemporary minds either ignored or rejected as absurd, and which were recognized only long afterwards because of their intrinsic necessity. More often than not they are never recognized at all, for the all-important laws of mental development are still a book with seven seals. Carl Jung, CW 12, Para 135 In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. He is compounded not only of his best intuitions, his highest ideals and aspirations, but also of the odious conditions of his existence, such as heredity and the indelible sequence of memories which shout after him: "You did it, and that's what you are!" Man may have lost his ancient saurian's tail, but in its stead he has a chain hanging on to his psyche which binds him to the earth—an anything but-Homeric chain of given conditions which weigh so heavy that it is better to remain bound to them, even at the risk of becoming neither a hero nor a saint. (History gives us some justification for not attaching any absolute value to these collective norms.) That we are bound to the earth does not mean that we cannot grow; on the contrary it is the sine qua non of growth. No noble, well-grown tree ever disowned its dark roots, for it grows not only upwards but downwards as well. Carl Jung, CW 12, Para 148 We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. We can never reach the level of our intuitions and should therefore not identify ourselves with them. Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, CW 12, Para 148 To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. Carl Jung, CW 12, Para 74 The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. It is a longissima via, not straight but snakelike, a path that unites the opposites in the manner of the guiding caduceus, a path whose labyrinthine twists and turns are not lacking in terrors. It is on this longissima via that we meet with those experiences which are said to be "inaccessible." Their inaccessibility really consists in the fact that they cost us an enormous amount of effort they demand the very thing we most fear, namely the "wholeness" which we talk about so glibly and which lends itself to endless theorizing, though in actual life we give it the widest possible berth. It is infinitely more popular to go in for "compartment psychology," where the left-hand pigeon-hole does not know what is in the right. Carl Jung, CW 12, Para 6 The doctor cannot afford to point, with a**

**gesture of facile moral superiority, to the tablets of the law and say, "Thou shalt not." He has to examine things objectively and weigh up possibilities, for he knows, less from religious training and education than from instinct and experience, that there is something very like a felix culpa. He knows that one can miss not only one's happiness but also one's final guilt, without which a man will never reach his wholeness. Wholeness is in fact a charisma which one can manufacture neither by art nor by cunning; one can only grow into it and endure whatever its advent may bring. Carl Jung, CW 12, Para 36 But in no circumstances may we anticipate that this meaning will fit in with any of our subjective expectations; for quite possibly, indeed very frequently, the dream is saying something surprisingly different from what we would expect. As a matter of fact, if the meaning we find in the dream happens to coincide with our expectations, that is a reason for suspicion; for as a rule the standpoint of the unconscious is complementary or compensatory to consciousness and thus unexpectedly "different." Carl Jung, CW 12, Para 48 The psychological context of dream-contents consists in the web of associations in which the dream is naturally embedded. Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience. Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great. In the analysis of isolated dreams above all, this kind of knowing in advance and making assumptions on the grounds of practical expectation or general probability is positively wrong. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges. Carl Jung, CW 12, Para 48 I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12, Para 48 The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were it so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home for Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man's while to take pains with himself, and he has something in his own soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. Carl Jung, CW 12, Para 126 Whoever speaks of the reality of the soul or psyche is accused of "psychologism." Psychology is spoken of as if it were "only" psychology and nothing else. The notion that there can be psychic factors which correspond to the divine figures is regarded as a devaluation o£ the latter. It smacks of blasphemy to think that a religious experience is a psychic process; for, so it is argued, a religious experience "is not only psychological." Anything psychic is only Nature and therefore, people think, nothing religious can come out of it. At the same time such critics never hesitate to derive all religions—with the exception of their own — from the nature of the psyche. Carl Jung, CW 12, Para 9 I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust: Are you still there? Nay, it's a thing unheard. Vanish at once! We've said the enlightening word. Carl Jung, CW 12, Para 750 Were it not a fact of experience that supreme values reside in the soul (quite apart from the antimimon pneuma who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour. I know, however, from hundredfold experience that**

**it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light. This requires limitless range and unfathomable depth of vision. I have been accused of "deifying the soul." Not I but God himself has deified it! Carl Jung, CW 12, Para 14 It would be blasphemy to assert that God can manifest himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between God and the soul precludes from the start any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e., some correspondence, otherwise a connection could never come about. Carl Jung, CW 12, Para 1 I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is natitraliter religiosa, i.e., possesses a religious function. I did not invent or insinuate this function; it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine. With a truly tragic delusion theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche they cannot see to what extent the equivalent images are lying dormant in their own unconscious. In order to facilitate this inner vision we must first clear the way for the faculty of seeing. How this is to be done without psychology, that is, without making contact with the psyche, is, frankly, beyond my comprehension. Carl Jung, CW 12, Para 14 The immortality of the soul insisted upon by dogma exalts it above the transitoriness of mortal man and causes it to partake of some supernatural quality. It thus infinitely surpasses the perishable, conscious individual in significance, so that logically the Christian is forbidden to regard the soul as a "nothing but." As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Even the believing Christian does not know God's hidden ways and must leave him to decide whether he will work on man from the outside or from within, through the soul. Carl Jung, CW 12, Para 11 The old alchemists were nearer to the central truth of the psyche than Faust when they strove to deliver the fiery spirit from the chemical elements and treated the mystery as though it lay in the dark and silent womb of nature. It was still outside them. The upward thrust of evolving consciousness was bound sooner or later to put an end to the projection, and to restore to the psyche what had been psychic from the beginning. Yet, ever since the Age of Enlightenment and in the era of scientific rationalism, what indeed was the psyche It had become synonymous with consciousness. The psyche was "what I know." There was no psyche outside the ego. Inevitably, then, the ego identified with the contents accruing from the withdrawal of projection. Gone were the days when the psyche was still for the most part "outside the body" and imagined "those greater things" which the body could not grasp. The contents that were formerly projected were now bound to appear as personal possessions, as chimerical phantasms of the ego-consciousness. The fire chilled to air, and the air became the great wind of Zarathustra and caused an inflation of consciousness which, it seems, can be damped down only by the most terrible catastrophe to civilization, another deluge let loose by the gods upon inhospitable humanity. Carl Jung, CW 12, Para 562 All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature. Microphysics is feeling its way into the unknown side of matter; just as complex psychology is pushing forward into the unknown side of the psyche. Both lines of investigation have yielded findings which can be conceived only by means of antinomies, and both have developed concepts which display remarkable analogies. If this trend should become more pronounced in the future, the hypothesis of the unity**

**of their subject-matters would gain in probability. Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. But this much we do know beyond all doubt, that empirical reality has a transcendental background. It is a remarkable fact, which we come across again and again, that absolutely everybody, even the most unqualified layman, thinks he knows all about psychology as though the psyche were something that enjoyed the most universal understanding. But anybody who really knows the human psyche will agree with me when I say that it is one of the darkest and most mysterious regions of our experience. There is no end to what can be learned in this field. Carl Jung, CW 12, Para Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Humanity, huddling behind the walls of its culture, believes it has escaped this experience, until it succeeds in letting loose another orgy of bloodshed. All well-meaning people are amazed and blame high finance, the armaments industry, the Jews, or the Freemasons. Carl Jung, CW 12, Para 118 Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. In the last resort there is no good that cannot produce evil and no evil that cannot produce good. Carl Jung, CW 12, Para 36 The difficulty lies in striking the dead centre. For this an awareness of the two sides of man's personality is essential, of their respective aims and origins. These two aspects must never be separated through arrogance or cowardice. Carl Jung, CW 12, Para 148 We know of course that without sin there is no repentance and without repentance no redeeming grace, also that without original sin the redemption of the world could never have come about; but we assiduously avoid investigating whether in this very power of evil God may not have placed some special purpose which it is most important for us to know. One often feels driven to some such view when, like the psychotherapist, one has to deal with people who are confronted with their blackest shadow. Carl Jung, CW 12, Para 36 Christianity has made the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raised it to an absolute principle. Into this as yet unresolved conflict the Christian is cast as a protagonist of good, a fellow player in the world drama. Understood in its deepest sense, being Christ's follower involves a suffering that is unendurable to the great majority of mankind. Consequently the example of Christ is in reality followed either with reservation or not at all, and the pastoral practice of the Church even finds itself obliged to "lighten the yoke of Christ." This means a pretty considerable reduction in the severity and harshness of the conflict and hence, in practice, a relativism of good and evil. Good is equivalent to the unconditional imitation of Christ and evil is its hindrance. Man's moral weakness and sloth are what chiefly hinder the imitation, and it is to these that probabilism extends a practical understanding which may sometimes, perhaps, come nearer to Christian tolerance, mildness, and love of one's neighbour than the attitude of those who see in probabilism a mere laxity. Carl Jung, CW 12, Para 25 On paper the moral code looks clear and neat enough; but the same document written on the "living tables of the heart" is often a sorry tatter, particularly in the mouths of those who talk the loudest. We are told on every side that evil is evil and that there can be no hesitation in condemning it, but that does not prevent evil from being the most problematical thing in the individual's life and the one which demands the deepest reflection. What above all deserves our keenest attention is the question "Exactly who is the doer?" For the answer to this question ultimately decides the value of the deed. It is true that society attaches greater importance at first to what is done, because it is immediately obvious; but in the long run the right deed in the hands of the wrong man will also have a disastrous effect. No one who is far-sighted will allow himself to be hoodwinked by the right deed by the wrong man, any more than by the wrong deed of the right man. Carl Jung, CW 12, Para 36 As a doctor it is my task to help the patient to cope with life. I cannot presume to**

**pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12: Page 32. It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. some correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung, CW 12, par. 11. Christ espoused the sinner and did not condemn him. The true follower of Christ will do the same, and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself. And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil. Love makes a man better; hate makes him worse—even when that man is oneself. Carl Jung, CW 12, Para 37 The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. The unconscious is an autonomous psychic entity; any efforts to drill it are only apparently successful, and moreover harmful to consciousness. It is and remains beyond the reach of subjective arbitrary control, a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Para 51 The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since "the soul is by nature Christian" this result is bound to come as infallibly as it did in the life of Jesus we all have to be "crucified with Christ," i.e., suspended in a moral suffering equivalent to veritable crucifixion. In practice this is only possible up to a point, and apart from that is so unbearable and inimical to life that the ordinary human being can afford to get into such a state only occasionally, in fact as seldom as possible. For how he could remain ordinary in the face of such suffering! Carl Jung, CW 12, Para 24 The one great exception is Christ. As, the Son of Man, and as the Son of God, he embodies the God-man; and as an incarnation of the Logos by ’pneumatic" impregnation, he is an avatar of the divine Nous. Carl Jung, CW 12, Para 412 Once they have been activated, the regius filius—spirit, Logos, Nous—is swallowed up by Physis; that is to say, the body and the psychic representatives of the organs gain mastery over the conscious mind. Carl Jung, CW 12, Para 440 It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world’s materiality, for the benefit of mankind. Carl Jung, CW 12, Para 452 We have seen that the "heavenly horn of the moon" is closely connected with the unicorn. Here it means not only "Geryon of the threefold body" and the Jordan, but the hermaphroditic Man as well, who is identical with the Johannine Logos. Carl Jung, CW 12, Para 551 Thabritius is the masculine, spiritual principle of light and Logos which, like the Gnostic Nous, sinks into the embrace of physical nature (Physis). Carl Jung, CW 12, 437 The content is the water that Jesus changed into wine, and the water is also represented by the Jordan, which signifies the Logos, thus bringing out the analogy with the Chalice. Carl Jung, CW 12, Para 551**

**Carl Jung: CW 13 “Alchemical Studies”**

**The East teaches us another, broader, more profound, and higher understanding—understanding through life. “Commentary on The Secret of the Golden Flower” Carl Jung,**

**CW 13, Para 2. The cross, or whatever other heavy burden the hero carries, is himself, or rather the self, his wholeness, which is both God and animal-not merely the empirical man, but the totality of his being, which is rooted in his animal nature and reaches out beyond the merely human towards the divine. Carl Jung, CW 13, Par 284. Life is a touchstone for the truth of the spirit. Spirit that drags a man away from life, seeking fulfilment only in itself, is a false spirit—though the man too is to blame, since he can choose whether he will give himself up to this spirit or not. Life and spirit are two powers or necessities between which man is placed. Spirit gives meaning to his life, and the possibility of its greatest development. Without soul, spirit is as dead as matter, because both are artificial abstractions, whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW 13, Para 76n Like all archetypal symbols, the symbol of the tree has undergone a development of meaning in the course of the centuries. It is far removed from the original meaning of the shamanistic tree, even though certain basic features prove to be unalterable. The psychoid form underlying any archetypal image retains its character at all stages of development, though empirically it is capable of endless variations. The outward form of the tree may change in the course of time, but the richness and vitality of a symbol are expressed more in its change of meaning. Carl Jung, CW 13, Para 350 Because of some obstacle - a constitutional weakness or defect, wrong education, bad experiences, an unsuitable attitude, etc. - one shrinks from the difficulties which life brings… Carl Jung, CW 13, Par 472. Without soul, spirit is as dead as matter, because both are artificial abstractions, whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW 13, Para 76n It can therefore be taken as the principle of individuation in the strict sense. It proceeds from the supracelestial bodies, for "such is the property and nature of supracelestial bodies that they straightway produce out of nothing a corporeal imagination [imaginationem corporalem], so as to be thought a solid body. Of this kind is Ares, so that when one thinks of a wolf, a wolf appears.? This world is like the creatures composed of the four elements. From the elements arise things which are in no way like their origins, but nonetheless Ares bears them all in himself." Carl Jung, CW 13, Para 176 Ares = Mars. The reference to the wolf supports this interpretation, for the wolf is the animal of Mars. Johannes Braceschus of Brixen, a contemporary of Paracelsus, tates in his "Lignum vitae" (Bibl. chem., I, pp. guff.) that the principle of the life-prolonging medicine is Mars, to which he refers the saying of Rhazes: "Accipe petram post ingressum Solis in arietem” Carl Jung, CW 13, Page 141, fn 39. This strange usage is explained by the fact that the majority of the patristic allegories have in addition to their positive meaning a negative one. Thus in St. Eucherius the rapacious wolf “in its good part” signifies the apostle Paul, but “in its bad part” the devil Carl Jung, CW 13, Para 147 Astrologically, Mars characterizes the instinctual and affective nature of man. The subjugation and transformation of this nature seems to be the theme of the alchemical opus. It is worth noting that Colonna’s Hypnerotomachia begins with the wolf as the initiating animal; he also has this significance in Canto I of Dante’s Inferno, where he appears in a triad of animals. This lower triad corresponds to the upper Trinity; therefore we meet it again as the tricephalous Satan in Canto XXXIV. Carl Jung, CW 13, Page 141, fn 39 Thus in the love-magic of Astrampsychos the invocation to Hermes says: Your names . . . are in the four corners of the heavens. I know also your forms, which are: in the East you have the form of an ibis, in the West you have the form of a dog-headed baboon, in the North you have the form of a serpent, but in the South you have the form of a wolf. Your plant is the grape, -"* which in that place is the olive. I know also your wood: it is ebony, etc.’ Carl Jung, CW 13, Para 359 Only a little more than a thousand years ago we tumbled out of the crudest beginnings of polytheism into a highly developed Oriental religion which lifted the imaginative minds of half-savages to a height that in no way corresponded to their spiritual development … The repressed elements naturally did not develop, but went on vegetating in the unconscious,**

**in their original barbarism. Carl Jung, CW 13, Para 70 The Christ-symbol is of the greatest importance for psychology in so far as it is perhaps the most highly developed and She [Eve, Pandora] played the part … of the anima, who functions as the link between body and spirit, just as Shakti or Maya entangles man's consciousness with the world. Carl Jung, CW 13, Para 126 … Melusina, the water-nixie, … [can] change herself into human form. Dorn thinks of this as a "vision appearing in the mind" and not as a projection on a real woman …… The anima belongs to those borderline phenomena which chiefly occur in special psychic situations … One is confronted with a hopeless and impenetrable darkness, an abysmal void that is now suddenly filled with an alluring vision, the palpably real presence of a strange yet helpful being …This peculiarity of the anima is found … in the Melusina legend … Carl Jung, CW 13, Para 215 Mercurius is often designated as anima …… Very much more material is the definition of Mercurius as a "life-giving power like a glue, holding the world together and standing in the middle between body and spirit." This concept corresponds to … Mercurius as the anima media natura. From here it is but a step to the identification of Mercurius with the anima mundi … Carl Jung, CW 13, Para 262 [For Richard White] … The human soul is "androgynous," "because a girl has a masculine and a man a feminine soul." … [He] adds … the soul is also called an "old woman" …… He writes that the soul is an idea "of such great power that she creates the forms and things themselves," also "she has within herself the 'selfness' of all mankind." She transcends all individual differences … It should be noted that he describes this soul quite differently from the way it would be described by a biological or personalistic psychology today … Carl Jung, CW 13, Para 92 Melusina comes into the same category as the nymphs and sirens who dwell in the "Nymphidida," the watery realm … [T]he birthplace of Melusina is the womb of the mysteries, obviously what we today would call the unconscious … Melusina is dearly an anima figure. Carl Jung, CW 13, Para 180 Instead of allowing himself [Western man] to be convinced once more that the daemon is an illusion, he ought to experience once more the reality of this illusion … His dissociative tendencies are actual psychic personalities possessing a differential reality … The personification enables us to see the relative reality of the autonomous system, and not only makes its assimilation possible but also depotentiates the daemonic forces of life. Carl Jung, CW 13, Para 55 I have defined the anima as a personification of the unconscious in general, and have taken it as a bridge to the unconscious … If the unconscious figures are not acknowledged as spontaneous agents, we become victims of a one-sided belief in the power of consciousness … Carl Jung, CW 13, Para 62 … I used the term "anima" in a way quite analogous to the Chinese definition of p'o … [T]he affective character of a man has feminine traits. From this psychological fact derives the Chinese doctrine of the p'o soul as well as my own concept of the anima. Carl Jung, CW 13, Para 58 "Anima," called p'o, and written with the characters for "white" and "demon," that is, "white ghost," belongs to the lower, earthbound, bodily soul, the yin principle, and is therefore feminine. Carl Jung, CW 13, Para 57 … the heavenly bride … is a typical anima projection … Spitteler also likens the "Lady Soul" to a tiger. (In China, the tiger is a symbol of yin.) Carl Jung, CW 13, Para 460, fn 14 … the anima of a man consists of inferior relatedness, full of affect … Carl Jung, CW 13, Para 60 The spiritual man was seduced into putting on the body, and was bound to it by "Pandora, whom the Hebrews call Eve." She played the part, therefore, of the anima … just as Shakti or Maya entangles man's consciousness with the world. Carl Jung, CW 13, Para 126 The emotional state of Sophia sunk in unconsciousness …, her formlessness, and the possibility of her getting lost in the darkness characterize very clearly the anima of a man who identifies himself absolutely with his reason and his spirituality. Carl Jung, CW 13, Para 454 … the deceptive Shakti must return to the watery realm if the work is to reach its goal. She should no longer dance before the adept with alluring gestures but must become what she was from the beginning: a part of his wholeness. (The anima is thereby forced into the inner world …) Carl Jung, CW 13, Para**

**223, fn 15. … I have reserved the term "animus" strictly for women … Feminine psychology exhibits an element that is the counterpart of a man's anima. Carl Jung, CW 13, Para 60 The anima … is the "energy of the heavy and the turbid"; it clings to the bodily, fleshly heart. Its effects are "sensuous desires and impulses to anger." "Whoever is sombre and moody on waking … is fettered to the anima." Carl Jung, CW 13, Para 57 … on a low level the anima is a caricature of the feminine Eros … Eros is an interweaving … Eros is relatedness … Carl Jung, CW 13, Para 60 "Soul" represents a higher concept than "spirit" in the sense of air or gas. As the "subtle body" or "breath-soul" it means something non-material and finer than mere air. Its essential characteristic is to animate and be animated …Mercurius is often designated as anima … Carl Jung, CW 13, Para 261-262 … the anima Iliaster can burst forth from the heart when it lacks "air"; that is to say, if psychic remedies are not applied, death occurs prematurely. Carl Jung, CW 13, Para 201 The anima is nothing but a representation of the personal nature of the autonomous system in question. Carl Jung, CW 13, Para 61. As I see it, the psyche is a world in which the ego is contained. Carl Jung, CW 13, Para 75 It is not we who personify them [unconscious figures]; they have a personal nature from the very beginning. Only when this is thoroughly recognized can we think of depersonalizing them, of "subjugating the anima" … Carl Jung, CW 13, Para 62 Melusina, the deceptive Shakti … should no longer dance before the adept with alluring gestures but must become what she was from the beginning: a part of his wholeness. As such she must be "conceived in the mind." Carl Jung, CW 13, Para 223 Thus, with Augustine, the first day of creation begins with self-knowledge, by which is meant knowledge not of the ego but of the self, that objective phenomenon of which the ego is the subject. Carl Jung, Alchemical Studies, Page 248, Para 301. … on a low level the anima is a caricature of the feminine Eros … [T]he Eros of woman corresponds to ming, "fate" or "destiny" … Carl Jung, CW 13, Para 60 … the harbinger of fate, the anima …They ["Syrena"] cause storms … Carl Jung, CW 13, Para 218 In psychotherapy it is a well-known fact that neurotic symptoms which seem impossible to attack can often be rendered harmless by conscious understanding … Carl Jung, CW 13, Para 436f … we lack all knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial of the existence of fragmentary autonomous systems. Carl Jung, CW 13, Para 51 Melusina, the deceptive Shakti … should no longer dance before the adept with alluring gestures but must become what she was from the beginning: a part of his wholeness. As such she must be "conceived in the mind." Carl Jung, CW 13, Para 223 On the one hand the anima is the connecting link with the world beyond and the eternal images, while on the other hand the emotionality involves man in the chthonic world and its transitoriness. Carl Jung, CW 13, Para 457 The instrument which he put at the service of his great compassion was his science and his art, which he took over from his father. But the dynamism at the back of his work, the compassion itself, must have come to him from the prime source of everything emotional, that is, from his mother, of whom he never spoke. She died young, and she probably left behind a great deal of unsatisfied longing in her son so much that, so far as we know, no other woman was able to compete with that far-distant mother-imago, which for that reason was all the more formidable. The more remote and unreal the personal mother is, the more deeply will the son's yearning for her clutch at his soul, awakening that primordial and eternal image of the mother for whose sake everything that embraces, protects, nourishes, and helps assumes form, from the Alma Mater of the university to the personification of cities, countries, sciences, and ideals. Carl Jung, CW 13, Para 147 Since, at the present level of consciousness, we cannot suppose that tree demons exist, we are forced to assert that the primitive suffers from hallucinations, that he hears his own unconscious, which has projected itself into the tree. If this theory is correct-and I do not know how we could formulate it otherwise today-then the second level of consciousness has effected a differentiation**

**between the object "tree" and the unconscious content projected onto it, thereby achieving an act of enlightenment. This third level rises still higher and attributes "evil" to the psychic content which has been separated from the object. Finally, a fourth level, the level reached by our consciousness today, carries the enlightenment a stage further by denying the objective existence of the "spirit" and declaring that the primitive has heard nothing at all, but merely had an auditory hallucination. Consequently the whole phenomena vanishes into thin air-with the great advantage that the evil spirit becomes obviously nonexistent and sinks into ridiculous insignificance. A fifth level, however, which is bound to take a quintessential view of the matter, wonders about this conjuring trick that turns what began as a miracle into a senseless self-deception-only to come full circle. Like the boy who told his father a made-up story about sixty stags in the forest, it asks, "But what, then, was all the rustling in the woods?" The fifth level is of the opinion that something did happen after all: even though the psychic content was not the tree, nor a spirit in the tree, nor indeed any spirit at all, it was nevertheless a phenomenon thrusting itself up from the unconscious, the existence of which cannot be denied if one is minded to grant the psyche any kind of reality Carl Jung, CW 13, Para 238 An image which frequently appears among the archetypal configurations of the unconscious is that of the tree or the wonderworking plant. When these fantasy products are drawn or painted they very often fall into symmetrical patterns that take the form of a mandala. If a mandala may be described as a symbol of the self-seen in cross section, then the tree would represent a profile view of it: the self-depicted as a process of growth. Carl Jung, CW 13, Page 253 "I am Ion, the priest of the inner sanctuaries, and I submit myself to unendurable torments. For there came one in haste at early morning, who overpowered me, and pierced me through with the sword ... and mingled the bones with the flesh and caused them to be burned upon the fire of the art, until I perceived by the transformation of the body that I had become spirit. And that is my unendurable torment." And even as he spoke thus, and I held him by force to converse with me, his eyes became blood. And he spewed forth all his own flesh. And I saw how he changed into the opposite of himself, into a mutilated anthroparion, and he tore his flesh with his own teeth, and sank into himself. Carl Jung, CW 13, Page 60. The light of nature [ lumen naturae] is the quinta essentia, extracted by God himself from the four elements, and dwelling “in our hearts.” It is enkindled by the Holy Spirit. The light of nature is an intuitive apprehension of the facts, a kind of illumination. It has two sources: a mortal and an immortal, which Paracelsus calls “angels.” “Man,” he says, “is also an angel and has all the latter’s qualities.” He has a natural light, but also a light outside the light of nature by which he can search out supernatural things. The relationship of this supernatural light to the light of revelation remains, however, obscure. Paracelsus seems to have held a peculiar trichotomous view in this respect Carl Jung, CW 13 Para 148 Paracelsus did not see that the truth of the Church and the Christian standpoint could never get along with the thought implicit in all alchemy, “God under.” And when one unconsciously works against oneself, the result is impatience, irritability, and an impotent longing to get one’s opponent down whatever the means Carl Jung, CW 13, Para 155 Generally certain symptoms appear, among them a peculiar use of language: one wants to speak forcefully in order to impress one’s opponent, so one employs special, “bombastic” style full of neologisms which might be described as “power-words.” This symptom is observable not only in the psychiatric clinic but also among certain modern philosophers, and, above all, whenever anything unworthy of belief has to be insisted on in the teeth of inner resistance: the language swells up, overreaches itself, sprouts grotesque words distinguished only by their needless complexity. The word is charged with the task of achieving what cannot be done by honest means. It is the old word magic, and sometimes it can degenerate into a regular disease. Paracelsus was afflicted with this malady to such a degree that even his closest pupils were obliged to compile “onomastica” (word-lists) and to publish commentaries Carl**

**Jung, CW 13, Para 155 The unwary reader continually stumbles over these neologisms and is completely baffled at first, for Paracelsus never bothered to give any explanations even when, as often happens, the word was a hapax legomenon (one that occurs only once). Often it is only by comparing a number of passages that one can approximately make out the sense. There are, however, mitigating circumstances: doctors have always loved using magically incomprehensible jargon for even the most ordinary things. It is part of the medical persona. But it is odd indeed that Paracelsus, who prided himself on teaching and writing in German, should have been the very one to concoct the most intricate neologisms out of Latin, Greek, Italian, Hebrew, and possibly even Arabic Carl Jung, CW 13 Para 155 With the triumph of Christianity under Constantine the old pagan ideas did not vanish but lived on in the strange arcane terminology of philosophical alchemy. Its chief figure was Hermes or Mercurius, in his dual significance as quicksilver and the world soul, with his companion figures Sol (= gold) and Luna (= silver). The alchemical operation consisted essentially in separating the prima materia, the so-called chaos, into the active principle, the soul, and the passive principle, the body, which were then reunited in personified form in the coniunctio or "chymical marriage." In other words, the coniunctio was allegorized as the hierosgamos, the ritual cohabitation of Sol and Luna. From this union sprang the filius sapientiae or filius philosophorum, the transformed Mercurius, who was thought of as hermaphroditic in token of his rounded perfection Carl Jung, CW 13 Para 157 The light of nature is indeed of great importance in alchemy. Just as, according to Paracelsus, it enlightens man as to the workings of nature and gives him an understanding of natural things "by cagastric magic" (per magiam cagastricam), so it is the aim of alchemy to beget this light in the shape of the filius philosophorum Carl Jung, CW 13 Para 161 An equally ancient treatise of Arabic provenance attributed to Hermes, the "Tractatus aureus," says (Mercurius is speaking): "My light excels all other lights, and my goods are higher than all other goods. I beget the light, but the darkness too is of my nature. Nothing better or more worthy of veneration can come to pass in the world than the union of myself with my son." In the "Dicta Belini" (Belinus is a pseudo-Apollonius of Tyana) Mercurius says: "I enlighten all that is mine, and I make the light manifest on the journey from my father Saturn." "I make the days of the world eternal, and I illumine all lights with my light." Another author says of the "chymical marriage" from which arises the filius philosophorum: "They embrace and the new light is begotten of them, which is like no other light in the whole world" Carl Jung, CW 13 Para 161 The "natural light of man" or the "star in man" sounds harmless enough, so that none of the authors had any notion of the possibilities of conflict that lurked within it. And yet that light or filius philosophorum was openly named the greatest and most victorious of all lights and set alongside Christ as the Saviour and Preserver of the world! Whereas in Christ God himself became man, the filius philosophorum was extracted from matter by human art and, by means of the opus, made into a new light-bringer. In the former case the miracle of man's salvation is accomplished by God; in the latter, the salvation or transfiguration of the universe is brought about by the mind of man "Deo concedente," as the authors never fail to add. In the one case man confesses "I under God," in the other he asserts "God under me" Carl Jung, CW 13 Para 163 Man takes the place of the Creator. Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted: alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils" Carl Jung, CW 13 Para 163 Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today. Science and technology have indeed conquered the world, but whether**

**the psyche has gained anything is another matter Carl Jung, CW 13 Para 163 Paracelsus's preoccupation with alchemy exposed him to an influence that left its mark on his spiritual development. The inner driving-force behind the aspirations of alchemy was a presumption whose daemonic grandeur on the one hand and psychic danger on the other should not be underestimated. Much of the overbearing pride and arrogant self-esteem, which contrasts so strangely with the truly Christian humility of Paracelsus, comes from this source. What erupted like a volcano in Agrippa von Nettesheim's "himself demon, hero, God" remained, with Paracelsus, hidden under the threshold of a Christian consciousness and expressed itself only indirectly in exaggerated claims and in his irritable self-assertiveness, which made him enemies wherever he went Carl Jung, CW 13 Para 164 We know from experience that such a symptom [self-assertiveness] is due to unadmitted feelings of inferiority, i.e., to a real failing of which one is usually unconscious. In each of us there is a pitiless judge who makes us feel guilty even if we are not conscious of having done anything wrong. Although we do not know what it is, it is as though it were known somewhere. Paracelsus's desire to help the sick at all costs was doubtless quite pure and genuine. But the magical means he used, and in particular the secret content of alchemy, were diametrically opposed to the spirit of Christianity. And that remained so whether Paracelsus was aware of it or not. Subjectively, he was without blame; but that pitiless judge condemned him to feelings of inferiority that clouded his life Carl Jung, CW 13 Para 164 The treatise, De vita longa, is mainly concerned with the conditions under which longevity, which in Paracelsus's opinion extends up to a thousand years or more, can be attained. In what follows I shall give chiefly the passages that relate to the secret doctrine and are of help in explaining it. Paracelsus starts by giving a definition of life, as follows: "Life, by Hercules, is nothing other than a certain embalsamed Mumia, which preserves the mortal body from the mortal worms and from corruption' by means of a mixed saline solution." Mumia was well known in the Middle Ages as a medicament, and it consisted of the pulverized parts of real Egyptian mummies, in which there was a flourishing trade. Paracelsus attributes incorruptibility to a special virtue or agent named "balsam." This was something like a natural elixir, by means of which the body was kept alive or, if dead, incorruptible. By the same logic, a scorpion or venomous snake necessarily had in it an alexipharmic, i.e., an antidote, otherwise it would die of its own poison Carl Jung, CW 13 Para 170 Like a true alchemist, he [Paracelsus] thought of the Aquaster and Iliaster as extending both upwards and downwards: they assume a spiritual or heavenly form as well as a quasi-material or earthly one. This is in keeping with the axiom from "Tabula smaragdina:" "What is below is like what is above, that the miracle of the one thing may be accomplished." This one thing is the lapis or filius philosophorum. As the definitions and names of the prima materia make abundantly plain, matter in alchemy is material and spiritual, and spirit spiritual and material. Only, in the first case matter is cruda, confusa, grossa, crassa, densa, and in the second it is subtilis. Such, too, is the opinion of Paracelsus Carl Jung, CW 13 Para 175 Ares, accordingly, is an intuitive concept for a preconscious, creative, and formative principle which is capable of giving life to individual creatures. It is thus a more specific principle of individuation than the Iliaster, and as such it plays an important role in the purification of the natural man by fire and his transformation into an "Enochdianus." The fire he is heated with is, as we have seen, no ordinary fire, since it does not contain either the "Melusinian Ares" or the "Salamandrine Essence." The salamander symbolizes the fire of the alchemists. It is itself of the nature of fire, a fiery essence. According to Paracelsus, Salamandrini and Saldini are men or spirits of fire, fiery beings. It is an old tradition that, because they have proved their incorruptibility in the fire, such creatures enjoy a particularly long life. The salamander is also the "incombustible sulphur" another name for the arcane substance from which the lapis or filius is produced. The fire for heating the artifex contains nothing more of the nature of the salamander, which is an immature, transitional form of the filius, that**

**incorruptible being whose symbols indicate the Self Carl Jung, CW 13 Para 177 We have never seriously considered the fact that for the medieval investigator the redemption of the world by God's son and the transubstantiation of the Eucharistic elements were not the last word, or rather, not the last answer to the manifold enigmas of man and his soul. If the opus alchymicum claimed equality with the opus divinum of the Mass, the reason for this was not grotesque presumption but the fact that a vast, unknown Nature, disregarded by the eternal verities of the Church, was imperiously demanding recognition and acceptance. Paracelsus knew, in advance of modern times, that this Nature was not only chemical and physical but also psychic. Even though his Trarames and whatnot cannot be demonstrated in a test tube, they nevertheless had their place in his world. And even if, like all the rest of them, he never produced any gold, he was yet on the track of a process of psychic transformation that is incomparably more important for the happiness of the individual than the possession of the red tincture Carl Jung, CW 13 Para 196 He was a well-intentioned, humble Christian. His ethics and his professed faith were Christian, but his most secret, deepest passion, his whole creative yearning, belonged to the lumen naturae, the divine spark buried in the darkness, whose sleep of death could not be vanquished even by the revelation of God's son. The light from above made the darkness still darker; but the lumen naturae is the light of the darkness itself, which illuminates its own darkness, and this light the darkness comprehends. Therefore it turns blackness into brightness, burns away "all superfluities," and leaves behind nothing but "faecem et scoriam et terram damnatam" (dross and scoriae and the rejected earth) Carl Jung, CW 13 Para 197 The lumen naturae is the natural spirit, whose strange and significant workings we can observe in the manifestations of the unconscious now that psychological research has come to realize that the unconscious is not just a "subconscious" appendage or the dustbin of consciousness but is a largely autonomous psychic system for compensating the biases and aberrations of the conscious attitude, for the most part functionally, though it sometimes corrects them by force. Consciousness can, as we know, be led astray by naturalness as easily as by spirituality, this being the logical consequence of its freedom of choice. The unconscious is not limited only to the instinctual and reflex processes of the cortical centres; it also extends beyond consciousness and, with its symbols, anticipates future conscious processes. It is therefore quite as much a "supraconsciousness" Carl Jung, CW 13 Para 229 None of the alchemists ever had any clear idea of what his philosophy was really about. The best proof of this is the fact that everyone with any originality at all coined his own terminology, with the result that no one fully understood anybody else. For one alchemist, Lully was an obscurantist and a charlatan and Geber the great authority; while for another, Geber was a Sphinx and Lully the source of all enlightenment Carl Jung, CW 13 Para 231 The four that are to be united into one refer to the tetrasomia of Greek alchemy, where, corresponding to the planets, they stand for lead, tin, iron, and copper. Hence in his process of henosis (unification or synthesis), as Michael Maier correctly understood it, what Greverus had in mind was not the three basic Paracelsan substances but the ancient tetrasomia, which at the end of his treatise he compares with the "union of persons in the Holy Trinity" Carl Jung, CW 13 Para 357 For him the triad of sun, moon, and Mercurius was the starting point, the initial material as it were, in so far as it signified the seed of the tree and the earth in which it was sown. This is the so-called coniunctio triptativa. But here he is concerned with the coniunctio tetraptiva, whereby the four are joined in the "union of persons." This is a characteristic example of the dilemma of three and four, which plays a great role in alchemy as the well-known axiom of Maria Prophetissa Carl Jung, CW 13 Para 357 The aim of the tetrasomia is the reduction (or synthesis) of a quaternio of opposites to unity. The names of the planets themselves indicate two dyads, one benevolent (Jupiter and Venus), the other malefic (Saturn and Mars), and such dyads often constitute an alchemical quaternity. Zosimos gives the following description of the transformation process that is needed for the**

**preparation of the tincture: Carl Jung, CW 13 Para 358 As the text shows, the synthesis depends on the unification of a double dyad. This is expressed particularly clearly in another archetypal form of the same idea: in the structure of the royal marriage, which follows that of the cross-cousin marriage. As a rule, the lapis is synthesized from the quaternity of the elements or from the ogdoad of elements plus qualities (cold / warm, moist / dry). Similarly Mercurius, known from ancient times as quadratus, is the arcane substance through whose transformation the lapis, or goal of the opus, is produced Carl Jung, CW 13 Para 359 Vitis was the name given to the philosophical tree in late antiquity, and the opus was called the "vintage" (vindemia) Carl Jung, CW 13 Para 359 The fourfold Mercurius is also the tree or its spiritus vegetativus. The Hellenistic Hermes is on the one hand an all-encompassing deity, as the above attributes show, but on the other hand, as Hermes Trismegistus, he is the arch-authority of the alchemists Carl Jung, CW 13 Para 360 The four forms of Hermes in Egyptian Hellenism are clearly derived from the four sons of Horus. A god with four faces is mentioned as early as the Pyramid Texts of the fourth and fifth dynasties. The faces obviously refer to the four quarters of heaven that is, the god is all-seeing. Budge points out that in chapter CXII of the Egyptian Book of the Dead the same god appears as the ram of Mendes with four heads Carl Jung, CW 13 Para 360 The original Horus, who represented the face of heaven, had long hair hanging down over his face, and these strands of hair were associated with the four pillars of Shu, the air god, which supported the four-cornered plate of the sky. Later the four pillars became associated with the four sons of Horus, who replaced the old gods of the four quarters of heaven Carl Jung, CW 13 Para 360 The quaternity is in fact a leitmotiv in the ritual for the dead: Carl Jung, CW 13 Para 360 Formulas and prayers are repeated four times, etc. It is evident from this that the quaternity was of special importance for the dead man: the four sons of Horus had to see to it that the four parts (i.e., the wholeness) of the body were preserved. Horus begot his sons with his mother Isis. The incest motif, which was continued in Christian tradition and extended into late medieval alchemy, thus begins far back in Egyptian antiquity. The four sons of Horus are often shown standing on a lotus before their grandfather Osiris: Carl Jung, CW 13 Para 360 The analogy with the vision of Ezekiel (chapters 1 and 10) is at once apparent. There the four cherubim had "the likeness of a man." Each of them had four faces, a man's, a lion's, an ox's, and an eagle's, so that, as with the four sons of Horus, one quarter was human and three quarters animal. In the love-magic of Astrampsychos, on the other hand, all four forms are animal, probably because of the magic purport of the incantation Carl Jung, CW 13 Para 361 The one human head would indicate consciousness of an aspect or function of the individual psyche. Horus as the rising sun is the enlightener, just as the vision of Ezekiel signifies enlightenment. On the other hand magic, if it is to be effective, always presupposes unconsciousness. This would explain the absence of the human face Carl Jung, CW 13 Para 361 In keeping with the Egyptian predilection for multiples of four, there are 4 x 4 faces in the vision of Ezekiel. Moreover each of the cherubim has a wheel. In later commentaries the four wheels were interpreted as Merkabah, the chariot. Corresponding to the four pillars of Shu and the four sons of Horus as gods of the four quarters, who bear up the floor of the sky, there was "a firmament as the colour of terrible crystal, stretched forth over the heads" of the cherubim. On it stood the throne of him who had "the appearance of a man," the counterpart of Osiris, who with the help of the older Horus and of Set had climbed up to heaven Carl Jung, CW 13 Para 362 The four wings of the cherubim recall the winged female genies who protect the coffin of Pharaoh. Each of the Horus sons had a female counterpart who fulfilled this same tutelary function. The cherubim, too, were protective genies, as is apparent from Ezekiel 28:14 and 16. The apotropaic significance of the quaternity is borne out by Ezekiel 9:4, where the prophet, at the behest of the Lord, sets a cross on the foreheads of the righteous to protect them from punishment. It is evidently the sign of God, who himself has the attribute of quaternity. The cross is the**

**mark of his protégés. As attributes of God and also symbols in their own right, the quaternity and the cross signify wholeness Carl Jung, CW 13 Para 363 In the spontaneous symbolism of the unconscious the cross as quaternity refers to the Self, to man's wholeness. The sign of the cross is thus an indication of the healing effect of wholeness, or of becoming whole Carl Jung, CW 13 Para 364 Via Daniel and Enoch, the quaternity of God's sons penetrated very early into Christian ideology. There are the three synoptic gospels and the one gospel of St. John, to which were assigned as emblems the symbols of the cherubim. The four gospels are as it were the pillars of Christ's throne, and in the Middle Ages the tetramorph became the riding animal of the Church. But it was Gnostic speculation in particular that appropriated the quaternity. This theme is so far-reaching that it cannot be dealt with more closely here. I would only draw attention to the synonymity of Christ, Logos, and Hermes, and the derivation of Jesus from the so-called "second tetrad" among the Valentinians. "Thus our Lord in his fourfoldness preserves the form of the tetraktys and is composed of": Carl Jung, CW 13 Para 366 The alchemical tetrasomia and its reduction to unity therefore have a long prehistory which reaches back far beyond the Pythagorean tetraktys into Egyptian antiquity. From all this we can see without difficulty that we are confronted with the archetype of a totality image divided into four. The resultant conceptions are always of a central nature, characterize divine figures, and carry over those qualities to the arcane substances of alchemy Carl Jung, CW 13 Para 367 We meet this symbol in the very earliest Greek alchemy, but there are good reasons for thinking that the Stone symbol is very much older than its alchemical usage. The Stone as the birthplace of the gods (e.g., the birth of Mithras from a stone) is attested by primitive legends of stone-births which go back to ideas that are even more ancient for instance, the view of the Australian aborigines that children's souls live in a special stone called the "child-stone." They can be made to migrate into a uterus by rubbing the "child-stone" with a churinga Carl Jung, CW 13 Para 128 Churingas may be boulders, or oblong stones artificially shaped and decorated, or oblong, flattened pieces of wood ornamented in the same way. They are used as cult instruments. The Australians and the Melanesians maintain that churingas come from the totem ancestor, that they are relics of his body or of his activity and are full of arunquiltha or mana. They are united with the ancestor's soul and with the spirits of all those who afterwards possess them. They are taboo, are buried in caches or hidden in clefts in the rocks. In order to "charge" them, they are buried among the graves so that they can soak up the mana of the dead. They promote the growth of field produce, increase the fertility of men and animals, heal wounds, and cure sicknesses of the body and the soul. Thus, when a man's vitals are all knotted up with emotion, the Australian aborigines give him a blow in the abdomen with a stone churinga. The churingas used for ceremonial purposes are daubed with red ochre, anointed with fat, bedded or wrapped in leaves, and copiously spat on (spittle = mana) Carl Jung, CW 13 Para 128 These ideas of magic stones are found not only in Australia and Melanesia but also in India and Burma, and in Europe itself. For example, the madness of Orestes was cured by a stone in Laconia. Zeus found respite from the sorrows of love by sitting on a stone in Leukadia. In India, a young man will tread upon a stone in order to obtain firmness of character, and a bride will do the same to ensure her own faithfulness. According to Saxo Grammaticus, the electors of the king stood on stones in order to give their vote permanence. The green stone of Arran was used both for healing and for taking oaths on Carl Jung, CW 13 Para 129 A cache of "soul stones," similar to churingas, was found in a cave on the river Birs near Basel, and during recent excavations of the pole-dwellings on the little lake at Burgaeschi, in Canton Solothurn, a group of boulders was discovered wrapped in the bark of birch trees. This very ancient conception of the magical power of stones led on a higher level of culture to the similar importance attached to gems, to which all kinds of magical and medicinal properties were attributed. The gems that are the most famous in history are even supposed to have been responsible for the tragedies that**

**befell their owners  Carl Jung, CW 13 Para 129  A myth of the Navaho Indians of Arizona gives a particularly graphic account of the primitive fantasies that cluster round the stone. In the days of the great darkness, the ancestors of the hero saw the Sky Father descending and the Earth Mother rising up to meet him. They united, and on the top of the mountain where the union took place the ancestors found a little figure made of turquoise. This turned into (or in another version gave birth to) Estsánatlehi "the woman who rejuvenates or transforms herself." She was the mother of the twin gods who slew the primordial monsters and was called the mother or grandmother of the gods (yéi). Estsánatlehi is the most important figure in the matriarchal pantheon of the Navaho. Not only is she the "woman who transforms herself," but she also has two shapes, for her twin sister, Yolkaíestsan, is endowed with similar powers. Estsánatlehi is immortal, for though she grows into a withered old woman she rises up again as a young girl a true Dea Natura. From different parts of her body four daughters were born to her, and a fifth from her spirit. The sun came from the turquoise beads hidden in her right breast, and from white shell beads in her left breast the moon. She issues reborn by rolling a piece of skin from under her left breast  Carl Jung, CW 13 Para 130  This matriarchal goddess is obviously an anima figure who at the same time symbolizes the Self. Hence her stone-nature, her immortality, her four daughters born from the body, plus one from the spirit, her duality as sun and moon, her role as paramour, and her ability to change her shape. The Self of a man living in a matriarchal society is still immersed in his unconscious femininity, as can be observed even today in all cases of masculine mother-complexes. But the turquoise goddess also exemplifies the psychology of the matriarchal woman, who, as an anima figure, attracts the mother-complexes of all the men in her vicinity and robs them of their independence, just as Omphale held Herakles in thrall, or Circe reduced her captives to a state of bestial unconsciousness not to mention Benoît's Atlantida, who made a collection of her mummified lovers  Carl Jung, CW 13 Para 131  All this happens because the anima contains the secret of the precious Stone, for, as Nietzsche says, "all joy wants eternity." Thus the legendary Ostanes, speaking of the secret of the "philosophy," says to his pupil Cleopatra: "In you is hidden the whole terrible and marvellous secret. Make known to us how the highest descends to the lowest, and how the lowest ascends to the highest, and how the midmost draws near to the highest, and is made one with it." This "midmost" is the Stone, the mediator which unites the opposites. Such sayings have no meaning unless they are understood in a profoundly psychological sense  Carl Jung, CW 13 Para 131  Widespread as is the motif of the stone-birth (cf. the creation myth of Deucalion and Pyrrha), the American cycle of legends seems to lay special emphasis on the motif of the stone-body, or animated stone. We meet this motif in the Iroquois tale of the twin brothers. Begotten in a miraculous manner in the body of a virgin, a pair of twins were born, one of whom came forth in the normal way, while the other sought an abnormal exit and emerged from the armpit, thereby killing his mother. This twin had a body made of flint. He was wicked and cruel, unlike his normally born brother. In the Sioux version the mother was a tortoise. Among the Wichita, the saviour was the great star in the south, and he performed his work of salvation on earth as the "flint man." His son was called the "young flint." After completing their work, both of them went back into the sky  Carl Jung, CW 13 Para 132  In this myth, just as in medieval alchemy, the saviour coincides with the stone, the star, the "son," who is "super omnia lumina." The culture hero of the Natchez Indians came down to earth from the sun and shone with unendurable brightness. His glance was death-dealing. In order to mitigate this, and to prevent his body from corrupting in the earth, he changed himself into a stone statue, from which the priestly chieftains of the Natchez were descended  Carl Jung, CW 13 Para 132  Among the Taos Pueblos, a virgin was made pregnant by beautiful stones and bore a hero son, who, owing to Spanish influence, assumed the aspect of the Christ child. The stone plays a similar role in the Aztec cycle of legends. For instance, the mother of Quetzalcoatl was made pregnant by a precious**

**green stone. He himself had the cognomen “priest of the precious stone” and wore a mask made of turquoise. The precious green stone was an animating principle and was placed in the mouth of the dead. Man’s original home was the “bowl of precious stone” Carl Jung, CW 13 Para 132 The motif of transformation into stone, or petrifaction, is common in the Peruvian and Colombian legends and is probably connected with a megalithic stone-cult, and perhaps also with the Paleolithic cult of churinga-like soul-stones. The parallels here would be the menhirs of megalithic culture, which reached as far as the Pacific archipelago Carl Jung, CW 13 Para 132 The civilization of the Nile valley, which originated in megalithic times, turned its divine kings into stone statues for the express purpose of making the king’s ka everlasting Carl Jung, CW 13 Para 132 In shamanism, much importance is attached to crystals, which play the part of ministering spirits. They come from the crystal throne of the supreme being or from the vault of the sky. They show what is going on in the world and what is happening to the souls of the sick, and they also give man the power to fly Carl Jung, CW 13 Para 132 The connection of the lapis with immortality is attested from very early times. Ostanes (possibly 4th cent. B.C.) speaks of “the Nile stone that has a spirit.” The lapis is the panacea, the universal medicine, the alexipharmic, the tincture that transmutes base metals into gold and gravel into precious stones. It brings riches, power, and health; it cures melancholy and, as the vivus lapis philosophicus, is a symbol of the saviour, the Anthropos, and immortality. Its incorruptibility is also shown in the ancient idea that the body of a saint becomes stone. Thus the Apocalypse of Elijah says of those who escape persecution by the Anti-Messiah: “The Lord shall take unto him their spirit and their souls, their flesh shall be made stone, no wild beast shall devour them till the last day of the great judgment” Carl Jung, CW 13 Para 133 In a Basuto legend reported by Frobenius, the hero is left stranded by his pursuers on the bank of a river. He changes himself into a stone, and his pursuers throw him across to the other side. This is the motif of the transitus: the “other side” is the same as eternity Carl Jung, CW 13 Para 133 Psychological research has shown that the historical or ethnological symbols are identical with those spontaneously produced by the unconscious, and that the lapis represents the idea of a transcendent totality which coincides with what analytical psychology calls the Self. From this point of view we can understand without difficulty the apparently absurd statement of the alchemists that the lapis consists of body, soul, and spirit, is a living being, a homunculus or “homo.” It symbolizes man, or rather, the inner man, and the paradoxical statements about it are really descriptions and definitions of this inner man. Upon this connotation of the lapis is based its parallelism with Christ. Behind the countless ecclesiastical and alchemical metaphors may be found the language of Hellenistic syncretism, which was originally common to both Carl Jung, CW 13 Para 134 Mercurius, it is generally affirmed, is the arcanum, the prima materia, the “father of all metals,” the primeval chaos, the earth of paradise, the “material upon which nature worked a little, but nevertheless left imperfect”: He is also the ultima materia, the goal of his own transformation, the Stone, the tincture, the philosophic gold, the carbuncle, the philosophic man, the second Adam, the analogue of Christ, the king, the light of lights, the deus terrestris, indeed the divinity itself or its perfect counterpart. Since I have already discussed the synonyms and meanings of the Stone elsewhere there is no need for me to go into further details now Carl Jung, CW 13 Para 282 Besides being the prima materia of the lowly beginning as well as the lapis as the highest goal, Mercurius is also the process which lies between, and the means by which it is affected. He is the “beginning, middle, and end of the work.” Therefore he is called the Mediator, Servator, and Salvator. He is a mediator like Hermes. As the medicina catholica and alexipharmakon he is the “preserver [servator] of the world.” He is the “healer [salvator] of all imperfect bodies” and the “image of Christ’s incarnation,” the unigenitus “consubstantial with the parental hermaphrodite.” Altogether, in the macrocosm of nature he occupies the position which Christ holds in the mundus rationalis of divine revelation Carl**

**Jung, CW 13 Para 283 But as the saying “My light surpasses all other lights” shows, the claim of Mercurius goes even further, which is why the alchemists endowed him with the attributes of the Trinity in order to make clear his complete correspondence to God. In Dante, Satan is three-headed and therefore three-in-one. He is the counterpart of God in the sense that he is God’s antithesis. The alchemists did not hold this view of Mercurius; on the contrary, they saw him as a divine emanation harmonious with God’s own being. The stress they laid on his capacity for self-generation, self-transformation, self-reproduction, and self-destruction contradicts the idea that he is a created being. It is therefore only logical when Paracelsus and Dorn state that the prima materia is an “increatum” and a principle coeternal with God. This denial of creatio ex nihilo is supported by the fact that in the beginning God found the Tehom already in existence, that same maternal world of Tiamat whose son we encounter in Mercurius Carl Jung, CW 13 Para 283 The unity of Mercurius is at the same time a trinity, with clear reference to the Holy Trinity, although his triadic nature does not derive from Christian dogma but is of earlier date Carl Jung, CW 13 Para 270 Triads occur as early as the treatise of Zosimos (Concerning the Art). Martial calls Hermes omnia solus et ter unus (All and Thrice One). In Monakris (Arcadia), a three-headed Hermes was worshipped, and in Gaul there was a three-headed Mercurius. This Gallic god was also a psychopomp. The triadic character is an attribute of the gods of the underworld, as for instance the three-bodied Typhon, three-bodied and three-faced Hecate, and the “ancestors” with their serpent bodies. According to Cicero, these latter are the three sons of Zeus the King, the rex antiquissimus. They are called the “forefathers” and are wind-gods; obviously by the same logic the Hopi Indians believe that snakes are at the same time flashes of lightning auguring rain. Khunrath calls Mercurius triunus and ternarius. Mylius represents him as a three-headed snake. The “Aquarium sapientum” says that he is a “triune, universal essence which is named Jehovah. He is divine and at the same time human” Carl Jung, CW 13 Para 270 From all this one must conclude that Mercurius corresponds not only to Christ, but to the triune divinity in general. The parallel with the Trinity could not be more clearly indicated. The anonymous commentator of the “Tractatus aureus” puts the parallel with Christ as Logos just as unmistakably. Mercurius is the Logos become world. The description given here may point to his basic identity with the collective unconscious, for as I tried to show in my essay “On the Nature of the Psyche,” the image of the starry heaven seems to be a visualization of the peculiar nature of the unconscious Carl Jung, CW 13 Para 271 Since Mercurius is often called filius, his sonship is beyond question. He is therefore like a brother to Christ and a second son of God, though in point of time he must be accounted the elder and the first-born. This idea goes back to the conceptions of the Euchites reported in Michael Psellus, who believed that God’s first son was Satanaël and that Christ was the second. However, Mercurius is not only the counterpart of Christ in so far as he is the “son”; he is also the counterpart of the Trinity as a whole in so far as he is conceived to be a chthonic triad. According to this view he would be equal to one half of the Christian Godhead. He is indeed the dark chthonic half, but he is not simply evil as such, for he is called “good and evil,” or a “system of the higher powers in the lower” Carl Jung, CW 13 Para 27 The duality of the sonship appears to date back to the Ebionites in Epiphanius: “Two, they assert, were raised up by God, the one (is) Christ, the other the devil” Carl Jung, Carl Jung, CW 13 Para 271 He calls to mind that double figure which seems to stand behind both Christ and the devil that enigmatic Lucifer whose attributes are shared by both. In Rev. 22:16 Christ says of himself: “I am the root and the offspring of David, the bright and the morning star” Carl Jung, CW 13 Para 271 Hence the inferior Logos of woman’s animus appears as something quite unrelated, as an inaccessible prejudice, or as an opinion which, irritatingly enough, has nothing to do with the essential nature of the object. Carl Jung, CW 13, Para 60 Dorn, in his "Speculativa philosophia," gives a long and interesting interpretation of the sword: it is the "sword of God’s wrath," which, in the form of Christ the**

**Logos, was hung upon the tree of life. Thus the wrath of God was changed to love, and "the water of Grace now bathes the whole world." Carl Jung, CW 13, Para 110 Here again, as in Zosimos, the water is connected with the sacrificial act. Since the Logos, the Word of God, is "sharper than any two-edged sword" (Hebrews 4: 12), the words of the Consecration in the Mass were interpreted as the sacrificial knife with which the offering is slain. Carl Jung, CW 13, Para 110 One peculiarity of Mercurius which undoubtedly relates him to the Godhead and to the primitive creator god is his ability to beget himself. In the "Allegoriae super librum Turbae" he says: "The mother bore me and is herself begotten of me." As the uroboros dragon, he impregnates, begets, bears, devours, and slays himself, and "himself lifts himself on high," as the Rosarium says, so paraphrasing the mystery of God's sacrificial death Carl Jung, CW 13 Para 272 Here, as in many similar instances, it would be rash to assume that the alchemists were as conscious of their reasoning processes as perhaps we are. But man, and through him the unconscious, expresses a great deal that is not necessarily conscious in all its implications. Nevertheless I should like to avoid giving the impression that the alchemists were absolutely unconscious of their thought-processes. How little this was so is proved by the above quotations. But although Mercurius, in many texts, is stated to be trinus et unus, this does not prevent him from sharing very strongly the quaternity of the lapis, with which he is essentially identical. He thus exemplifies that strange dilemma which is posed by the problem of three and four the well-known axiom of Maria Prophetissa. There is a classical Hermes tetracephalus as well as the Hermes tricephalus. The ground-plan of the Sabaean temple of Mercurius was a triangle inside a square. In the scholia to the "Tractatus aureus" the sign for Mercurius is a square inside a triangle surrounded by a circle (symbol of totality) Carl Jung, CW 13 Para 272 Certainly goldmaking, as also chemical research in general, was of great concern to alchemy. But a still greater, more impassioned concern appears to have been one cannot very well say the "investigation" but rather the experience of the unconscious. That this side of alchemy was for so long misunderstood is due solely to the fact that nothing was known of psychology, let alone of the suprapersonal, collective unconscious. So long as one knows nothing of psychic actuality, it will be projected, if it appears at all Carl Jung, CW 13 Para 285 Thus the first knowledge of psychic law and order was found in the stars and was later extended by projections into unknown matter. These two realms of experience branched off into sciences: astrology became astronomy, and alchemy chemistry. On the other hand, the peculiar connection between character and the astronomical determination of time has only very recently begun to turn into something approaching an empirical science. The really important psychic facts can neither be measured, weighed, nor seen in a test tube or under a microscope. They are therefore supposedly indeterminable, in other words they must be left to people who have an inner sense for them, just as colours must be shown to the seeing and not to the blind Carl Jung, CW 13 Para 285 Let us, however, not delude ourselves: no more than we can separate the constituents of character from the astronomical determinants of time are we able to separate that unruly and evasive Mercurius from the autonomy of matter. Something of the projection-carrier always clings to the projection, and even if we succeed to some degree in integrating into our consciousness the part we recognize as psychic, we shall integrate along with it something of the cosmos and its materiality; or rather, since the cosmos is infinitely greater than we are, we shall have been assimilated by the inorganic. "Transform yourselves into living philosophical stones!" cries an alchemist, but he did not know how infinitely slowly the Stone "becomes" Carl Jung, CW 13 Para 286 But since body and soul, in spite of the artificial separation, are united in the mystery of life, the mercurial spirit, though imprisoned in the bottle, is yet found in the roots of the tree, as its quintessence and living numen. In the language of the Upanishads, he is the personal atman of the tree. Isolated in the bottle, he corresponds to the ego and the principle of individuation, which in the Indian view leads to the illusion of individual exis-**

**tence  Carl Jung, CW 13 Para 287  Freed from his prison, Mercurius assumes the character of the suprapersonal atman. He becomes the one animating principle of all created things, the hiranyagarbha (golden germ), the supra-personal Self, represented by the filius macrocosmi, the one stone of the wise. “Rosinus ad Sarratantam” cites a saying of “Malus Philosophus” which attempts to formulate the psychological relation of the lapis to consciousness: “This stone is below thee, as to obedience; above thee, as to dominion; therefore from thee, as to knowledge; about thee, as to equals.” Applied to the Self, this would mean: “The Self is subordinate to you, yet on the other hand rules you. It is dependent on your own efforts and your knowledge but transcends you and embraces all those who are of like mind.” This refers to the collective nature of the Self since the Self epitomizes the wholeness of the personality. By definition, wholeness includes the collective unconscious, which as experience seems to show is everywhere identical  Carl Jung, CW 13 Para 287  The encounter of the poor student with the spirit in the bottle portrays the spiritual adventure of a blind and unawakened human being. The same motif underlies the tale of the swineherd who climbed the world-tree, and also forms the leitmotiv of alchemy.  For what it signifies is the individuation process as it prepares itself in the unconscious and gradually enters consciousness. The commonest alchemical symbol for this is the tree, the arbor philosophica, which derives from the paradisal tree of knowledge. Here, as in our fairytale, a daemonic serpent, an evil spirit, prods and persuades to knowledge  Carl Jung, CW 13 Para 288  In view of the Biblical precedent, it is not surprising that the spirit Mercurius has, to say the least, a great many connections with the dark side. One of his aspects is the female serpent-daemon, Lilith or Melusina, who lives in the philosophical tree.  At the same time, he not only partakes of the Holy Spirit but, according to alchemy, is actually identical with it. We have no choice but to accept this shocking paradox after all we have learnt about the ambivalence of the spirit archetype. Our ambiguous Mercurius simply confirms the rule. In any case, the paradox is no worse than the Creator’s whimsical notion of enlivening his peaceful, innocent paradise with the presence of an obviously rather dangerous tree-snake, “accidentally” located on the very same tree as the forbidden apples  Carl Jung, CW 13 Para 288  It must be admitted that the fairytale and alchemy both show Mercurius in a predominantly unfavourable light, which is all the more striking because his positive aspect relates him not only to the Holy Spirit, but, in the form of the lapis, also to Christ and, as a triad, even to the Trinity. It looks as if it were precisely these relationships which led the alchemists to put particular stress on the dark and dubious quality of Mercurius, and this militates strongly against the assumption that by their lapis they really meant Christ.  If this had been their meaning, why should they have renamed Christ the lapis philosophorum? The lapis is at most a counterpart or analogy of Christ in the physical world.  Its symbolism, like that of Mercurius who constitutes its substance, points, psychologically speaking, to the Self, as also does the symbolic figure of Christ Carl Jung, CW 13 Para 289  In comparison with the purity and unity of the Christ symbol, Mercurius-lapis is ambiguous, dark, paradoxical, and thoroughly pagan.  It therefore represents a part of the psyche which was certainly not moulded by Christianity and can on no account be expressed by the symbol “Christ.”  On the contrary, as we have seen, in many ways it points to the devil, who is known at times to disguise himself as an angel of light.  The lapis formulates an aspect of the Self which stands apart, bound to nature and at odds with the Christian spirit.  It represents all those things which have been eliminated from the Christian model. But since they possess living reality, they cannot express themselves otherwise than in dark Hermetic symbols  Carl Jung, CW 13 Para 289  The paradoxical nature of Mercurius reflects an important aspect of the Self the fact, namely, that it is essentially a complexio oppositorum, and indeed can be nothing else if it is to represent any kind of totality.  Mercurius as deus terrestris has something of that deus absconditus (hidden god) which is an essential element of the psychological Self, and the Self cannot be distinguished from a God-image (except by**

**incontestable and unprovable faith). Although I have stressed that the lapis is a symbol embracing the opposites, it should not be thought of as to speak more complete symbol of the Self. That would be decidedly incorrect, for actually it is an image whose form and content are largely determined by the unconscious. For this reason it is never found in the texts in finished and well-defined form; we have to combine all the scattered references to the various arcane substances, to Mercurius, to the transformation process and the end product Carl Jung, CW 13 Para 289 Although the lapis in one aspect or another is almost always the subject discussed, there is no real consensus of opinion in regard to its actual form. Almost every author has his own special allegories, synonyms, and metaphors. This makes it clear that the Stone, though indeed an object of general experiment, was to an even greater extent an outcropping of the unconscious, which only sporadically crossed the borderline of subjectivity and gave rise to the vague general concept of the lapis philosophorum Carl Jung, CW 13 Para 289 The progressive differentiation of consciousness is the most important task of human biology and accordingly meets with the highest rewards vastly increased chances of survival and the development of power technology. From the phylogenetic point of view, the effects of consciousness are as far-reaching as those of lung-breathing and warm-bloodedness. But clarification of consciousness necessarily entails an obscuration of those dimmer elements of the psyche which are less capable of becoming conscious, so that sooner or later a split occurs in the psychic system. Since it is not recognized as such it is projected and appears in the form of a metaphysical split between the powers of light and the powers of darkness. The possibility of this projection is guaranteed by the presence of numerous archaic vestiges of the original daemons of light and darkness in any age. It seems likely, therefore, that the tension of opposites in Christianity is derived to a still unclarified degree from the dualism of ancient Persia, though the two are not identical Carl Jung, CW 13 Para 291 Hesitantly, as in a dream, the introspective brooding of the centuries gradually put together the figure of Mercurius and created a symbol which, according to all the psychological rules, stands in a compensatory relation to Christ. It is not meant to take his place, nor is it identical with him, for then indeed it could replace him. It owes its existence to the law of compensation, and its object is to throw a bridge across the abyss separating the two psychological worlds by presenting a subtle compensatory counterpoint to the Christ image. The fact that in Faust the compensatory figure is not, as one might almost have expected from the author's classical predilections, the wily messenger of the gods, but, as the name "Mephistopheles" shows, a familiaris risen from the cesspits of medieval magic, proves, if anything, the ingrained Christian character of Goethe's consciousness. To the Christian mentality, the dark antagonist is always the devil. As I have shown, Mercurius escapes this prejudice by only a hair's breadth. But he escapes it, thanks to the fact that he scorns to carry on opposition at all costs. The magic of his name enables him, in spite of his ambiguity and duplicity, to keep outside the split, for as an ancient pagan god he possesses a natural undividedness which is impervious to logical and moral contradictions. This gives him invulnerability and incorruptibility, the very qualities we so urgently need to heal the split in ourselves Carl Jung, CW 13 Para 295 If one makes a synopsis of all the descriptions and alchemical pictures of Mercurius, they form a striking parallel to the symbols of the Self derived from other sources. One can hardly escape the conclusion that Mercurius as the lapis is a symbolic expression for the psychological complex which I have defined as the Self. Similarly, the Christ figure must be viewed as a Self-symbol, and for the same reasons. But this leads to an apparently insoluble contradiction, for it is not at first clear how the unconscious can shape two such different images from one and the same content, which moreover possesses the character of totality. Certainly the centuries have done their spiritual work upon these two figures, and one is inclined to assume that both have been in large measure anthropomorphized during the process of assimilation. For those who hold that both figures are inventions of the intellect, the contradiction**

**is quickly resolved. It then merely reflects the subjective psychic situation: the two figures would stand for man and his shadow Carl Jung, CW 13 Para 296 This very simple and obvious solution is, unfortunately, founded on premises that do not stand up to criticism. The figures of Christ and the devil are both based on archetypal patterns and were never invented but rather experienced. Their existence preceded all cognition of them, and the intellect had no hand in the matter, except to assimilate them and if possible give them a place in its philosophy. Only the most superficial intellectualism can overlook this fundamental fact. We are actually confronted with two different images of the Self, which in all likelihood presented a duality even in their original form. This duality was not invented, but is an autonomous phenomenon CW 13 Para 297 Since we naturally think from the standpoint of consciousness, we inevitably come to the conclusion that the split between consciousness and the unconscious is the sole cause of this duality. But experience has demonstrated the existence of a preconscious psychic functioning and of corresponding autonomous factors, the archetypes. Once we can accept the fact that the voices and delusions of the insane and the phobias and obsessions of the neurotic are beyond rational control, and that the ego cannot voluntarily fabricate dreams but simply dreams what it has to, then we can also understand that the gods came first and theology later. Indeed, we must go a step further and assume that in the beginning there were two figures, one bright and one shadowy, and only afterwards did the light of consciousness detach itself from the night and the uncertain shimmer of its stars Carl Jung, CW 13 Para 298 So if Christ and the dark nature-deity are autonomous images that can be directly experienced, we are obliged to reverse our rationalistic causal sequence, and instead of deriving these figures from our psychic conditions, must derive our psychic conditions from these figures. This is expecting a good deal of the modern intellect but does not alter the logic of our hypothesis. From this standpoint Christ appears as the archetype of consciousness and Mercurius as the archetype of the unconscious Carl Jung, CW 13 Para 299 The Sabbath is therefore the day on which man returns to God and receives anew the light of the cognitio matutina. And this day has no evening. From the symbological standpoint it may not be without significance that Augustine had in mind the pagan names of the days of the week. The growing darkness reaches its greatest intensity on the day of Venus (Friday), and changes into Lucifer on Saturn's day. Saturday heralds the light which appears in full strength on Sun-day. As I have shown, Mercurius is closely related not only to Venus but more especially to Saturn. As Mercurius he is juvenis, as Saturn senex Carl Jung, CW 13 Para 301 This is evident first of all from the use of "Rosarium" or "Rosarius" (rose-gardener) as a book title. The first Rosarium (there are several), first printed in 1550, is for the greater part ascribed to Arnaldus de Villanova. It is a compilation whose historical components have not yet been sorted out. Arnaldus lived in the second half of the thirteenth century. He is also credited with the Rosarium cum figure's, where the rose is the symbol of relationship between king and queen. The reader will find a detailed account of this in my "Psychology of the Transference," which reproduces the Rosarium illustrations. Carl Jung, CW 13, Para 387 The rose has the same meaning in Mechthild of Magdeburg. The Lord spoke to her, saying: "Look at my heart, and see!" A most beautiful rose with five petals covered his whole breast, and the Lord said: "Praise me in my five senses, which are indicated by this rose." As is explained later, the five senses are the vehicles of Christ's love for man (e.g., "through the sense of smell he has always a certain loving affection directed towards man") Carl Jung, CW 13 Para 388 In the spiritual sense the rose, like the hortus aromatum (garden of spices), hortus conclusus, and rosa mystica, is an allegory of Mary, but in the worldly sense it is the beloved, the rose of the poets, the "fedeli d'amore" of that time. And just as Mary is allegorized in St. Bernard as the medium terrae (centre of the earth), in Rabanus Maurus as the "city," in Godfrey, Abbot of Admont, as the "fortress" and the "house of divine wisdom," and in Alan of Lille as the aches castrorum (army with banners), so the rose has the significance**

**of a mandala, as is clear from the heavenly rose in Dante's Paradiso. Like its equivalent, the Indian lotus, the rose is decidedly feminine. In Mechthild of Magdeburg it must be understood as a projection of her own feminine Eros upon Christ. Carl Jung, CW 13 Para 389 It seems as though the rose-colored blood of the alchemical redeemer was derived from a rose mysticism that penetrated into alchemy, and that, in the form of the red tincture, it expressed the healing or whole-making effect of a certain kind of Eros. The strange concretism of this symbol is explained by the total absence of psychological concepts. Dorn was therefore bound to understand the rose-colored blood as a "vegetabile naturae," in contrast to ordinary blood, which was a "vegetabile materiae" Carl Jung, CW 13 Para 390 On no account is it a question here of a future Christ and salvator microcosmi, but rather of the alchemical servator cosmi (preserver of the cosmos), representing the still unconscious idea of the whole and complete man, who shall bring about what the sacrificial death of Christ has obviously left unfinished, namely the deliverance of the world from evil. Like Christ he will sweat a redeeming blood, but, as a "vegetabile naturae," it is "rose-colored"; not natural or ordinary blood, but symbolic blood, a psychic substance, the manifestation of a certain kind of Eros which unifies the individual as well as the multitude in the sign of the rose and makes them whole and is therefore a panacea and an alexipharmic. Carl Jung, CW 13 Para 390 The black mass is the massa confusa, the chaos or nigredo of Western alchemy, the prima materia, which is black outside and white inside, like lead. It is the chen-yen hidden in the darkness, the whole man, who is threatened by the rational and correct conduct of life, so that individuation is hindered or deflected into the wrong path. The ch'i, the quintessence (the rose-colored blood of Western alchemy) cannot be "held back": the Self struggles to make itself manifest and threatens to overpower consciousness. This danger was particularly great for the Western alchemist, because the ideal of the imitatio Christi led him to regard the sweating out of the soul-substance in the form of the rose-colored blood as a task that had actually been enjoined upon him Carl Jung, CW 13, Para 433 He [the alchemist] felt morally obliged to realize the demands of the Self regardless of whether these demands taxed him too highly. It seemed to him that God and his highest moral principles required this self-sacrifice. It is indeed a self-sacrifice, a true[offering] of the Self, when a man gives way to the urgency of these demands and perishes, for then the Self has lost the game as well, having destroyed the human being who should have been its vessel. This danger, as the Chinese Master rightly observes, occurs when the traditional, moral, and rational principles of conduct are put into force at a moment when something other than social life is in question, namely, the integration of the unconscious and the process of individuation. Carl Jung, CW 13, Para 433 The distinguishing mark of the spiritual man is that he seeks self-knowledge and knowledge of God. The earthly, fleshly man is called Thoth or Adam. He bears within him the spiritual man; whose name is light. This first man, Thoth-Adam, is symbolized by the four elements. The spiritual and the fleshly man are also named Prometheus and Epimetheus. But "in allegorical language" they "are but one man, namely soul and body" Carl Jung, CW 13, Para 126 This last sentence is a standing phrase which is applied to the names of the lapis. The lapis signifies the inner man, the, the natura abscondita which the alchemists sought to set free. In this sense the Aurora consurgens says that through baptism by fire "man, who before was dead, is made a living soul" Carl Jung, CW 13, Para 126 In comparison with the purity and unity of the Christ symbol, Mercurius-lapis is ambiguous, dark, paradoxical, and thoroughly pagan. It therefore represents a part of the psyche which was certainly not moulded by Christianity and can on no account be expressed by the symbol "Christ." On the contrary, as we have seen, in many ways it points to the devil, who is known at times to disguise himself as an angel of light. The lapis formulates an aspect of the Self which stands apart, bound to nature and at odds with the Christian spirit. It represents all those things which have been eliminated from the Christian model. But since they possess living reality, they cannot express themselves otherwise**

**than in dark Hermetic symbols. Carl Jung, CW 13, Para 289 This very simple and obvious solution is, unfortunately, founded on premises that do not stand up to criticism. The figures of Christ and the devil are both based on archetypal patterns and were never invented but rather experienced. Their existence preceded all cognition of them, and the intellect had no hand in the matter, except to assimilate them and if possible give them a place in its philosophy. Only the most superficial intellectualism can overlook this fundamental fact. We are actually confronted with two different images of the Self, which in all likelihood presented a duality even in their original form. This duality was not invented but is an autonomous phenomenon. Carl Jung, CW 13, Para 297 The secret moon-plant of the adepts is "like a tree planted in the sea." In a parable in Mylius the sun-and-moon tree stands on an island in the sea and grows out of the wonderful water that is extracted by the power of the magnet from the rays of the sun and moon. Khunrath says: "From this little salty fountain grows also the tree of the sun and moon, the red and white coral tree of our sea." Salt and seawater signify in Khunrath among other things the maternal Sophia from whose breasts the filii Sapientiae, the Philosophers, drink. Carl Jung, CW 13, Para 406 The tree (or wonderful plant) also has its habitat on the mountains. Since the imagery of the Book of Enoch was often taken as a model, it should be mentioned that there the tree in the Western Land stood on a mountain. In the "Practica Mariae Prophetissae" the wonderful plant is described as "growing on hills." The Arabic treatise of Ostanes in the "Kitâb el Focul" says: "It is a tree that grows on the tops of mountains." The relation of tree to mountain is not accidental but is due to the original and widespread identity between them: both are used by the shaman for the purpose of his heavenly journey. Carl Jung, CW 13, Para 407 Mountain and tree are symbols of the personality and of the Self, as I have shown elsewhere; Christ, for instance, is symbolized by the mountain as well as by the tree. Often the tree stands in a garden, as an obvious reminder of Genesis. Thus the trees of the seven planets grow in the "private garden" of the blessed isles. In Nicolas Flamel (1330? -?1418) the "most highly praised tree" grows in the garden of the Philosophers. Carl Jung, CW 13, Para 407 As we have seen, the tree has a special connection with water, salt, and seawater, and thus with the aqua permanens, the true arcanum of the adepts. This as we know is Mercurius, who is not to be confused with Hg, the mercurius crudus sive vulgaris. Mercurius is the tree of the metals. He is the prima materia, or else its source. Carl Jung, CW 13, Para 408 It is clear from this description that the tree symbolizes the whole opus. Accordingly Dorn says: "Let therefore the tree [of the planets or metals] be planted and its root be ascribed to Saturn, and let that inconstant Mercurius and Venus, arising in the trunk and branches, offer to Mars the leaves and fruit-bearing flowers." The relation to the world-tree is also apparent when Dorn says that "nature has planted the root of the [metallic] tree in the midst of her womb" Carl Jung, CW 13, Para 409 The Chinese character is made up of the sign for "head" and the sign for "going." Wilhelm translates Tao by Sinn (Meaning). Others translate it as "way," "providence," or even as "God," as the Jesuits do. This illustrates our difficulty. "Head" can be taken as consciousness, and "going" as travelling a way, and the idea would then be to go consciously, or the conscious way. Carl Jung, CW 13, Para 28 This is borne out by the fact that the "light of heaven" which "dwells between the eyes" as the "heart of heaven" is used synonymously with Tao. Human nature and life are contained in the "light of heaven" and, according to the Hui Ming Ching, are the most important secrets of the Tao. "Light" is the symbolical equivalent of consciousness, and the nature of consciousness is expressed by analogies with light. Carl Jung, CW 13, Para 28 If we take the Tao to be the method or conscious way by which to unite what is separated, we have probably come close to the psychological meaning of the concept. At all events, the separation of consciousness and life cannot very well be understood as anything else than what I described earlier as an aberration or uprooting of consciousness. There can be no doubt, either, that the realization of the opposite hidden**

**in the unconscious the process of “reversal “signifies reunion with the unconscious laws of our being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the realization of the Tao. Carl Jung, CW 13, Para 30 As I have pointed out, the union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Historically, this process has always been represented in symbols, and toda the development of personality is still depicted in symbolic form. I discovered this fact in the following way. The spontaneous fantasy products I discussed earlier become more profound and gradually concentrate into abstract structures that apparently represent “principles” in the sense of Gnostic archai. When the fantasies take the form chiefly of thoughts, intuitive formulations of dimly felt laws or principles emerge, which at first tend to be dramatized or personified. (We shall come back to these again later). If the fantasies are drawn, symbols appear that are chiefly of the mandala type. Carl Jung, CW 13, Para 31 Mandala means “circle,” more especially a magic circle. Mandalas are found not only throughout the East but also among us. The early Middle Ages are especially rich in Christian mandalas; most of them show Christ in the centre, with the four evangelists, or their symbols, at the cardinal points. This conception must be a very ancient one, because Horus and his four sons were represented in the same way by the Egyptians. It is known that Horus with his four sons has close connections with Christ and the four evangelists. Carl Jung, CW 13, Para 31 An unmistakable and very interesting mandala can be found in Jakob Böhme’s book XL Questions concerning the Soule. It is clear that this mandala represents a psychocosmic system strongly coloured by Christian ideas. Böhme calls it the “Philosophical Eye” or the “Mirror of Wisdom,” by which is obviously meant a summa of secret knowledge. Most mandalas take the form of a flower, cross, or wheel, and show a distinct tendency towards a quaternary structure reminiscent of the Pythagorean tetraktys, the basic number. Mandalas of this sort also occur as sand paintings in the religious ceremonies of the Pueblo and Navaho Indians. Carl Jung, CW 13, Para 31 But the most beautiful mandalas are, of course, those of the East, especially the ones found in Tibetan Buddhism, which also contain the symbols mentioned in our text. Mandala drawings are often produced by the mentally ill, among them persons who certainly did not have the least idea of any of the connections we have discussed. Carl Jung, CW 13, Para 31. Among my patients I have come across cases of women who did not draw mandalas but danced them instead. In India there is a special name for this: mandala nrithya, the mandala dance. The dance figures express the same meanings as the drawings. My patients can say very little about the meaning of the symbols but are fascinated by them and find that they somehow express and have an effect on their subjective psychic state. Carl Jung, CW 13, Para 32 The “enclosure,” or circumambulatio, is expressed in our text by the idea of “circulation.” The circulation is not merely movement in a circle, but means, on the one hand, the marking off of the sacred precinct and, on the other, fixation and concentration. The sun-wheel begins to turn; the sun is activated and begins its course in other words, the Tao begins to work and takes the lead. Action is reversed into non-action; everything peripheral is subordinated to the command of the centre. Therefore it is said: “Movement is only another name for mastery.” Psychologically, this circulation would be the “movement in a circle around oneself,” so that all sides of the personality become involved. “The poles of light and darkness are made to rotate,” that is, there is an alternation of day and night. Carl Jung, CW 13, Para 38 The circular movement thus has the moral significance of activating the light and dark forces of human nature, and together with them all psychological opposites of whatever kind they may be. It is nothing less than self-knowledge by means of self-brooding (Sanskrit tapas). A similar archetypal concept of a perfect being is that of the Platonic man, round on all sides and uniting within himself the two sexes. Carl Jung, CW 13, Para 39 In the sixteenth century Khunrath formulated for the first time the “theological” position of the lapis: it was the filius**

**macrocosmi as opposed to the "son of man," who was the filius microcosmi. Carl Jung, CW 13, Para 227 For instance, Heinrich Khunrath says: "This [the filius philosophorum], the Son of the Macrocosm, is God and creature that [Christ], is the son of God, the θεάνθρωπος, that is, God and man; the one conceived in the womb of the Macrocosm, the other in the womb of the Microcosm, and both of a virginal womb. Without blasphemy I say: In the Book or Mirror of Nature, the Stone of the Philosophers, the Preserver of the Macrocosm, is the symbol of Christ Jesus Crucified, Saviour of the whole race of men, that is, of the Microcosm. From the stone you shall know in natural wise Christ, and from Christ the stone." Carl Jung, CW 13, Para 262 To me it seems certain that Paracelsus was just as unconscious of the full implications of these teachings as Khunrath was, who also believed he was speaking "without blasphemy." Carl Jung, CW 13, Para 263 In Dorn he [Mercurius] is the "true hermaphroditic Adam," and in Khunrath he is "begotten of the hermaphroditic seed of the Macrocosm" as "an immaculate birth from the hermaphroditic matter" (i.e., the prima materia). Carl Jung, CW 13, Para 268 Khunrath calls Mercurius triunus and ternarius. Carl Jung, CW 13, Para 270 In Khunrath Mercurius is the "salt of Saturn," or Saturn is simply Mercurius. Carl Jung, CW 13, Para 274 One of the manifestations of Mercurius in the alchemical process of transformation is the lion, now green and now red. Khunrath calls this transformation "luring the lion out of Saturn's mountain cave." Carl Jung, CW 13, Para 275 From ancient times the lion was associated with Saturn. Khunrath calls him "the lion of the Catholic tribe," paraphrasing the "lion of the tribe of Judah"—an allegory of Christ. He calls Saturn "the lion green and red." In Gnosticism Saturn is the highest archon, the lion headed Ialdabaoth, meaning "child of chaos." But in alchemy the child of chaos is Mercurius. Carl Jung, CW 13, Para 275 If Mercurius is not exactly the Evil One himself, he at least contains him—that is, he is morally neutral, good and evil, or as Khunrath says: "Good with the good, evil with the evil." His nature is more exactly defined, however, if one conceives him as a process that begins with evil and ends with good. Carl Jung, CW 13, Para 276 The mysterious rose-colored blood occurs in several other authors. In Khunrath, for instance, the "lion lured forth from the Saturnine mountain" had rose-colored blood. This lion, signifying "all and conquering all," corresponds to the πᾶν or πάντα of Zosimos, i.e., totality. Khunrath further mentions (p. 276) the costly Catholick Rosy-Coloured Blood and Aetheric Water that flows forth Azothically. Carl Jung, CW 13, Para 283 Khunrath says: "From this little salty fountain grows also the tree of the sun and moon, the red and white coral tree of our sea." Carl Jung, CW 13, Para 406 Khunrath says: Of itself, from, in, and through itself is made and perfected the stone of the wise. For it is one thing only: like a tree (says Senior), whose roots, stem, branches, twigs, leaves, flowers, and fruit are of it and through it and from it and on it, and all come from one seed. It is itself everything, and nothing else makes it. Carl Jung, CW 13, Para 423 In the image of Mercurius and the lapis the "flesh" glorified itself in its own way; it would not transform itself into spirit but, on the contrary, "fixed" the spirit in Stone, and endowed the Stone with all the attributes of the three Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression "symbol" on purpose, for though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ's work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the "science of God." In the sixteenth century Khunrath formulated for the first time the "theological" position of the lapis: it was the filius macrocosmi as opposed to the "son of man," who was the filius microcosmi. This image of the "Son of the Great World" tells us from what source it was derived: it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127 Western consciousness is by no means the only kind of consciousness there is it is historically conditioned and geographically limited, and represen-**

**tative of only one part of mankind. Carl Jung, CW 13, Para 84 This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Page 25 The self which includes me includes many others also. For the unconscious that is conceived in our minds does not belong to me and is not peculiar to me but is everywhere. It is the quintessence of the individual and at the same time the collective. Carl Jung, CW 13, Page 182. One does not become enlightened by imagining figures of light, but by making darkness conscious. Carl Jung, CW 13, Page 264. The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung, CW 13, Page 16. It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung;, CW 13, Page 307. The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung, CW 13, Para 470. A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Page 335. Nature is not matter only; she is also spirit. Carl Jung; CW 13; Para 229. Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Page 335 For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 13, para 163. Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, CW 13, Page 140. As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13 Para 51. Death is psychologically as important as birth, and like it, is an integral part of life. As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68. One text says that the "heart" of Mercurius is at the North Pole and that he is like a fire (northern lights). He is, in fact, as another text says, "the universal and scintillating fire of the light of nature, which carries the heavenly spirit within it." Carl Jung, CW 13, Para 256. When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change into yin. Carl Jung, CW 13, Para 13. "Magic," he says, is "the preceptor and teacher of the physician," who derives his knowledge from the lumen naturae. Carl Jung citing Paracelsus, CW 13, Par 148. Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72 The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future." Carl Jung, CW 13, Para 80 The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself. Carl Jung, CW 13, Para 80 The Tao grows out of the individual. Carl Jung, CW 13, Para 80 On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely**

**ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10 We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482 More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325. It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163. Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163. Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same. Carl Jung, CW 13, Para 26. Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star— Lucifer, the light-bringer. Carl Jung, CW 13, Para 299 Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. Carl Jung, CW 13, Para 129 No one can claim to be immune to the spirit of his own epoch or to possess anything like a complete knowledge of it. Regardless of our conscious convictions, we are all without exception, in so far as we are particles in the mass, gnawed at and undermined by the spirit that runs through the masses. Our freedom extends only as far as our consciousness reaches. Carl Jung, CW 13, Para 153 Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada. Carl Jung, CW 13, Para 391 What takes place between light and darkness, what unites the opposites, has a share in both sides and can be judged just as well from the left as from the right, without our becoming any the wiser indeed, we can only open up the opposition again. Here only the symbol helps, for, in accordance with its paradoxical nature, it represents the "tertium" that in logic does not exist, but which in reality is the living truth. Carl Jung, CW 13, Para 199 In psychic matters we are dealing with processes of experience, that is, with transformations which should never be given hard and fast names if their having movement is not to petrify into something static. The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but—and this is perhaps just as important—it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199 Nowhere and never has man-controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. The same is true of that objective spirit which today we call the unconscious it is refractory like matter, mysterious and elusive, and obeys laws which are so non-human or suprahuman that they seem to us like a crimen laesae majestatis hiimanae. If a man puts his hand to the opus, he repeats, as the alchemists say, God's work of creation. The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286 So long as one knows nothing of psychic actuality, it will be projected, if it appears at all. Thus the first knowledge of psychic law and order was found in the stars and was later extended by projections into unknown matter. These two realms of experience branched off into sciences astrology became astronomy, and alchemy chemistry. On the other hand, the peculiar connection between character and the astronomical determination of time has only very recently begun to turn into something approaching an empirical science. The really important psychic**

**facts can neither be measured, weighed, nor seen in a test tube or under a microscope. They are therefore supposedly indeterminable, in other words they must be left to people who have an inner sense for them, just as colours must be shown to the seeing and not to the blind. Carl Jung, CW 13, Para 285 When a dream apparently disguises something and a particular person therefore seems indicated, there is an obvious tendency at work not to allow this person to appear, because, in the sense of the dream, he represents a mistaken way of thinking or acting. When, for instance, as not infrequently happens in women's dreams, the analyst is represented as a hairdresser (because he "fixes" the head), the analyst is not being so much disguised as devalued. The patient, in her conscious life, is only too ready to acknowledge any kind of authority because she cannot or will not use her own head. The analyst (says the dream) should have no more significance than the hairdresser who puts her head right so that she can then use it herself. Carl Jung, CW 13, Para 479 An ancient adept has said: "If the wrong man uses the right means, the right means work in the wrong way." This Chinese saying, unfortunately only too true, stands in sharp contrast to our belief in the "right" method irrespective of the man who applies it. In reality, everything depends on the man and little or nothing on the method. Carl Jung, CW 13, Para 424 Healing comes only from what leads the patient beyond himself and beyond his entanglements in the ego. Carl Jung, CW 13, Para 397 The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the "soul," or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. Carl Jung, CW 13, Para 60 The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension between opposites. Carl Jung, CW 13, Para 154 Anyone who belittles the merits of Western science is undermining the foundations of the Western mind. Carl Jung, CW 13, Para 2 Convictions and moral values would have no meaning if they were not believed and did not possess exclusive validity. And yet they are man-made and time-conditioned assertions or explanations which we know very well are capable of all sorts of modifications, as has happened in the past and will happen again in the future. Carl Jung, CW 13, Para 230 Hysterical self-deceivers, and ordinary ones too, have at all times understood the art of misusing everything so as to avoid the demands and duties of life, and above all to shirk the duty of confronting themselves. They pretend to be seekers after God in order not to have to face the truth that they are ordinary egoists. Carl Jung, CW 13, Para 142 The new thing prepared by fate seldom or never comes up to conscious expectations. And still more remarkable though the new thing goes against deeply rooted instincts as we have known them, it is a strangely appropriate expression of the total personality, an expression which one could not imagine in a more complete form. Carl Jung, CW 13, Para 19 In each of us there is a pitiless judge who makes us feel guilty even if we are not conscious of having done anything wrong. Although we do not know what it is, it is as though it were known somewhere. Carl Jung, CW 13, Para 164 Death is psychologically as important as birth and, like it, is an integral part of life. Carl Jung, CW 13, Para 68 There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for that would merely strengthen his will and consciousness against the unconscious and bring about the very effect to be avoided. The neurosis would then simply be intensified. It cannot be emphasized enough that we are not Orientals, and that we have an entirely different point of departure in these matters. Carl Jung, CW 13, Para 16 It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222 The more remote and unreal the personal mother is, the more deeply will the son's yearning for her clutch at his soul, awakening that primordial and eternal image of the mother for whose sake everything that embraces, protects, nourishes, and helps assumes maternal form, from the Alma Mater of the university to the personification of cities, countries, sciences, and ide-**

**als. Carl Jung, CW 13, Para 147 All the greatest and most important problems of life are fundamentally insoluble. They must be so, for they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, CW 13, Para 18 When a patient begins to feel the inescapable nature of his inner development, he may easily be overcome by a panic fear that he is slipping helplessly into some kind of madness he can no longer understand. More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. This has a calming effect, because the patient then sees that he is not alone in a strange world which nobody understands but is part of the great stream of human history, which has experienced countless times the very things that he regards as a pathological proof of his craziness. Carl Jung, CW 13, Para 325 People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, CW 12, Page 126. The ancient world contained a large slice of nature and a number of questionable things which Christianity was bound to overlook if the security of a spiritual standpoint was not to be hopelessly compromised. No penal code and no moral code, not even the sublimest casuistry, will ever be able to codify and pronounce just judgment upon the confusions, the conflicts of duty, and the invisible tragedies of the natural man in collision with the exigencies of culture. "Spirit" is one aspect, "Nature" another. " "You may pitch Nature out with a fork, yet she'll always come back again," says the poet. Nature must not win the game, but she cannot lose. And whenever the conscious mind clings to hard and fast concepts and gets caught in its own rules and regulations—as is unavoidable and of the essence of civilized consciousness—nature pops up with her inescapable demands. Nature is not matter only; she is also spirit. Were that not so, the only source of spirit would be human reason. Carl Jung, CW 13, Para 229 When I examined the course of development in patients who quietly, and as if unconsciously, outgrew themselves, I saw that their fates had something in common. The new thing came to them from obscure possibilities either outside or inside themselves; they accepted it and grew with its help. It seemed to me typical that some took the new thing from outside themselves, others from inside; or rather, that it grew into some persons from without, and into others from within. But the new thing never came exclusively either from within or from without. If it came from outside, it became a profound inner experience; if it came from inside, it became an outer happening. In no case was it conjured into existence intentionally or by conscious willing, but rather seemed to be borne along on the stream of time. Carl Jung, CW 13, Para 18 Western consciousness is by no means the only kind of consciousness there is it is historically conditioned and geographically limited, and representative of only one part of mankind. The widening of our consciousness ought not to proceed at the expense of other kinds of consciousness; it should come about through the development of those elements of our psyche which are analogous to those of the alien psyche, just as the East cannot do without our technology, science, and industry. The European invasion of the East was an act of violence on a grand scale, and it has left us with the duty —noblesse oblige—of understanding the mind of the East. This is perhaps more necessary than we realize at present. Carl Jung, CW 13, Para 84 This "outgrowing" proved on further investigation to be a new level of consciousness. Some higher or wider interest appeared on the patient's horizon, and through this broadening of his outlook the insoluble problem lost its urgency. It was not solved logically in its own terms but faded out when confronted with a new and stronger life urge. It was not repressed**

**and made unconscious, but merely appeared in a different light, and so really did become different. What, on a lower level, had led to the wildest conflicts and to panicky outbursts of emotion, from the higher level of personality now looked like a storm in the valley seen from the mountain top. This does not mean that the storm is robbed of its reality, but instead of being in it one is above it. Carl Jung, CW 13, Para 17 The animus is the masculine thinking in a woman. Carl Jung, CW 13, Page 267. Nowhere and never has man-controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. Carl Jung, CW 13, Para 286 The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but—and this is perhaps just as important—it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199 The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286 Like every archetype, the animus has a Janus face. Carl Jung, CW 13, Page 268. The circulation is not merely movement in a circle but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration. Carl Jung, CW 13, Page 25. Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung, CW 13, para 53. It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222 The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54. Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada. Carl Jung, CW 13, Para 391 Anyone who belittles the merits of Western science is undermining the foundations of the Western mind. Carl Jung, CW 13, Para 2 In reality, everything depends on the man and little or nothing on the method. Carl Jung, CW 13, Para 424 Healing comes only from what leads the patient beyond himself and beyond his entanglements in the ego. Carl Jung, CW 13, Para 397 In St. Ambrose the "serpent hung on the wood" is a "typus Christi," as is the "brazen serpent on the cross" in Albertus Magnus. Christ as Logos is synonymous with the Naas, the serpent of the Nous among the Ophites. The Agathodaimon (good spirit) had the form of a snake, and in Philo the snake was considered the "most spiritual" animal. On the other hand, its cold blood and inferior brain-organization do not suggest any noticeable degree of conscious development, while its unrelatedness to man makes it an alien creature that arouses his fear and yet fascinates him Carl Jung, CW 13, Para 448 Hence it [the snake] is an excellent symbol for the two aspects of the unconscious: its cold and ruthless instinctuality, and its Sophia quality or natural wisdom, which is embodied in the archetypes. The Logos-nature of Christ represented by the chthonic serpent is the maternal wisdom of the divine mother, which is prefigured by Sapientia in the Old Testament. The snake-symbol thus characterizes Christ as a personification of the unconscious in all its aspects, and as such he is hung on the tree in sacrifice ("wounded by the spear" like Odin) Carl Jung, CW 13 Para 448 Psychologically, this snake sacrifice must be understood as an overcoming of unconsciousness and, at the same time, of the attitude of the son who unconsciously hangs on his mother. The alchemists used the same symbol to represent the transformation of Mercurius, who is quite definitely a personification of the unconscious, as I have shown. I have come across this motif several times in dreams, once as a crucified snake (with conscious reference to John 3:14), then as a black spider hung on a pole which changed into a cross, and finally as the crucified body of a naked woman. Carl Jung, CW 13, Para 449 According to ancient tradition men came from trees or plants. The tree is as it were an intermediate form of man, since on the one hand it springs from the**

**Primordial Man and on the other hand it grows into a man. Naturally the patristic conception of Christ as a tree or vine exerted a very great influence. In Pandora, as we have said, the tree is represented in the form of a woman, in agreement with the pictures reproduced in the first part of this essay, which, unlike the alchemical pictures, were done mostly by women. Carl Jung, CW 13, Para 458 This raises the question of how the feminine tree-numen should be interpreted. The results of our investigation of the historical material have shown that the tree can be interpreted as the Anthropos or Self. This interpretation is particularly obvious in the symbolism of the "Scriptum Alberti" and is confirmed by the fantasy material expressed in our pictures. The interpretation of the feminine tree-numen as the Self therefore holds good for women, but for the alchemists and humanists the feminine representation of the tree is an obvious projection of the anima figure. The anima personifies the femininity of a man but not the Self. Correspondingly, the patients who drew Figures 29 and 30 depict the tree-numen as the animus. In all these cases the contrasexual symbol has covered up the Self. This is what regularly happens when the man's femininity, the anima, or the woman's masculinity, the animus, is not differentiated enough to be integrated with consciousness, so that the Self is only potentially present as an intuition but is not yet actualized. Carl Jung, CW 13, Para 458 In so far as the tree symbolizes the opus and the transformation process "tam ethice quam physice" (both morally and physically), it also signifies the life process in general. Its identity with Mercurius, the spiritus vegetativus, confirms this view. Since the opus is a life, death, and rebirth mystery, the tree as well acquires this significance and in addition the quality of wisdom, as we have seen from the view of the Barbeliots reported in Irenaeus: "From man [= Anthropos] and gnosis is born the tree, which they also call gnosis." In the Gnosis of Justin, the angel Baruch, named the "wood of life," is the angel of revelation, just as the sun-and-moon tree in the Romance of Alexander foretells the future. Carl Jung, CW 13. Para 459 However the cosmic associations of the tree as world-tree and world-axis take second place among the alchemists as well as in modern fantasies, because both are more concerned with the individuation process, which is no longer projected into the cosmos. An exception to this rule may be found in the rare case, reported by Nelken, of a schizophrenic patient in whose cosmic system the Father-God had a tree of life growing out of his breast. It bore red and white fruits, or spheres, which were worlds. Red and white are alchemical colours, red signifying the sun and white the moon. On the top of the tree sat a dove and an eagle, recalling the stork on the sun-and-moon tree in the "Scriptum Alberti." Any knowledge of the alchemical parallels was quite out of the question in this case. Carl Jung, CW 13, Para 459 Our material is, however, fully in accord with the widespread, primitive shamanistic conceptions of the tree and the heavenly bride, who is a typical anima projection. She is the ayami (familiar, protective spirit) of the shaman ancestors. Her face is half black, half red. Sometimes she appears in the form of a winged tiger. Spitteler also likens the "Lady Soul" to a tiger. The tree represents the life of the shaman's heavenly bride and has a maternal significance. Among the Yakuts a tree with eight branches is the birthplace of the first man. He is suckled by a woman the top part of whose body grows out of the trunk. Carl Jung, CW 13, Para 460 As well as with a feminine being, the tree is also connected with the snake, the dragon, and other animals, as in the case of Yggdrasil, the Persian tree Gaokerena in the lake of Vourukasha, or the tree of the Hesperides, not to mention the holy trees of India, in whose shadow may often be seen dozens of naga (= snake) stones. Carl Jung, CW 13, Para 461 The inverted tree plays a great role among the East Siberian shamans. Kagarow has published a photograph of one such tree, named Nakassä, from a specimen in the Leningrad Museum. The roots signify hairs, and on the trunk, near the roots, a face has been carved, showing that the tree represents a man. Presumably this is the shaman himself, or his greater personality. The shaman climbs the magic tree in order to find his true self in the upper world. Carl Jung, CW 13, Para 462 Eliade says in his excellent study of shamanism: "The Eskimo shaman feels**

**the need for these ecstatic journeys because it is above all during trance that he becomes truly himself: the mystical experience is necessary to him as a constituent of his true personality." The ecstasy is often accompanied by a state in which the shaman is "possessed" by his familiars or guardian spirits. By means of this possession he acquires his "'mystical organs,' which in some sort constitute his true and complete spiritual personality" Carl Jung, CW 13, Para 462 This confirms the psychological inference that may be drawn from shamanistic symbolism, namely that it is a projection of the individuation process. This inference, as we have seen, is true also of alchemy, and in modern fantasies of the tree it is evident that the authors of such pictures were trying to portray an inner process of development independent of their consciousness and will. The process usually consists in the union of two pairs of opposites, a lower (water, blackness, animal, snake, etc.) with an upper (bird, light, head, etc.), and a left (feminine) with a right (masculine). The union of opposites, which plays such a great and indeed decisive role in alchemy, is of equal significance in the psychic process initiated by the confrontation with the unconscious, so the occurrence of similar or even identical symbols is not surprising. Carl Jung, CW 13, Para 462 The spiritual man was seduced into putting on the body, and was bound to it by "Pandora, whom the Hebrews call Eve." She played the part, therefore,of the anima, who functions as the link between body and spirit, just as Shakti or Maya entangles man's consciousness with the world. In the "Book of Krates" the spiritual man says: "Are you capable of knowing your soul completely? If you knew it as you should, and if you knew what could make it better, you would be capable of knowing that the names which the Philosophers gave it of old are not its true names" Carl Jung, CW 13, Para 126 The attributes of the Stone incorruptibility, permanence, divinity, triunity, etc. are so insistently emphasized that one cannot help taking it as the deus absconditus in matter. This is probably the basis of the lapis-Christ parallel, which occurs as early as Zosimos (unless the passage in question is a later interpolation). Inasmuch as Christ put on a "human body capable of suffering" and clothed himself in matter, he forms a parallel to the lapis, the corporeality of which is constantly stressed. Its ubiquity corresponds to the omnipresence of Christ. Its "cheapness," however, goes against the doctrinal view Carl Jung, CW 13, Para 127 The divinity of Christ has nothing to do with man, but the healing Stone is "extracted" from man, and every man is its potential carrier and creator. It is not difficult to see what kind of conscious situation the lapis philosophy compensates far from signifying Christ; the lapis complements the common conception of the Christ figure at that time. What unconscious nature was ultimately aiming at when she produced the image of the lapis can be seen most clearly in the notion that it originated in matter and in man, that it was to be found everywhere, and that its fabrication lay at least potentially within man's reach. These qualities all reveal what were felt to be the defects in the Christ image at that time: an air too rarefied for human needs, too great a remoteness, a place left vacant in the human heart. Men felt the absence of the "inner" Christ who belonged to every man. Christ's spirituality was too high, and man's naturalness was too low Carl Jung, CW 13, Para 127 In the image of Mercurius and the lapis the "flesh" glorified itself in its own way; it would not transform itself into spirit but, on the contrary, "fixed" the spiit in Stone, and endowed the Stone with all the attributes of the three Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression "symbol" on purpose, for though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ's work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the "science of God." In the sixteenth century Khunrath formulated for the first time the "theological" position of the lapis: it was the filius macrocosmi as opposed to the "son of man," who was the filius microcosmi. This image of the "Son of the Great World" tells us from what source it was derived: it came not from the conscious mind of the individual man, but from**

**those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127 But the historical facts cannot be doubted, nor is the idea peculiar to alchemy. It is said, for instance, that after Zarathustra had received the drink of omniscience from Ahuramazda, he beheld in a dream a tree with four branches of gold, silver, steel, and mixed iron. This tree corresponds to the metallic tree of alchemy, the arbor philosophica, which, if it has any meaning at all, symbolizes spiritual growth and the highest illumination Carl Jung, CW 13, Para 119 Cold, inert metal certainly seems to be the direct opposite of spirit but what if the spirit is as dead and as heavy as lead? A dream might then easily tell us to look for it in lead or quicksilver! It seems that nature is out to prod man's consciousness towards greater expansion and greater clarity, and for this reason continually exploits his greed for metals, especially the precious ones, and makes him seek them out and investigate their properties. While so engaged it may perhaps dawn on him that not only veins of ore are to be found in the mines, but also kobolds and little metal men, and that there may be hidden in lead either a deadly demon or the dove of the Holy Ghost Carl Jung, CW 13, Para 119 Personifications of metals are especially common in the folktales of imps and goblins, who were often seen in the mines. We meet the metal men several times in Zosimos, also a brazen eagle Carl Jung, CW 13, Para 124 Nothing would have been easier than to equate the love story of Mars and Venus with that of Gabricus and Beya (who were also personified as dog and bitch), and it is likely that astrological influences also played a part. Thanks to his unconscious identity with it, man and cosmos interact. The following passage, of the utmost importance for the psychology of alchemy, should be understood in this sense: "And as man is composed of the four elements, so also is the Stone, and so it is [dug] out of man, and you are its ore, namely by working; and from you it is extracted, namely by division; and in you it remains inseparably, namely through the science" Carl Jung, CW 13, Para 125 Not only do things appear personified as human beings, but the macrocosm personifies itself as a man too. "The whole of nature converges in man as in a centre, and one participates in the other, and man has not unjustly concluded that the material of the philosophical Stone may be found everywhere" Carl Jung, CW 13, Para 125 The texts often use the terms pneuma and spiritus in the original concrete sense of "air in motion." So when Mercurius is described in the Rosarium philosophorum (fifteenth century) as aereus and volans (winged), and in Hoghelande (sixteenth century) as totus aereus et spiritualis, what is meant is nothing more than a gaseous state of aggregation Carl Jung, CW 13, Para 261 Something similar is meant by the poetic expression serenitas aerea in the Ripley Scrowle, and by the same author's statement that Mercurius is changed into wind. He is the lapis elevatus cum vento (the Stone uplifted by the wind). The expressions spirituale corpus and spiritus visibilis, tamen impalpabilis (visible yet impalpable spirit) might also mean little more than "air" if one recalls the aforementioned vapour-like nature of Mercurius, and the same is probably true even of the spiritus prae cunctis valde purus (pre-eminently pure spirit). The designation incombustibilis is more doubtful, since this was often synonymous with incorruptibilis and then meant "eternal," as we shall see later Carl Jung, CW 13, Para 261 Penotus (sixteenth century), a pupil of Paracelsus, stresses the corporeal aspect when he says that Mercurius is "nothing other than the spirit of the world become body within the earth." This expression shows better than anything else the contamination inconceivable to the modern mind of two separate realms, spirit and matter; for to people in the Middle Ages the spiritus mundi was also the spirit which rules nature, and not just a pervasive gas. We find ourselves in the same dilemma when another author, Mylius, in his Philosophia reformata, describes Mercurius as an "intermediate substance" (media substantia), which is evidently synonymous with his concept of the anima media natura (soul as intermediate nature), for to him Mercurius was the "spirit and soul of the bodies" Carl Jung, CW 13, Para 261 It is characteristic of any subjective dream interpretation that it is satisfied with pointing out superficial relationships which take no account of**

**the essentials. Another thing to be considered is that the alchemists themselves testify to the occurrence of dreams and visions during the opus. I am inclined to think that the vision or visions of Zosimos were experiences of this kind, which took place during the work and revealed the nature of the psychic processes in the background. In these visions all those contents emerge which the alchemists unconsciously projected into the chemical process and which were then perceived there, as though they were qualities of matter. The extent to which this projection was fostered by the conscious attitude is shown by the somewhat overhasty interpretation given by Zosimos himself Carl Jung, CW 13, Para 88 Even though his interpretation strikes us at first as somewhat forced, indeed as far-fetched and arbitrary, we should nevertheless not forget that while the conception of the "waters" is a strange one to us, for Zosimos and for the alchemists in general it had a significance we would never suspect. It is also possible that the mention of the "water" opened out perspectives in which the ideas of dismemberment, killing, torture, and transformation all had their place. For, beginning with the treatises of Democritus and Komarios, which are assigned to the first century A.D., alchemy, until well into the eighteenth century, was very largely concerned with the miraculous water, the aqua divina or permanens, which was extracted from the lapis, or prima materia, through the torment of the fire. The water was the humidum radicale (radical moisture), which stood for the anima media natura or anima mundi imprisoned in matter, the soul of the Stone or metal, also called the anima aquina Carl Jung, CW 13, Para 89 This anima was set free not only by means of the "cooking," but also by the sword dividing the "egg," or by the separatio, or by dissolution into the four "roots" or elements. The separatio was often represented as the dismemberment of a human body. Of the aqua permanens it was said that it dissolved the bodies into the four elements. Altogether, the divine water possessed the power of transformation. It transformed the nigredo into the albedo through the miraculous "washing" (ablutio); it animated inert matter, made the dead to rise again, and therefore possessed the virtue of the baptismal water in the ecclesiastical rite. Just as, in the benedictio fontis, the priest makes the sign of the cross over the water and so divides it into four parts, so the mercurial serpent, symbolizing the aqua permanens, undergoes dismemberment, another parallel to the division of the body Carl Jung, CW 13. Para 89 Just as baptism is a pre-Christian rite, according to the testimony of the gospels, so, too, the divine water is of pagan and pre-Christian origin. The Praefatio of the Benedictio Fontis on Easter Eve says: "May this water, prepared for the rebirth of men, be rendered fruitful by the secret inpouring of his divine power; may a heavenly offering, conceived in holiness and reborn into a new creation, come forth from the stainless womb of this divine font; and may all, however distinguished by age in time or sex in body, be brought forth into one infancy by the motherhood of grace" ( The Missal in Latin and English, p. 429) Carl Jung, CW 13, Para 89 A Latin proverb says: canis panem somniat, piscator Pisces (the dog dreams of bread, the fisherman of fish). The alchemist, too, dreams in his own specific language. This enjoins upon us the greatest circumspection, all the more so as that language is exceedingly obscure. In order to understand it [the language], we have to learn the psychological secrets of alchemy. It is probably true what the old Masters said that only he who knows the secret of the Stone understands their words. It has long been asserted that this secret is sheer nonsense, and not worth the trouble of investigating seriously. But this frivolous attitude ill befits the psychologist, for any "nonsense" that fascinated men's minds for close on two thousand years among them some of the greatest, e.g., Newton and Goethe must have something about it which it would be useful for the psychologist to know Carl Jung, CW 13, Para 90 Moreover, the symbolism of alchemy has a great deal to do with the structure of the unconscious, as I have shown in my book Psychology and Alchemy. These things are not just rare curiosities, and anyone who wishes to understand the symbolism of dreams cannot close his eyes to the fact that the dreams of modern men and women often contain the very images and metaphors**

**that we find in the medieval treatises. And since an understanding of the biological compensation produced by dreams is of importance in the treatment of neurosis as well as in the development of consciousness, a knowledge of these facts has also a practical value which should not be underestimated Carl Jung, CW 13, Para 90 The central image in ["The Treatise of Zosimos the Divine Concerning the Art"], shows us a kind of sacrificial act undertaken for the purpose of alchemical transformation. It is characteristic of this rite that the priest is at once the sacrificer and the sacrificed. This important idea reached Zosimos in the form of the teachings of the "Hebrews" (i.e., Christians). Christ was a god who sacrificed himself. An essential part of the sacrificial act is dismemberment. Zosimos must have been familiar with this motif from the Dionysian mystery-tradition. There, too, the god is the victim, who was torn to pieces by the Titans and thrown into a cooking pot, but whose heart was saved at the last moment by Hera. Our text shows that the bowl-shaped altar was a cooking vessel in which a multitude of people were boiled and burned. As we know from the legend and from a fragment of Euripides, an outburst of bestial greed and the tearing of living animals with the teeth were part of the Dionysian orgy. Dionysius was actually called (the undivided and divided spirit) Carl Jung, CW 13, Para 91 The principle that is personified in the visions of Zosimos is the wonder-working water, which is both water and spirit, and kills and vivifies. If Zosimos, waking from his dream, immediately thinks of the "composition of the waters," this is the obvious conclusion from the alchemical point of view. Since the long-sought water, as we have shown, represents a cycle of birth and death, every process that consists of death and rebirth is naturally a symbol of the divine water Carl Jung, CW 13, Para 135 The motif of ascent and descent is based partly on the motion of water as a natural phenomenon (clouds, rain, etc.) Carl Jung, CW 13, Para 137 "Spirit" in alchemy means anything volatile, all evaporable substances, oxides, etc., but also, as a projected psychic content, a corpus mysticum in the sense of a "subtle body" (Cf. Mead, The Doctrine of the Subtle Body in Western Tradition). It is in this sense that the definition of the lapis as a spiritus humidus et aereus should be understood. There are also indications that spirit was understood as "mind," which could be refined by "sublimation" Carl Jung, CW 13, Para 137 In spite of the not always unintentional obscurity of alchemical language, it is not difficult to see that the divine water or its symbol, the uroboros, means nothing other than the deus absconditus, the god hidden in matter, the divine Nous that came down to Physis and was lost in her embrace. This mystery of the "god become physical" underlies not only classical alchemy but also many other spiritual manifestations of Hellenistic syncretism Carl Jung, CW 13, Para 138 Since alchemy is concerned with a mystery both physical and spiritual, it need come as no surprise that the "composition of the waters" was revealed to Zosimos in a dream. His sleep was the sleep of incubation, his dream "a dream sent by God." The divine water was the alpha and omega of the process, desperately sought for by the alchemists as the goal of their desire. The dream therefore came as a dramatic explanation of the nature of this water. The dramatization sets forth in powerful imagery the violent and agonizing process of transformation which is itself both the producer and the product of the water, and indeed constitutes its very essence Carl Jung, CW 13, Para 139 The drama shows how the divine process of change manifests itself to our human understanding and how man experiences it as punishment, torment, death, and transfiguration. The dreamer describes how a man would act and what he would have to suffer if he were drawn into the cycle of the death and rebirth of the gods, and what effect the deus absconditus would have if a mortal man should succeed by his "art" in setting free the "guardian of spirits" from his dark dwelling. There are indications in the literature that this is not without its dangers Carl Jung, CW 13, Para 139 The element of torture, so conspicuous in Zosimos, is not uncommon in alchemical literature. "Slay the mother, cutting off her hands and feet". "Take a man, shave him, and drag him over a stone until his body dies". "Take a cock, pluck it alive, then put its head in a glass vessel". In medieval alchemy the torturing**

**of the materia was an allegory of Christ's passion  Carl Jung, CW 13. Para 139  For Zosimos and those of like mind the divine water was a corpus mysticum. A personalistic psychology will naturally ask: how did Zosimos come to be looking for a corpus mysticum? The answer would point to the historical conditions: it was a problem of the times. But in so far as the corpus mysticum was conceived by the alchemists to be a gift of the Holy Spirit, it can be understood in a quite general sense as a visible gift of grace conferring redemption. Man's longing for redemption is universal and can therefore have an ulterior, personalistic motive only in exceptional cases, when it is not a genuine phenomenon but an abnormal misuse of it. Hysterical self-deceivers, and ordinary ones too, have at all times understood the art of misusing everything so as to avoid the demands and duties of life, and above all to shirk the duty of confronting themselves. They pretend to be seekers after God in order not to have to face the truth that they are ordinary egoists. In such cases it is well worth asking: Why are you seeking the divine water?  Carl Jung, CW 13. Para 142  The East teaches us another, broader, more profound, and higher understanding—understanding through life. We know this only by hearsay, as a shadowy sentiment expressing a vague religiosity, and we are fond of putting "Oriental wisdom" in quotation marks and banishing it to the dim region of faith and superstition. But that is wholly to misunderstand the realism of the East. Texts of this kind do not consist of the sentimental, overwrought mystical intuitions of pathological cranks and recluses, but are based on the practical insights of highly evolved Chinese minds, which we have not the slightest justification for undervaluing.  Carl Jung, CW 13, Para 2  I have no wish to depreciate the tremendous differentiation of the Western intellect; compared with it the Eastern intellect must be described as childish. (Naturally this has nothing to do with intelligence.) If we should succeed in elevating another, and possibly even a third psychic function to the dignified position accorded to the intellect, then the West might expect to surpass the East by a very great margin.  Carl Jung, CW 13, Para 8  A growing familiarity with the spirit of the East should be taken merely as a sign that we are beginning to relate to the alien elements within ourselves. Denial of our historical foundations would be sheer folly and would be the best way to bring about another uprooting of consciousness. Only by standing firmly on our own soil can we assimilate the spirit of the East.  Carl Jung, CW 13, Para 72  Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today. Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter.  Carl Jung, CW 13, Para 163  Not all are vouchsafed the grace of a faith that anticipates all solutions, nor is it given to all to rest content with the sun of revealed truth. The light that is lighted in the heart by the grace of the Holy Spirit, that same light of nature, however feeble it may be, is more important to them than the great light which shines in the darkness and which the darkness comprehended not. They discover that in the very darkness of nature a light is hidden, a little spark without which the darkness would not be darkness.  Carl Jung, CW 13, Para 197  When one unconsciously works against oneself, the result is impatience, irritability, and an impotent longing to get one's opponent down whatever the means. Generally certain symptoms appear, among them a peculiar use of language one wants to speak forcefully in order to impress one's opponent, so one employs a special, "bombastic" style full of neologisms which might be described as "power words." This symptom is observable not only in the psychiatric clinic but also among certain modern**

**philosophers, and, above all, whenever anything unworthy of belief has to be insisted on in the teeth of inner resistance the language swells up, overreaches itself, sprouts grotesque words distinguished only by their needless complexity. The word is charged with the task of achieving what cannot be done by honest means. It is the old word magic, and sometimes it can degenerate into a regular disease. Carl Jung, CW 13, Para 155 The motif of the leafless or dead tree is not common in alchemy but is found in Judaeo-Christian tradition as the tree of paradise that died after the Fall. An old English legend7 reports what Seth saw in the Garden of Eden. In the midst of paradise there rose a shining fountain, from which four streams flowed, watering the whole world. Over the fountain stood a great tree with many branches and twigs, but it looked like an old tree, for it had no bark and no leaves. Seth knew that this was the tree of whose fruit his parents had eaten, for which reason it now stood bare. Looking more closely, Seth saw that a naked snake without a skin had coiled itself round the tree. It was the serpent by whom Eve had been persuaded to eat of the forbidden fruit. When Seth took a second look at paradise he saw that the tree had undergone a great change. It was now covered with bark and leaves, and in its crown lay a little new-born babe wrapped in swaddling clothes, that wailed because of Adam's sin. This was Christ, the second Adam. He is found in the top of the tree that grows out of Adam's body in representations of Christ's genealogy. Carl Jung, CW 13, Para 400 Similar ideas of the tree are found in alchemy. We have already met the conception of man as an inverted tree, a view found also in the Cabala. The Pirke de Rabbi Eliezer9 says: "R. Zehira said, 'Of the fruit of the tree'—here 'tree' only means man, who is compared to the tree, as it is said, 'For man is the tree of the field' (Deuteronomy 20: 19)." In the gnosis of Justin the trees in the Garden of Eden are angels, while the tree of knowledge of good and evil is the third of the motherly angels, the Naas. This division of the tree-soul into a masculine and a feminine figure corresponds to the alchemical Mercurius as the life principle of the tree, for as an hermaphrodite he is duplex. The picture in Pandora, where the tree trunk is a woman's body, refers to Mercurius in his feminine role of wisdom, who in his masculine aspect is symbolized by the figure of Mercurius Senex or Hermes Trismegistus. Carl Jung, CW 13, Para 420 Our text is concerned with this way, and the same problem comes up with my patients also. There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for that would merely strengthen his will and consciousness against the unconscious and bring about the very effect to be avoided. The neurosis would then simply be intensified. It cannot be emphasized enough that we are not Orientals, and that we have an entirely different point of departure in these matters. It would also be a great mistake to suppose that this is the path every neurotic must travel, or that it is the solution at every stage of the neurotic problem. It is appropriate only in those cases where consciousness has reached an abnormal degree of development and has diverged too far from the unconscious. This is the sine qua non of the process. Nothing would be more wrong than to open this way to neurotics who are ill on account of an excessive predominance of the unconscious. For the same reason, this way of development has scarcely any meaning before the middle of life (normally between the ages of thirty-five and forty), and if entered upon too soon can be decidedly injurious." Carl Jung, CW 13, Para 16 The Logos principle is nothing personal, but is in the deepest sense impersonal, and thus in sharp contrast to the anima, which is a personal demon expressing itself in thoroughly personal moods ("animosity"!). Carl Jung, CW 13, Para 59 To pursue the parallel further, we could say that just as hun corresponds to hsing, translated by Wilhelm as Logos, so the Eros of woman corresponds to ming, "fate" or "destiny," interpreted by Wilhelm as Eros. Carl Jung, CW 13, Para 60 Eros is an interweaving; Logos is differentiating knowledge, clarifying light. Eros is relatedness, Logos is discrimination and detachment. Carl Jung, CW 13, Para 60 Kyllenios does in fact appear in Hippolytus as identical on the one hand with the Logos and on the other with the wicked Korybas, the phallus, and the demiurgic principle in**

**general. Carl Jung, CW 13, Para 278 The figure of Christ the Logos has raised the anima rationalis in man to a level of importance which remains unobjectionable so long as it knows itself to be below and subject to the Kvpios, the Lord of Spirits. Carl Jung, CW 13, Para 294 Christ as Logos is the two-edged sword, which symbolizes God's wrath, as in Revelation 1:16. Carl Jung, CW 13, Para 447 The production and birth of this superior personality is what is meant when our text speaks of the "holy fruit," the "diamond body," or any other kind of incorruptible body. Psychologically, these expressions symbolize an attitude that is beyond the reach of emotional entanglements and violent shocks- a consciousness detached from the world. I have reasons for believing that this attitude sets in after middle life and is a natural preparation for death. Death is psychologically as important as birth and, like it, is an integral part of life. What happens to the detached consciousness in the end is a question the psychologist cannot be expected to answer. Whatever his theoretical position he would hopelessly overstep the bounds of his scientific competence. He can only point out that the views of our text in regard to the timelessness of the detached consciousness are in harmony with the religious thought of all ages and with that of the overwhelming majority of mankind. Anyone who thought differently would be standing outside the human order and would, therefore, be suffering from a disturbed psychic equilibrium. As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed." Carl Jung, CW 13, Para 68 Science is not indeed a perfect instrument, but it is a superb and invaluable tool that works harm only when it is taken as an end in itself. Science must serve; it errs when it usurps the throne. It must be ready to serve all its branches, for each, because of its insufficiency, has need of support from the others. Science is the tool of the Western mind, and with it one can open more doors than with bare hands. It is part and parcel of our understanding, and it obscures our insight only when it claims that the understanding it conveys is the only kind there is. Carl Jung, CW 13, Para 2 The spiritual man was seduced into putting on the body, and was bound to it by "Pandora, whom the Hebrews call Eve." She played the part, therefore, of the anima, who functions as the link between body and spirit, just as Shakti or Maya entangles man's consciousness with the world. In the "Book of Krates" the spiritual man says: "Are you capable of knowing your soul completely? After death, hun becomes shen, "spirit," which is very close, in the philosophical sense, to hsing. Since the Chinese concepts are not logical in our sense of the word, but are intuitive ideas, their meanings can only be elicited from the ways in which they are used and from the constitution of the written characters, or from such relationships as obtain between hun and shen. Hun, then, would be the light of consciousness and reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, CW 13, Para 59 If you knew it as you should, and if you knew what could make it better, you would be capable of knowing that the names which the Philosophers gave it of old are not its true names" Carl Jung, CW 13, Para 126 Hermes, originally a wind god, and his counterpart the Egyptian Thoth, who "makes the souls to breathe," are the forerunners of the alchemical Mercurius in his aerial aspect. The texts often use the terms pneuma and spiritus in the original concrete sense of "air in motion." … He is the … stone uplifted by the wind … Carl Jung, CW 13, Para 260**

## Carl Jung: CW 14 "Mysterium Coniunctionis"

**Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Carl Jung, CW 14, Para 759 The ultimate fate of every dogma is that it gradually becomes soulless. Life wants to create new**

**forms, and therefore, when a dogma loses its vitality, it must perforce activate the archetype that has always helped man to express the mystery of the soul. Carl Jung, CW 14, Para 488 Life wants to create new forms, and therefore, when a dogma loses its vitality, it must perforce activate the archetype that has always helped man to express the mystery of the soul. Carl Jung, CW 14, Para 488 … our picture represents the union of the spirit with material reality … The spirit of the gold, [is] only the right half of the king …The queen is a sulphur, … a chthonic spirit … The self or imago Dei … is here united with its chthonic counterpart … This is personified in the psychological anima figure … The alchemical queen … corresponds to the psychological anima. Carl Jung, CW 14, Para 736 The stag signifies the soul, the unicorn spirit, and the forest the body. The next two pictures in Lambspringk's "Symbols" show the lion and lioness, or the wolf and dog, the latter two fighting; they too symbolize soul and spirit. Carl Jung, CW 14, Para 3 Psychologically, this means that the union of consciousness (Sol) with its feminine counterpart the unconscious (Luna) has undesirable results to begin with: it produces poisonous animals such as the dragon, serpent, scorpion, basilisk, and toad; then the lion, bear, wolf, dog, and finally the eagle and the raven. The first to appear are the cold-blooded animals, then warm-blooded predators, and lastly birds of prey or ill-omened scavengers. Carl Jung, CW 14, Para 172 Even the light of the moon is dangerous as it causes the moon-sickness, which comes from the "moon-wolf." The marriage bed, pregnant women, and small children should be protected from the moonlight. Whoever sews by moonlight sews the winding-sheet, and so on. Carl Jung, CW 14, Para 214 The fourth function has its seat in the unconscious. In mythology the unconscious is portrayed as a great animal, for instance Leviathan, or as a whale, wolf, or dragon. Carl Jung, CW 14, Para 277 The phase of the conflict of opposites is usually represented by fighting animals, such as the lion, dragon, wolf, and dog. Cf. Lambspringk's Symbols in the Musaeum hermeticum. Carl Jung, CW 14, Para 360, fn 389 Luna … is the counterpart of Sol, cold, moist, feebly shining or dark, feminine, corporeal, passive. Accordingly her most significant role is that of a partner in the coniunctio… [S]he is a universal receptacle, of the sun in particular; … she "receives and pours out" the powers of heaven. … Silver is yet another synonym or symbol for the arcanum "Luna." Carl Jung, CW 14, Para 154 According to these Gnostics, … the feminine figure of Wisdom, [was] Sophia-Achamoth … Sophia, partly by an act of reflection and partly driven by necessity, entered into relation with the outer darkness. The sufferings that befell her took the form of various emotions – sadness, fear, bewilderment, confusion, longing; now she laughed and now she wept … The emotional state of Sophia sunk in unconsciousness …, her formlessness, and the possibility of her getting lost in the darkness characterize very clearly the anima of a man who identifies himself absolutely with his reason and his spirituality. Carl Jung, CW 14, Para 452ff. [For Richard White] … The human soul is "androgynous," "because a girl has a masculine and a man a feminine soul." … [He] adds … the soul is also called an "old woman" …… [H]e writes that the soul is an idea "of such great power that she creates the forms and things themselves," also "she has within herself the 'selfness' of all mankind." She transcends all individual differences … It should be noted that he describes this soul quite differently from the way it would be described by a biological or personalistic psychology today … Carl Jung, CW 14, Para 92-93 Luna … is the counterpart of Sol, cold, moist, feebly shining or dark, feminine, corporeal, passive. Accordingly her most significant role is that of a partner in the coniunctio… [S]he is a universal receptacle, of the sun in particular; … she "receives and pours out" the powers of heaven. … Silver is yet another synonym or symbol for the arcanum "Luna." Carl Jung, CW 14, Para 154 Through his imagination the timid man has made his eyes basilisk-like, and he infects the mirror, the moon, and the stars … Thus man in turn will be poisoned by this mirror of the moon … And as the mirror is defiled by the woman, thus conversely the eyes … are being defiled by the moon, for the reason that at such times the eyes of the timid imagining man are weak and dull … Carl Jung, CW 14, Para 215**

**The light that gradually dawns on him [modern man] consists in his understanding that his fantasy is a real psychic process which is happening to him personally … But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. It is a psychic fact that this fantasy is happening, and it is as real as you – as a psychic entity – are real. If this crucial operation is not carried out, all the changes are left to the flow of images, and you yourself remain unchanged. Carl Jung, CW 14, Para 753 Through his imagination the timid man has made his eyes basilisk-like, and he infects the mirror, the moon, and the stars … Thus man in turn will be poisoned by this mirror of the moon … And as the mirror is defiled by the woman, thus conversely the eyes … are being defiled by the moon, for the reason that at such times the eyes of the timid imagining man are weak and dull … Carl Jung, CW 14, Para 215 Mythologically, nymphs, dryads, etc. are nature- and tree-numina, but psychologically they are anima projections … Carl Jung, CW 14, Para 70 … outwardly Mercurius corresponds to quicksilver but inwardly he is … an anima mundi … Carl Jung, CW 14, Para 699 … the anima … represents the collective unconscious. Carl Jung, CW 14, Para 128 … the queen and the king are one, in the sense that body and soul or spirit and soul are one … the queen corresponds to the soul (anima) and the king to spirit … the secret of the work was some- times called the "Reginae Mysteria." Carl Jung, CW 14, Para 536 He will learn to know his soul, that is, his anima and Shakti who conjures up a delusory world for him. Carl Jung, CW 14, Para 673 If a man knows how to transmute things in the greater world . . . how much more shall he know how to do in the microcosm, that is, in himself, the same that he is able to do outside himself, if he but know that the greatest treasure of man dwells within him and not outside him. Carl Jung, Citing Dorn, CW 14, Footnote 104. The colour green … is associated with Venus. Carl Jung, CW 14, Para 393 The fact that the rotundum is … contained in the anima and is prefigured by her lends her that extraordinary fascination … At a certain level, therefore, woman appears as the true carrier of the longed-for wholeness and redemption. Carl Jung, CW 14, Para 500 It [salt] represents the feminine principle of Eros, which brings everything into relationship … [S]alt, as the soul or spark of the anima mundi, is … the daughter of the spiritus vegetativus of creation. Carl Jung, CW 14, Para 322 Apart from its lunar wetness and its terrestrial nature, the most outstanding properties of salt are bitterness and wisdom … Salt, as the carrier of this fateful alternative, is co-ordinated with the nature of woman. Carl Jung, CW 14, Para 330 Confirmation of our interpretation of salt as Eros (i.e., as a feeling relationship) is found in the fact that the bitterness is the origin of the colors … Carl Jung, CW 14, Para 333. The whore (meretrix) is a well-known figure in alchemy. She characterizes the arcane substance in its initial, "chaotic," maternal state … "That noble whore Venus …" Carl Jung, CW 14, Para 415 Consciousness consists in the relation of a psychic content to the ego. Anything not associated with the ego remains unconscious. Carl Jung, CW 14, Para 522. … there can be no consciousness without the perception of differences. Carl Jung, CW 14, Para 603 … sulphur is the soul … of all living things; … it is equated with "nostra anima" (our soul) … Paracelsus likewise calls sulphur the soul. Carl Jung, CW 14, Para 136 In his quest for wholeness … Michael Maier … has found the animal soul and the sibylline anima, who now counsels him to journey to the seven mouths of the Nile … Carl Jung, CW 14, Para 287 The sibyl, the guide of souls … Carl Jung, CW 14, Para 300 Our author was led in the first place by the anima-sibyl to undertake the journey through the planetary houses … Carl Jung, CW 14, Para 313 … Michael Maier's journey to the seven mouths of the Nile … is a description of the dreamer's ascent to a world of gods and heroes, of his initiation into a Venus mystery … Carl Jung, CW 14, Para 297 Psychologically, this doctrine testifies to the personality- or ego-character of psychic complexes: just as the distinguishing mark of the ego-complex is consciousness, so it is possible that other, "unconscious" complexes may possess, as splinter psyches, a certain luminosity of their own. Carl Jung, CW 14,**

**Para 47 … the motif of dismemberment is well known in alchemy. The atoms are or become "white sparks" shining in the terra foetida. Carl Jung, CW 14, Para 64 … the anima, as she personifies the plurality of the archetypes … Carl Jung, CW 14, Para 218 … scintilla, the "little soul-spark" of Meister Eckhart …Similarly Heraclitus … is said to have conceived the soul as a "spark of stellar essence" …Alchemy, too, has its doctrine of the scintilla … "For all things have their origin in this source …" Carl Jung, CW 14, Para 42 The very concept "stone" indicates the peculiar nature of this symbol. "Stone" is the essence of everything solid and earthly. It represents feminine matter, and this concept intrudes into the sphere "spirit" and its symbolism .... The stone was more than an "incarnation" of God it was a concretization, a "materialization" that reached down into the darkness of the inorganic realm or even rose from it, from that part of the Deity which put itself in opposition to the Creator because ... it remained latent in the panspermia (universal seedbed) as the formative principle of crystals, metals, and living organisms. Carl Jung, CW 14, Para 643 Equally, only one who has risked the fight with the dragon and is not overcome by it wins the hoard, the "treasure hard to attain." He alone has a genuine claim to self-confidence, for he has faced the dark ground of his self and thereby has gained himself. This experience gives him faith and trust, the pistis in the ability of the self to sustain him, for everything that menaced him from inside he has made his own. He has acquired the right to believe that he will be able to overcome all future threats by the same means. He has arrived at an inner certainty which makes him capable of self-reliance and attained what the alchemists called the unio mentalis. Carl Jung, CW 14, Para 756 The starting point for our explanation is that the king is essentially synonymous with the sun and that the sun represents the daylight of the psyche, consciousness, which as the faithful companion of the sun's journey rises daily from the ocean of sleep and dream and sinks into it again at evening. Just as in the round-dance of the planets, and in the star-strewn spaces of the sky, the sun journeys along as a solitary figure, like any other one of the planetary archons, so consciousness, which refers everything to its own ego as the centre of the universe, is only one among the archetypes of the unconscious. . .. This is what the complex of consciousness would look like if it could be viewed from one of the other planets, as we view the sun from the earth. The subjective ego-personality, i.e., consciousness and its contents, is indeed seen in its various aspects by an unconscious observer, or rather by an observer placed in the "outer space" of the unconscious. That this is so is proved by dreams, in which the conscious personality, the ego of the dreamer, is seen from a standpoint that is "toto coelo" different from that of the conscious mind. Such a phenomenon could not occur at all unless there were in the unconscious other standpoints opposing or competing with ego-consciousness. These relationships are aptly expressed by the planet simile. The king represents ego-consciousness, the subject of all subjects, as an object. His fate in mythology portrays the rising and setting of this most glorious and most divine of all the phenomena of creation, without which the world would not exist as an object. For everything that is only is because it is directly or indirectly known, and moreover this "known-ness" is sometimes represented in a way which the subject himself does not know, just as if he were being observed from another planet, now with benevolent and now with sardonic gaze. Carl Jung, CW 14, Para 501 This far from simple situation derives partly from the fact that the ego has the paradoxical quality of being both the subject and the object of its own knowledge, and partly from the fact that the psyche is not a unity but a "constellation" consisting of other luminaries besides the sun. The ego-complex is not the only complex in the psyche. Carl Jung, CW 14, Para 502 Pitilessly it is seen from another planet that the king is growing old, even before he sees it himself: ruling ideas, the "dominants," change, and the change, undetected by consciousness, is mirrored only in dreams. King Sol, as the archetype of consciousness, voyages through the world of the unconscious, one of its multitudinous figures which may one day be capable of consciousness too. These lesser lights are, on the old view, identical**

**with the planetary correspondences in the psyche which were postulated by astrology. When, therefore, an alchemist conjured up the spirit of Saturn as his familiar, this was an attempt to bring to consciousness a standpoint outside the ego, involving a relativization of the ego and its contents. The intervention of the planetary spirit was besought as an aid. When the king grows old and needs renewing, a kind of planetary bath is instituted – a bath into which all the planets pour their "influences." This expresses the idea that the dominant, grown feeble with age, needs the support and influence of those subsidiary lights to fortify and renew it. It is, as it were, dissolved in the substance of the other planetary archetypes and then put together again. Through this process of melting and recasting there is formed a new amalgam of a more comprehensive nature, which has taken into itself the influences of the other planets or metals. Carl Jung, CW 14, Para 504 According to the Christian symbolism, Christ went through the worm experience of humiliation in the process of death and rebirth of the God-image, which was then followed by his being crowned with glory just as in our text the king is crowned with glory. And according to the alchemical symbolism these images also pertain to Mercurius. But Mercurius is a duplex figur ethere's an upper Mercurius and a lower Mercurius. The lower Mercurius is imprisoned in matter and the upper volatile Mercurius descends and suffers itself to be fixed and imprisoned coagulated which then helps in the rescue of the lower Mercurius, the worm. The outcome is that the worm, the serpent Mercurius, is crowned or glorified, just as Christ's resurrection and ascension was a crowning glorification of the worm. This sequence of events is indicated by the frequent image in alchemy of the crowned serpent. It indicates that the upper Mercurius and the lower Mercurius have been brought together. Carl Jung, CW 14, Para 478ff. In the course of his mystic peregrination Maier reached the Red ("Erythraean") Sea, and in the following way: he journeyed to the four directions, to the north (Europe), to the west (America), to the east (Asia). Leaving Asia and turning south to Africa, he found a statue of Mercury, made of silver, and with a golden head. The statue pointed to Paradise, which he espied far off. Now because of its four rivers, and because it was the abode of the originally androgynous Primordial Man (Adam), the Garden of Eden was a favourite mandala in Christian iconography and is therefore a symbol of totality and—from the psychological point of view—of the self. If we take the four directions and the four elements (see note 505) as a symbolical equivalent of the four basic functions of consciousness, we can say that Maier had become conscious of three of them by the time he reached Asia. Carl Jung, CW 14, Para 276 Its chief function is ablution, the cleansing of the sinner, and in alchemy this is the lato, the impure body; hence the oft-repeated saying attributed to Elbo Interfector: "Whiten the lato and rend the books, lest your hearts be rent asunder" Carl Jung, CW 14 Para 316 In the Rosarium the ablution of the lato occurs in variant form: it is cleansed not by water but by "Azoth and fire," that is, by a kind of baptism in fire, which is often used as a synonym for water. The equivalent of this in the Catholic rite is the plunging of a burning candle into the font, in accordance with Matthew 3:11: "He shall baptize you with the Holy Ghost, and with fire" Carl Jung, CW 14 Para 316 The alchemists did not hesitate to call the transformative process a "baptism." Thus the "Cons ilium coniugii" says: "And if we are baptized in the fountain of gold and silver, and the spirit of our body ascends into heaven with the father and the son, and descends again, then our souls shall revive and my animal body will remain white, that is, [the body] of the moon." The subject of this sentence is Sol and Luna. The Aurora consurgens I distinguishes three kinds of baptism, "in water, in blood, and in fire," the Christian ideas being here transferred directly to the chemical procedure. The same is true of the idea that baptism is a submersion in death, following Colossians 2:12: "(Ye are) buried with him in baptism, wherein also ye are risen with him" Carl Jung, CW 14 Para 316 The effect of Christian baptism is the washing away of sin and the acceptance of the neophyte into the Church as the earthly kingdom of Christ, sanctification and rebirth through grace, and the bestowal of an "indelible character" on the**

**baptized. The effect of the aqua permanens is equally miraculous. The "Gloria mundi" says: "The mystery of everything is life, which is water; for water dissolves the body into spirit and summons a spirit from the dead." Dissolution into spirit, the body's volatilization or sublimation, corresponds chemically to evaporation, or any rate to the expulsion of evaporable ingredients like quicksilver, sulphur, etc. Carl Jung, CW 14 Para 318 Psychologically it corresponds to the conscious realization and integration of an unconscious content. Unconscious contents lurk somewhere in the body like so many demons of sickness, impossible to get hold of, especially when they give rise to physical symptoms the organic causes of which cannot be demonstrated. The "spirit" summoned from the dead is usually the spirit Mercurius, who, as the anima mundi, is inherent in all things in a latent state. It is clear from the passage immediately following that it is salt of which it is said: "And that is the thing which we seek: all our secrets are contained in it" Carl Jung, CW 14 Para 318 Salt, however, "takes its origin from Mercurius," so salt is a synonym for the arcane substance. It also plays an important part in the Roman rite: after being blessed it is added to the consecrated water, and in the ceremony of baptism a few grains of the consecrated salt are placed in the neophyte's mouth with the words: "Receive the salt of wisdom: may it be a propitiation for thee unto eternal life" Carl Jung, CW 14 Para 318 This arcane substance has provided occasion for some general reflections, which are not altogether fortuitous in that sulphur represents the active substance of the sun or, in psychological language, the motive factor in consciousness: on the one hand the will, which can best be regarded as a dynamism subordinated to consciousness, and on the other hand compulsion, an involuntary motivation or impulse ranging from mere interest to possession proper. The unconscious dynamism would correspond to sulphur, for compulsion is the great mystery of human life. It is the thwarting of our conscious will and of our reason by an inflammable element within us, appearing now as a consuming fire and now as life-giving warmth Carl Jung, CW 14 Para 151 Compulsion, therefore, has two sources: the shadow and the Anthropos. This is sufficient to explain the paradoxical nature of sulphur: as the "corrupter" it has affinities with the devil, while on the other hand it appears as a parallel of Christ Carl Jung, CW 14 Para 153 The motif does not occur in such complete form again. One next meets it in the Turba: "The dew is joined to him who is wounded and given over to death." The dew comes from the moon, and he who is wounded is the sun. In the treatise of Philaletha, "Introitus apertus ad occlusum Regis palatium," the wounding is caused by the bite of the rabid "Corascene" dog, in consequence of which the hermaphrodite child suffered from hydrophobia Carl Jung, CW 14 Para 27 Dorn, in his "De tenebris contra naturam," associates the motif of wounding and the poisonous snake-bite with Genesis 3: "For the sickness introduced into nature by the serpent, and the deadly wound she inflicted, a remedy is to be sought." Accordingly it is the task of alchemy to root out the original sin, and this is accomplished with the aid of the balsamum vitae (balsam of life), which is "a true mixture of the natural heat with its radical moisture" Carl Jung, CW 14 Para 27 "The life of the world is the light of nature and the celestial sulphur, whose substance is the aetheric moisture and heat of the firmament, like to the sun and moon." The conjunction of the moist (= moon) and the hot (= sun) thus produces the balsam, which is the "original and incorrupt" life of the world. Genesis 3:15, "he shall bruise your head, and you shall bruise his heel" (RSV), was generally taken as a prefiguration of the Redeemer. But since Christ was free from the stain of sin the wiles of the serpent could not touch him, though of course mankind was poisoned Carl Jung, CW 14 Para 27 Whereas the Christian belief is that man is freed from sin by the redemptory act of Christ, the alchemist was evidently of the opinion that the "restitution to the likeness of original and incorrupt nature" had still to be accomplished by the art, and this can only mean that Christ's work of redemption was regarded as incomplete. In view of the wickednesses which the "Prince of this world," undeterred, goes on perpetrating as liberally as before, one cannot withhold all sympathy from such an opinion Carl Jung, CW 14**

**Para 27 For an alchemist who professed allegiance to the Ecclesia spiritualis it was naturally of supreme importance to make himself an "unspotted vessel" of the Paraclete and thus to realize the idea "Christ" on a plane far transcending a mere imitation of him. It is tragic to see how this tremendous thought got bogged down again and again in the welter of human folly. A shattering example of this is afforded not only by the history of the Church, but above all by alchemy itself, which richly merited its own condemnation in ironical fulfilment of the dictum "In sterquiliniis invenitur" (it is found in cesspools). Agrippa von Nettesheim was not far wrong when he opined that "Chymists are of all men the most perverse" Carl Jung, CW 14 Para 27 Another widespread primitive idea is the snake-form of the spirits of the dead. This may well have given rise to the worm version of the phoenix myth Carl Jung, CW 14 Para 481 Examples [of heroes worshiped as snakes] are Trophonios in his cave and Erechtheus in the crypt of the Erechtheion. The heroes themselves often have the form of snakes, or else the snake is their symbol Carl Jung, CW 14 Para 481 The dead in general are frequently depicted as snakes. Like the "hero" of alchemy, Mercurius, another ancient alchemical authority, the Agathodaimon, also has the form of a snake Carl Jung, CW 14 Para 481 Actually it is a pair of brothers that inhabit hell, namely death and the devil, the devil being characterized by the snake and death by worms. In old German the concepts of worm, snake, and dragon coalesce, as they do in Latin (vermis, serpens, draco) Carl Jung, CW 14 Para 482 The underworld signifies hell and the grave. The worm or serpent is all-devouring death. The dragon-slayer is therefore always a conqueror of death. In Germanic mythology, too, hell is associated with worms. Hell in Old English is called the "worm's hall" (wyrmsele). and in Middle High German it is the "worm-garden" Carl Jung, CW 14 Para 482 Like the heroes and spirits of the dead, the gods too (particularly the earth-gods), are associated with the snake, as are Hermes and Asklepios. Indeed, the Greek god of healing, on being hatched from the egg, seems to have taken the form of a snake Carl Jung, CW 14 Para 483 The worm stands for the most primitive and archaic form of life from which ultimately developed the direct opposite of the earth-bound creature the bird. This pair of opposites snake and bird is classical. The eagle and serpent, the two animals of Zarathustra, symbolize the cycle of eternal return Carl Jung, CW 14 Para 483 I have drawn attention earlier to the passage in Hippolytus where the Gnostic interpretation of Psalm 24:7-10 is discussed. The rhetorical question of the psalm, "Who is this king of glory?" is answered in Hippolytus thus: "A worm and no man, the reproach of men and the outcast of the people. He is the king of glory, mighty in battle." This passage, says Hippolytus, refers to Adam and his "ascension and rebirth, that he may be born spiritual, not fleshly." The worm therefore signifies the second Adam, Christ. Epiphanius also mentions the worm as an allegory of Christ, though without substantiating it further Carl Jung, CW 14 Para 484 This is another quotation, namely from Psalm 21:7 (DV). It is interesting that this psalm begins with the words: "My God, my God, why hast thou forsaken me?" an indication that the transformation of the King of Glory into the least of his creatures [worms] is felt as abandonment by God. The words are the same as Matthew 27:46: "Eli, Eli, lama sabachthani" Carl Jung, CW 14 Para 484 Usually, however, there was a division into three worlds to correspond with the Trinity: heaven, earth, hell. Triads were also known in alchemy. From the time of Paracelsus the most important triad was Sulphur-Mercurius-Sal, which was held to correspond with the Trinity. A subtle feature of the Sulphur-Mercurius-Sal formula is that the central figure, Mercurius, is by nature androgynous and thus partakes both of the masculine red sulphur and of the lunar salt. His equivalent in the celestial realm is the planetary pair Sol and Luna, and in the "intelligible" realm Christ in his mystical androgyny, the "man encompassed by the woman," i.e., sponsus and sponsa (Ecclesia). Carl Jung, CW 14, Para 235 Like the Trinity, the alchemical "triunity" is a quaternity in disguise owing to the duplicity of the central figure: Mercurius is not only split into a masculine and a feminine half but is the poisonous dragon and at the same time the heavenly lapis. This makes it clear that the**

**dragon is analogous to the devil and the lapis to Christ, in accordance with the ecclesiastical view of the devil as an autonomous counterpart of Christ. Furthermore, not only the dragon but the negative aspect of sulphur, namely sulphur comburens, is identical with the devil, as Glauber says: "Verily, sulphur is the true black devil of hell, who can be conquered by no element save by salt alone." Salt by contrast is a "light" substance, similar to the lapis, as we shall see: Here we have another of those well-known quaternities of opposites which are usually masked as a triad, just as the Christian Trinity is able to maintain itself as such only by eliminating the fourth protagonist of the divine drama. If he were included there would be, not a Trinity, but a Christian Quaternity. Carl Jung, CW 14, Para 237 For a long time there had been a psychological need for this, as is evident from the medieval pictures of the Assumption and Coronation of the Virgin; it was also responsible for elevating her to the position of mediatrix, corresponding to Christ's position as the mediator, with the difference that Mary only transmits grace but does not generate it. Carl Jung, CW 14, Para 237 In general, meditation and contemplation have had a bad reputation in the West. They are regarded as a particularly reprehensible form of idleness or as pathological narcissism. No one has time for self-knowledge or believes that it could serve any sensible purpose.... nobody has drawn any conclusions from the fact that Western man confronts himself as a stranger and that self-knowledge is one of the most difficult and exacting of the arts. Carl Jung, CW 14, Para709. Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung, CW 14, Para 792. Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung, CW 14, Page 258. Any attempt to determine the nature of the unconscious state runs up against the same difficulties as atomic physics: the very act of observation alters the object observed. Consequently, there is at present no way of objectively determining the real nature of the unconscious. Carl Jung, CW 14, Page 88. If one does not understand a person, one tends to regard him as a fool. Carl Jung; CW 14; Para 147. Egocentricity is a necessary attribute of consciousness and is also its specific sin." Carl Jung, CW 14, par. 364. The Red Sea is a water of death for those that are "unconscious," but for those that are "conscious" it is a baptismal water of rebirth and transcendence. Carl Jung, CW 14, Para 257 The exodus from Egypt signifies the exodus from the body, which is Egypt in miniature, being the incarnation of sinfulness, and the crossing of the Red Sea is the crossing of the water of corruption, which is Kronos. Carl Jung, CW 14, Para 257 The other side of the Red Sea is the other side of Creation. The arrival in the desert is a "genesis outside of generation." There the "gods of destruction" and the "god of salvation" are all together. Carl Jung, CW 14, Para 257 St. Augustine says, "The Red Sea signifies baptism"; and, according to Honorius of Autun, "the Red Sea is the baptism reddened by the blood of Christ, in which our enemies, namely our sins, are drowned." Carl Jung, CW 14, Para 257 It is without doubt the Microcosm, the mystical Adam and bisexual Original Man in his prenatal state, as it were, when he is identical with the unconscious. Carl Jung, CW 14, Para 8 It is clear from this text that the "hidden" thing, the invisible centre, is Adam Kadmon, the Original Man of Jewish gnosis. It is he who laments in the "prisons" of the darkness, and who is personified by the black Shulamite of the Song of Songs. Carl Jung, CW 14, Para 44 The eye, like the sun, is a symbol as well as an allegory of consciousness. In alchemy the scintillulae are put together to form the gold (Sol), in the Gnostic systems the atoms of light are reintegrated. Carl Jung, CW 14, Para 47 Hence we get the parallel of the dragon's head with Christ, corresponding to the Gnostic view that the son of the highest divinity took on the form of the serpent in paradise in order to teach our first parents the faculty of discrimination, so that they should see that the work of the demiurge was imperfect. Carl Jung, CW 14, Para 141 The personal unconscious is the shadow and the inferior function,**

**in Gnostic terms the sinfulness and impurity that must be washed away by baptism. The collective unconscious expresses itself in the mythological teachings, characteristic of most mystery religions, which reveal the secret knowledge concerning the origin of all things and the way to salvation. Carl Jung, CW 14, Para 257 The opus is a "transitus," a in the Gnostic sense, a "transcension" and transformation whose subject and object is the elusive Mercurius. Carl Jung, CW 14, Para 287 Irenaeus, reporting the views of the Gnostics, says: "The spiritual, they say, [is] sent forth to this end, that, being united here below with the psychic, it may take form, and be instructed simultaneously by intercourse with it. Carl Jung, CW 14, Para 327 The union of the spiritual, masculine principle with the feminine, psychic principle is far from being just a fantasy of the Gnostics: it has found an echo in the Assumption of the Virgin, in the union of Tifereth and Malchuth, and in Goethe's "the Eternal Feminine leads us upward and on." Carl Jung, CW 14, Para 327 Anyone familiar with the spirit of alchemy and the views of the Gnostics in Hippolytus will be struck again and again by their inner affinity. Carl Jung, CW 14, Para 328 The inner spiritual man of the Gnostics is the Anthropos, the man created in the image of the Nous, the (true man). He corresponds to the chin-yen (true man) of Chinese alchemy. Carl Jung, CW 14, Para 490 And just as the Queen "flows with all delicious unguent" so, in the Acts of Thomas, a sweet smell pours from the heavenly goddess. She is not only the mother but the "Kore, daughter of the light." She is the Gnostic Sophia, who corresponds to the alchemical mother. Carl Jung, CW 14, Para 490 In this connection it should not be forgotten that in antiquity certain influences, evidently deriving from the Gnostic doctrine of the hermaphroditic Primordial Man, penetrated into Christianity and there gave rise to the view that Adam had been created an androgyne. Carl Jung, CW 14, Para 526 In Gnosticism the original man Adamas, who is nothing but a paraphrase of Adam, was equated with the ithyphallic Hermes and with Korybas, the pederastic seducer of Dionysus, as well as with the ithyphallic Cabiri. Carl Jung, CW 14, Para 589 Zosimos is the connecting link between alchemy and Gnosticism, where we find similar ideas. Carl Jung, CW 14, Para 627 I have pointed out that outwardly Mercurius corresponds to quicksilver but inwardly he is a "deus terrenus" and an Anima Mundi—in other words, that part of God which, when he "imagined" the world, was as it were left behind in his Creation or, like the Sophia of the Gnostics, got lost in Physis. Mercurius has the character which Dorn ascribes to the soul. Carl Jung, CW 14, Para 699 The "sweet odour" of the Holy Ghost occurs not only in Gnosticism but also in ecclesiastical language, and of course in alchemy—though here there are more frequent references to the characteristic stench of the underworld, the odor sepulchrorum. Carl Jung, CW 14, Para 701 Accordingly the arcane substance would appear to be the "inner" man or Primordial Man, known as Adam Kadmon in the Cabala. In the poem of Valentinus, this inner man is swamped by the goddess of love—an unmistakable psychologem for a definite and typical psychic state, which is also symbolized very aptly by the Gnostic love-affair between Nous and Physis. Carl Jung, CW 14, Para 548 The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, CW 14, par. 28, note 194. In the final analysis the idea of an unus mundus [one world] is founded on the assumption that the multiplicity of the empirical world rests on an underlying unity. Everything divided and different belongs to one and the same world. Carl Jung, CW 14, pars. 767-770 Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Carl Jung, CW 14, Para 330. Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334. The experience of the self is always a defeat for the ego." Carl Jung, CW 14, Par. 778. Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the**

**greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152. The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual Tao with the universal Tao. Carl Jung, CW 14, Para 762. As Dorn says, you will never make the One unless you become one yourself. Carl Jung, CW 14, Para 753. It is a psychic fact that this fantasy is happening, and it is as real as you —as a psychic entity—are real. Carl Jung, CW 14, Para 753. But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753. If we can successfully develop that function which I have called transcendent, the disharmony ceases, and we can then enjoy the favorable side of the unconscious. The unconscious then gives us all the encouragement and help that a bountiful nature can shower upon a man. Carl Jung, CW 14, Para 502. Things are different with Luna: every month she is darkened and extinguished; she cannot hide this from anybody, not even from herself. She knows that this same Luna is now bright and now dark — but who has ever heard of a dark sun? We call this quality of Luna "women's closeness to nature," and the fiery brilliance and hot air that plays round the surface of things we like to call "the masculine mind. Carl Jung, CW 14, Para 331. The synthesis of the elements is effected by means of the circular movement in time (circulatio, rota) of the Sun through the houses of the Zodiac. Carl Jung, CW 14, Page 7. If attention is directed to the unconscious, the unconscious will yield up its contents, and these in turn will fructify the conscious like a fountain of living water. For consciousness is just as arid as the unconscious if the two halves of our psychic life are separated. Carl Jung, CW 14, Page 163. The Latin translation "serpent" for "witch" is connected with the widespread primitive idea that the spirits of the dead are snakes. This fits in with the offering of goat's blood, since the sacrifice of black animals to the chthonic numina was quite customary. Carl Jung, CW 14, Par 78. If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190. Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light. Carl Jung, CW 14, Para 199 But one is not a number; the first number is two, and with-it multiplicity and reality begin. Carl Jung, CW 14, Para 659 Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530 He [Man] is infected with the leprosy of collective thinking and has become an inmate of that insalubrious stud-farm called the totalitarian State. Carl Jung, CW 14, Para 194 Only man as an individual being lives; the state is just a system, a mere machine for sorting and tabulating the masses. Carl Jung, CW 14, Para 194 They [Patients] know, perhaps, what their faith ought to mean to them, but they have found to their cost how little can be achieved with will and good intentions if the unconscious does not lend a hand. Carl Jung, CW 14, Para 751 In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests. Carl Jung, CW 14, Para 623. Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700. For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to its own laws and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious belief in the will. Carl Jung, CW 14, Para 192 The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Fuhrer, and sometimes it is luckily the**

**other way round as well, or else mankind would long since have perished of stupidity. Carl Jung, CW 14, Para 83 Nobody can know himself and differentiate himself from his neighbours if he has a distorted picture of him, just as no one can understand his neighbour if he has no relationship to himself. Carl Jung, CW 14, Para 739 The one-after-another is a bearable prelude to the deeper knowledge of the side-by-side, for this is an incomparably more difficult problem. Carl Jung, CW 14, Para 206 Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them. Carl Jung, CW 14, Page 547. If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, CW 14, Page 544. Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, CW 14, Page 472. We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us. this is the threefold illumination of the one day. St. Bonaventure; Carl Jung, CW 14, Page 505. It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands. Carl Jung, CW 14, Para 489 Only the living presence of the eternal images can lend the human psyche a dignity which makes it morally possible for a man to stand by his own soul and be convinced that it is worth his while to persevere with himself. Carl Jung, CW 14, Para 511 The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger. Carl Jung, CW 14, Para 229 Everything that happens, however, happens in the same "one world" and is part of it. For this reason events must have an a priori aspect of unity. Carl Jung, CW 14, Para 662. Transcendental background is as certain as our own existence, but it is equally certain that the direct perception of the archetypal world inside us is just as doubtfully correct as that of the physical world outside us. Carl Jung, CW 14, Para 787 The ego, ostensibly the thing we know most about, is in fact a highly complex affair full of unfathomable obscurities. Indeed, one could even define it as a relatively constant personification of the unconscious itself, or as the Schopenhauerian mirror in which the unconscious becomes aware of its own face Carl Jung, CW 14, Para 129. All the true things must change and only that which changes remains true. Carl Jung, CW 14, Para 503 Any attempt to determine the nature of the unconscious state runs up against the same difficulties as atomic physics the very act of observation alters the object observed. Consequently, there is at present no way of objectively determining the real nature of the unconscious. Carl Jung, CW 14, Para 88 This process of coming to terms with the Other in us is well worthwhile, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Carl Jung, CW 14, Para 706 Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung, CW 14, Para 258 Everything psychic is pregnant with the future. Carl Jung, CW 14, Para 53 The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531 If Christian doctrine is able to assimilate the fateful impact of psychology, that is a sign of vitality, for life is assimilation. Anything that ceases to assimilate dies. Carl Jung, CW 14, Para 455 Concepts are coined and negotiable values; images are life. Carl Jung, CW 14, Para 226 And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 14, Para 289 The**

**unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675 There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149 Bodies die, but can something invisible and incorporeal disappear? Carl Jung, CW 14, Para 53 Man himself is partly empirical, partly transcendental. Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765 Unequivocal statements can be made only in regard to immanent objects; transcendental ones can be expressed only by paradox. Carl Jung, CW 14, Para 715 Never do human beings speculate more, or have more opinions, than about things which they do not understand. Carl Jung, CW 14, Para 737 Beheading is significant symbolically as the separation of the "understanding" from the "great suffering and grief" which nature inflicts on the soul. It is an emancipation of the "cogitatio" which is situated in the head, a freeing of the soul from the "trammels of nature." Its purpose is to bring about, as in Dorn, a unio mentalis "in the overcoming of the body." Carl Jung, CW 14, para 730. The aim of this separation was to free the mind from the influence of the "bodily appetites and the heart's affections," and to establish a spiritual position which is supraordinate to the turbulent sphere of the body. This leads at first to a dissociation of the personality and a violation of the merely natural man. Carl Jung, CW 14, Para 671. This preliminary step, in itself a clear blend of Stoic philosophy and Christian psychology, is indispensable for the differentiation of consciousness. Modern psychotherapy makes use of the same procedure when it objectifies the affects and instincts and confronts consciousness with them. Carl Jung, CW 14, Para 672. One naturally asks oneself what fear if fear it is prevents him from taking the next step, the transition to an attitude of judgment. There are sufficient reasons for fear and uncertainty because voluntary participation in the fantasy is alarming to a naive mind and amounts to an anticipated psychosis. Carl Jung, CW 14, Para 755 The Stone was called "orphan" because of its uniqueness "it was never seen elsewhere" and it was said to be in the Emperor's crown. It was "wine-coloured" and sometimes shone in the night, "but nowadays it does not shine [any more] in the darkness." As Albertus Magnus was an authority on alchemy, he may have been the direct source both for Dorn and for Petrus Bonus. "Orphan" as the name of a gem may therefore mean something like the modern "solitaire" a very apt name for the unique lapis philosophorum. Apart from Dorn and Petrus Bonus, it seems that this name is found only in the Carmina Heliodori. There it refers to the (homeless orphan) who is slain at the beginning of the work for purposes of transformation Carl Jung, CW 14, Para 13 All these synonyms allude to the virginal or maternal quality of the prima materia, which exists without a man and yet is the "matter of all things." Above all, the prima materia is the mother of the lapis, the filius philosophorum. Michael Meier mentions the treatise of an anonymous author Delphinas, which he dates to sometime before 1447. He stresses that this author insisted particularly on the mother-son incest Carl Jung, CW 14, Para 14 Our starting-point for these remarks was the designation of the lapis as "orphan," which Dorn mentions apparently out of the blue when discussing the union of opposites. The material we have adduced shows what an archetypal drama of death and rebirth lies hidden in the coniunctio, and what immemorial human emotions clash together in this problem. It is the moral task of alchemy to bring the feminine, maternal background of the masculine psyche, seething with passions, into harmony with the principle of the spirit truly a labour of Hercules! Carl Jung, CW 14, Para 135 Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the "Other" in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have**

**admitted. Carl Jung, CW 14: Page 706 There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things. Carl Jung, CW 14, Page 136. Woman's consciousness has a lunar rather than a solar character. Its light is the "mild" light of the moon, which merges things together rather than separates them. It does not show up objects in all their pitiless discreteness and separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity. Carl Jung, CW 14, Para 223 A Christian of today no longer ought to cling obstinately to a one-sided credo but should face the fact that Christianity has been in a state of schism for four hundred years, with the result that every single Christian has a split in his psyche. Naturally this lesion cannot be treated or healed if everyone insists on his own standpoint. Behind those barriers he can rejoice in his absolute and consistent convictions and deem himself above the conflict, but outside them he keeps the conflict alive by his intransigence and continues to deplore the pig-headedness and stiff-neckedness of everybody else. It seems as if Christianity had been from the outset the religion of chronic squabblers, and even now it does everything in its power never to let the squabbles rest. Remarkably enough, it never stops preaching the gospel of neighbourly love. Carl Jung, CW 14, Para 257 One cannot and may not think about an object held to be indisputable. One can only assert it, and for this reason there can be no reconciliation between the divergent assertions. Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness. Carl Jung, CW 14, Para 786 That a psychological approach to these matters draws man more into the centre of the picture as the measure of all things cannot be denied. But this gives him a significance which is not without justification. The two great world religions, Buddhism and Christianity, have, each in its own way, accorded man a central place, and Christianity has stressed this tendency still further by the dogma that God became very man. No psychology in the world could vie with the dignity that God himself has accorded to him. Carl Jung, CW 14, Para 789 The physical world and the perceptual world are two very different things. Knowing this we have no encouragement whatever to think that our metaphysical picture of the world corresponds to the transcendental reality. Moreover, the statements made about the latter are so boundlessly varied that with the best of intentions we cannot know who is right. The denominational religions recognized this long ago and in consequence each of them claims that it is the only true one and, on top of this, that it is not merely a human truth, but the truth directly inspired and revealed by God. Every theologian speaks simply of "God," by which he intends it to be understood that his "god" is the God. But one speaks of the paradoxical God of the Old Testament, another of the incarnate God of Love, a third of the God who has a heavenly bride, and so on, and each criticizes the other but never himself. Carl Jung, CW 14, Para 781 If the demand for self-knowledge is willed by fate and is refused, this negative attitude may end in real death. The demand would not have come to this person had he still been able to strike out on some promising by-path. But he is caught in a blind alley from which only self-knowledge can extricate him. If he refuses this then no other way is open to him. Usually he is not conscious of his situation, either, and the more unconscious he is the more he is at the mercy of unforeseen dangers: he cannot get out of the way of a car quickly enough, in climbing a mountain he misses his foothold somewhere, out skiing he thinks he can negotiate a tricky slope, and in an illness he suddenly loses the courage to live. The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675 In the domain of pathology I believe I have observed cases where**

**the tendency of the unconscious would have to be regarded, by all human standards, as essentially destructive. But it may not be out of place to reflect that the self-destruction of what is hopelessly inefficient, or evil can be understood in a higher sense as another attempt at compensation. There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149 Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Always we shall have to begin again from the beginning. From ancient times the adept knew that he was concerned with the "res simplex," and the modern man too will find by experience that the work does not prosper without the greatest simplicity. Carl Jung, CW 14, Para 759 In general, meditation and contemplation have a bad reputation in the West. They are regarded as a particularly reprehensible form of idleness or as pathological narcissism. No one has time for self-knowledge or believes that it could serve any sensible purpose. Also, one knows in advance that it is not worth the trouble to know oneself, for any fool can know what he is. We believe exclusively in doing and do not ask about the doer, who is judged only by achievements that have collective value. The general public seems to have taken cognizance of the existence of the unconscious psyche more than the so-called experts, but still nobody has drawn any conclusions from the fact that Western man confronts himself as a stranger and that self-knowledge is one of the most difficult and exacting of the arts. Carl Jung, CW 14, Para 709 The limitations of knowledge which leave so many incomprehensible and wonderful things unexplained do not, however, exempt us from the task of trying to understand the revelations of the spirit that are embodied in dogma, otherwise there is a danger that the treasures of supreme knowledge which lie hidden in it will evaporate into nothing and become a bloodless phantom, an easy prey for all shallow rationalists. It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands. Carl Jung, CW 14, Para 489 Although contemporary man believes that he can change himself without limit, or be changed through external influences, the astounding, or rather the terrifying, fact remains that despite civilization and Christian education, he is still, morally, as much in bondage to his instincts as an animal and can therefore fall victim at any moment to the beast within. Carl Jung, CW 14, Para xviii Only the living presence of the eternal images can lend the human psyche a dignity which makes it morally possible for a man to stand by his own soul and be convinced that it is worth his while to persevere with himself. Only then will he realize that the conflict is in him, that the discord and tribulation are his riches, which should not be squandered by attacking others; and that, if fate should exact a debt from him in the form of guilt, it is a debt to himself. Carl Jung, CW 14, Para 511 Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling. The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334 All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129 It needs a very moon-like consciousness indeed**

**to hold a large family together regardless of all the differences, and to talk and act in such a way that the harmonious relation of the parts to the whole is not only not disturbed but is actually enhanced. And where the ditch is too deep, a ray of moonlight smoothes it over. Carl Jung, CW 14, Para 227 The moonnature is its own best camouflage, as at once becomes apparent when a woman's unconscious masculinity breaks through into her consciousness and thrusts her Eros aside. Then it is all up with her charm and the mitigating half-darkness; she takes a stand on some point or other and captiously defends it, although each barbed remark tears her own flesh, and with brutal short-sightedness she jeopardizes everything that is the dearest goal of womanhood. Carl Jung, CW 14, Para 228 The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger. It is as void of light and charm as the gentling moonlight is all heavenly peace and magic. It protests too much that it is a light, because it is no light, and a great truth, because it invariably misses the mark, and a high authority, which nevertheless is always wrong, or is only as right as the blind tom-cat who tried to catch imaginary bats in broad daylight, but one day caught a real one by mistake and thereafter became completely unteachable. Carl Jung, CW 14, Para 229 The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Even a life dedicated to God is still lived by an ego, which speaks of an ego and asserts an ego in God's despite, which does not instantly merge itself with God but reserves for itself a freedom and a will which it sets up outside God and against him. Carl Jung, CW 14, Para 206 We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and these disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558 Generally the proximity as well as the absence of women has a specifically constellating effect on the unconscious of a man. When a woman is absent or unattainable the unconscious produces in him a certain femininity which expresses itself in a variety of ways and gives rise to numerous conflicts. The more one-sided his conscious, masculine, spiritual attitude the more inferior, banal, vulgar, and biological will be the compensating femininity of the unconscious. He will, perhaps, not be conscious at all of its dark manifestations, because they have been so overlaid with saccharine sentimentality that he not only believes the humbug himself but enjoys putting it over on other people. An avowedly biological or coarse-minded attitude to women produces an excessively lofty valuation of femininity in the unconscious, where it is pleased to take the form of Sophia or of the Virgin. Carl Jung, CW 14, Para 221 Just as a man has a body which is no different in principle from that of an animal, so also his psychology has a whole series of lower storeys in which the spectres from humanity's past epochs still dwell, when the animal souls from the age of Pithecanthropus and the hominids, then the "psyche" of the cold-blooded saurians, and, deepest down of all, the transcendental mystery and paradox of the sympathetic and parasympathetic psychoid systems. Carl Jung, CW 14, Para 279 Not only in the psychic man is there something unknown, but also in the physical. We should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental. Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic.**

**Carl Jung, CW 14, Para 765 The tendency to separate the opposites as much as possible and to strive for singleness of meaning is absolutely necessary for clarity of consciousness, since discrimination is of its essence. But when the separation is carried so far that the complementary opposite is lost sight of, and the blackness of the whiteness, the evil of the good, the depth of the heights, and so on, is no longer seen, the result is one-sided ness, which is then compensated from the unconscious without our help. Carl Jung, CW 14, Para 470 Every father is given the opportunity to corrupt his daughter's nature, and the educator, husband, or psychiatrist then has to face the music. For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother. The disastrous repetition of the family pattern could be described as the psychological original sin, or as the curse of the Atrides running through the generations. Carl Jung, CW 14, Para 232 This split in the masculine psyche and the regular darkening of the moon in woman together explain the remarkable fact that the woman is accused of all the darkness in a man, while he himself basks in the thought that he is a veritable fount of vitality and illumination for all the females in his environment. Actually, he would be better advised to shroud the brilliance of his mind in the profoundest doubt. It is not difficult for this type of mind (which besides other things is a great trickster like Mercurius) to admit a host of sins in the most convincing way, and even to combine it with a spurious feeling of ethical superiority without in the least approximating to a genuine insight. This can never be achieved without the participation of feeling; but the intellect admits feeling only when it is convenient Carl Jung, CW 14, Para 332 The novilunium of woman is a source of countless disappointments for man which easily turn to bitterness, though they could equally well be a source of wisdom if they were understood. Naturally this is possible only if he is prepared to acknowledge his black sun [Sol niger], that is, his shadow Carl Jung, CW 14, Para 332 Encounter with the unconscious is almost by definition a wounding defeat. In Mysterium Coniunctionis we find one of the most important sentences that Jung ever wrote: "The experience of the Self is always a defeat for the ego" Carl Jung, CW 14, Para 778. Nevertheless, we possess witnesses enough to the high esteem in which they held their science and to the wonderment which the mystery of matter instilled into them. For they discovered to keep to sulphur as our example in this substance, which was one of the customary attributes of hell and the devil, as well as in the poisonous, crafty, and treacherous Mercurius, an analogy with the most sacrosanct figure of their religion Carl Jung, CW 14, Para 147 They therefore imbued this arcanum with symbols intended to characterize its malicious, dangerous, and uncanny nature, choosing precisely those which in the positive sense were used for Christ in the patristic literature. These were the snake, the lion, the eagle, fire, cloud, shadow, fish, stone, the unicorn and the rhinoceros, the dragon, the night-raven, the man encompassed by a woman, the hen, water, and many others Carl Jung, CW 14 Par 147 This strange usage is explained by the fact that the majority of the patristic allegories have in addition to their positive meaning a negative one. Thus in St. Eucherius the rapacious wolf "in its good part" signifies the apostle Paul, but "in its bad part" the devil Carl Jung, CW 14, Para 147 In order to attain this union, they tried not only to visualize the opposites together but to express them in the same breath. Characteristically, the paradoxes cluster most thickly round the arcane substance, which was believed to contain the opposites in uncombined form as the prima materia, and to amalgamate them as the lapis Philosophorum. Thus the lapis is called on the one hand base, cheap, immature, volatile, and on the other hand precious, perfect, and solid; or the prima materia is base and noble, or precious and parvi momenti (of little moment) Carl Jung, CW 14, Para 36 The materia is visible to all eyes, the whole world sees it, touches it, loves it, and yet no one knows it. "This stone therefore is no stone," says the Turba, "that thing is cheap and costly, dark, hidden, and known to everyone, having one name and many names." The stone is "thousand-named" like the gods of the mystery religions, the arcane substance is "One and All". In the treatise**

**of Komarios, where “the philosopher Komarios teaches the Philosophy to Cleopatra,” it is said: “He showed with his hand the unity of the whole.” Pelagios asks: “Why speak ye of the manifold matter? The substance of natural things is one, and of one nature that which conquers all” Carl Jung, CW 14, Para 36 "The one after-another is a bearable prelude to the deeper knowledge of the side-by-side." Carl Jung, CW 14, par. 206. Again, the view that good and evil are spiritual forces outside us, and that man is caught in the conflict between them, is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Carl Jung, CW 14, par. 206. The Fall was inevitable even in paradise. Therefore Christ is "without the stain of sin," because he stands for the whole of the Godhead and is not distinct from it by reason of his manhood. Carl Jung, CW 14, par. 206. The wings of the dove temper the malignity of the air, the wickedness of the aerial spirit ("the prince of the power of the air"—Ephesians 2: 2), and they alone have this effect. Carl Jung, CW 14, Para 206 Its chief function is ablution, the cleansing of the sinner, and in alchemy this is the lato, the impure body; hence the oft-repeated saying attributed to Elbo Interfector: “Whiten the lato and rend the books, lest your hearts be rent asunder” Carl Jung, CW 14, Para 316 The alchemists did not hesitate to call the transformative process a “baptism.” Thus the “Consilium coniugii” says: “And if we are baptized in the fountain of gold and silver, and the spirit of our body ascends into heaven with the father and the son, and descends again, then our souls shall revive and my animal body will remain white, that is, [the body] of the moon.” The subject of this sentence is Sol and Luna. The Aurora consurgens I distinguishes three kinds of baptism, “in water, in blood, and in fire,” the Christian ideas being here transferred directly to the chemical procedure. The same is true of the idea that baptism is a submersion in death, following Colossians 2:12: “(Ye are) buried with him in baptism, wherein also ye are risen with him” Carl Jung, CW 14, Para 316 The effect of Christian baptism is the washing away of sin and the acceptance of the neophyte into the Church as the earthly kingdom of Christ, sanctification and rebirth through grace, and the bestowal of an “indelible character” on the baptized. The effect of the aqua permanens is equally miraculous. The “Gloria mundi” says: “The mystery of every thing is life, which is water; for water dissolves the body into spirit and summons a spirit from the dead.” Dissolution into spirit, the body’s volatilization or sublimation, corresponds chemically to evaporation, or any rate to the expulsion of evaporable ingredients like quicksilver, sulphur, etc. Carl Jung, CW 14, Para 318 Psychologically it corresponds to the conscious realization and integration of an unconscious content. Unconscious contents lurk somewhere in the body like so many demons of sickness, impossible to get hold of, especially when they give rise to physical symptoms the organic causes of which cannot be demonstrated. The “spirit” summoned from the dead is usually the spirit Mercurius, who, as the anima mundi, is inherent in all things in a latent state. It is clear from the passage immediately following that it is salt of which it is said: “And that is the thing which we seek: all our secrets are contained in it” Carl Jung, CW 14, Para 318 Salt, however, “takes its origin from Mercurius,” so salt is a synonym for the arcane substance. It also plays an important part in the Roman rite: after being blessed it is added to the consecrated water, and in the ceremony of baptism a few grains of the consecrated salt are placed in the neophyte’s mouth with the words: “Receive the salt of wisdom: may it be a propitiation for thee unto eternal life” Carl Jung, CW 14, Para 318 The alchemical texts were written exclusively by men, and their statements about the moon are therefore the product of masculine psychology. Nevertheless women did play a role in alchemy, as I have mentioned before, and this makes it possible that the “symbolization” will show occasional traces of their influence Carl Jung, CW 14, Para 221 Generally the proximity as well as the absence of women has a specifically constellating effect on the unconscious of a man. When a woman is absent or unattainable the unconscious produces in him a certain femininity which expresses itself in a variety of ways and gives rise to nu-**

**merous conflicts. The more one-sided his conscious, masculine, spiritual attitude the more inferior, banal, vulgar, and biological will be the compensating femininity of the unconscious. He will, perhaps, not be conscious at all of its dark manifestations, because they have been so overlaid with saccharine sentimentality that he not only believes the humbug himself but enjoys putting it over on other people Carl Jung, CW 14, Para 221 An avowedly biological or coarse-minded attitude to women produces an excessively lofty valuation of femininity in the unconscious, where it is pleased to take the form of Sophia or of the Virgin. Frequently, however, it gets distorted by everything that misogyny can possibly devise to protect the masculine consciousness from the influence of women, so that the man succumbs instead to unpredictable moods and insensate resentments Carl Jung, CW 14, Para 221 The moon is not only dark but is also a giver of light and can therefore represent consciousness. This is indeed so in the case of woman: her consciousness has a lunar rather than a solar character. Its light is the "mild" light of the moon, which merges things together rather than separates them. It does not show up objects in all their pitiless discreetness and separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity Carl Jung, CW 14, Para 223 The concept of the uroboros must be much older, and may ultimately go back to ancient Egyptian theology, to the doctrine of the homoousia of the Father-God with the divine son, Pharaoh Carl Jung, CW 14, Para 423 In the Cantilena, the mythologem of the uroboros is unexpectedly, and most unusually, translated into feminine form: it is not the father and son who merge into one another, but the mother who merges with her own substance, "eating her own tail" or "impregnating herself," as the king in the "Allegoria Merlini" drank his "own" water. The queen is in a condition of psychic pregnancy: the anima has become activated and sends her contents into consciousness. These correspond to the peacock's flesh and the lion's blood Carl Jung, CW 14, Para 424 If the products of the anima (dreams, fantasies, visions, symptoms, chance ideas, etc.) are assimilated, digested, and integrated, this has a beneficial effect on the growth and development ("nourishment") of the psyche. At the same time the cibatio and imbibitio of the anima-mother indicate the integration and completion of the entire personality. The anima becomes creative when the old king renews himself in her Carl Jung, CW 14, Para 424 It requires a real solution and necessitates a third thing in which the opposites can unite. Here the logic of the intellect usually fails, for in a logical antithesis there is no third. The "solvent" can only be of an irrational nature. In nature the resolution of opposites is always an energic process. She acts symbolically in the truest sense of the word, doing something that expresses both sides, just as a waterfall visibly mediates between above and below. The waterfall itself is then the incommensurable third. In an open and unresolved conflict dreams and fantasies occur which, like the waterfall, illustrate the tension and nature of the opposites, and thus prepare the synthesis Carl Jung, CW 14, Para 705 This process [of active imagination] can, as I have said, take place spontaneously or be artificially induced. In the latter case you choose a dream, or some other fantasy-image, and concentrate on it by simply catching hold of it and looking at it. You can also use a bad mood as a starting-point, and then try to find out what sort of fantasy-image it will produce, or what image expresses this mood. You then fix this image in the mind by concentrating your attention. Usually it will alter, as the mere fact of contemplating it animates it. The alterations must be carefully noted down all the time, for they reflect the psychic processes in the unconscious background, which appear in the form of images consisting of conscious memory material Carl Jung, CW 14, Para 706 In this way conscious and unconscious are united, just as a waterfall connects above and below. A chain of fantasy ideas develops and gradually takes on a dramatic character: the passive process becomes an action. At first it consists of projected figures, and these images are observed like scenes in the theatre. In other words,**

**you dream with open eyes Carl Jung, CW 14, Para 706 As a rule there is a marked tendency simply to enjoy this interior entertainment and to leave it at that. Then, of course, there is no real progress but only endless variations on the same theme, which is not the point of the exercise at all. What is enacted on the stage still remains a background process; it does not move the observer in any way, and the less it moves him the smaller will be the cathartic effect of this private theatre Carl Jung, CW 14, Para 706 The piece that is being played does not want merely to be watched impartially, it wants to compel his participation. If the observer understands that his own drama is being performed on this inner stage, he cannot remain indifferent to the plot and its dénouement. He will notice, as the actors appear one by one and the plot thickens, that they all have some purposeful relationship to his conscious situation, that he is being addressed by the unconscious, and that it causes these fantasy-images to appear before him. He therefore feels compelled, or is encouraged by his analyst, to take part in the play and, instead of just sitting in a theatre, really have it out with his alter ego. For nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment Carl Jung, CW 14, Para 706 This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. It is very important to fix this whole procedure in writing at the time of its occurrence, for you then have ocular evidence that will effectively counteract the ever-ready tendency to self-deception. A running commentary is absolutely necessary in dealing with the shadow, because otherwise its actuality cannot be fixed. Only in this painful way is it possible to gain a positive insight into the complex nature of one's own personality Carl Jung, CW 14, Para 706 Expressed in the language of Hermetic philosophy, the ego personality's coming to terms with its own background, the shadow, corresponds to the union of spirit and soul in the unio mentalis, which is the first stage of the coniunctio Carl Jung, CW 14, Para 707 What I call coming to terms with the unconscious the alchemists called "meditation." Ruland says of this: "Meditation: The name of an Internal Talk of one person with another who is invisible, as in the invocation of the Deity, or communion with one's self, or with one's good angel." This somewhat optimistic definition must immediately be qualified by a reference to the adept's relations with his spiritus familiaris, who we can only hope was a good one. In this respect Mercurius is a rather unreliable companion, as the testimony of the alchemists agrees Carl Jung, CW 14, Para 707 In order to understand the second stage, the union of the unio mentalis with the body, psychologically, we must bear in mind what the psychic state resulting from a fairly complete recognition of the shadow looks like. The shadow, as we know, usually presents a fundamental contrast to the conscious personality. This contrast is the prerequisite for the difference of potential from which psychic energy arises. Without it, the necessary tension would be lacking. Where considerable psychic energy is at work, we must expect a corresponding tension and inner opposition. The opposites are necessarily of a characterological nature: the existence of a positive virtue implies victory over its opposite, the corresponding vice. Without its counterpart virtue would be pale, ineffective, and unreal. The extreme opposition of the shadow to consciousness is mitigated by complementary and compensatory processes in the unconscious. Their impact on consciousness finally produces the uniting symbols Carl Jung, CW 14, Para 707 The light that gradually dawns on him [the patient] consists in his understanding that his fantasy is a real psychic process which is happening to him personally. Although, to a certain extent, he looks on from outside, impartially, he is also an acting and suffering figure in the drama of the psyche. This recognition is absolutely necessary and marks an important advance Carl Jung, CW 14, Para 753 So long as he simply looks at the pictures he is like the foolish Parsifal, who forgot to ask the vital question because he was not aware of his own on in the action.**

**Then, if the flow of images ceases, next to nothing has happened even though the process is repeated a thousand times Carl Jung, CW 14, Para 753 But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. It is a psychic fact that this fantasy is happening, and it is as real as you as a psychic entity are real. If this crucial operation is not carried out, all the changes are left to the flow of images, and you yourself remain unchanged Carl Jung, CW 14, Para 753 But if you place yourself in the drama as you really are, not only does it gain in actuality but you also create, by your criticism of the fantasy an effective counterbalance to its tendency to get out of hand. For what is now happening is the decisive rapprochement with the unconscious. This is where insight, the unio mentalis, begins to become real. What you are now creating is the beginning of individuation, whose immediate goal is the experience and production of the symbol of totality Carl Jung, CW 14, Para 753 It not infrequently happens that the patient simply continues to observe his images without considering what they mean to him. He can and he should understand their meaning, but this is of practical value only so long as he is not sufficiently convinced that the unconscious can give him valuable insights. But once he has recognized this fact, he should also know that he then has in his hands an opportunity to win, by his knowledge, independence of the analyst. This conclusion is one which he does not like to draw, with the result that he frequently stops short at the mere observation of his images Carl Jung, CW 14, Para 754 Patients who often come to a standstill at this point. As this experience is not uncommon I can only conclude that the transition from a merely perceptive, i.e., aesthetic, attitude to one of judgment is far from easy Carl Jung, CW 14, Para 754 The step beyond a merely aesthetic attitude may be unfamiliar to most of my readers. I myself have said little about it and have contented myself with hints. It is not a matter that can be taken lightly. I tried it out on myself and others thirty years ago and must admit that although it is feasible and leads to satisfactory results it is also very difficult Carl Jung, CW 14, Para 755 It can be recommended without misgiving if a patient has reached the stage of knowledge described above. If he finds the task too difficult he will usually fail right at the beginning and never get through the dangerous impasse Carl Jung, CW 14, Para 755 Naturally there is an enormous difference between an anticipated psychosis and a real one, but the difference is not always clearly perceived and this gives rise to uncertainty or even a fit of panic. Unlike a real psychosis, which comes on you and inundates you with uncontrollable fantasies irrupting from the unconscious, the judging attitude implies a voluntary involvement in those fantasy-processes which compensate the individual and in particular the collective situation of consciousness. The avowed purpose of this involvement is to integrate the statements of the unconscious, to assimilate their compensatory content, and thereby produce a whole meaning which alone makes life worth living and, for not a few people, possible at all Carl Jung, CW 14, Para 756 The danger inherent in analysis is that, in a psychopathically disposed patient, it will unleash a psychosis. This very unpleasant possibility generally presents itself at the beginning of the treatment, when, for instance, dream-analysis has activated the unconscious. But if it has got so far that the patient can do active imagination and shape out his fantasies, and there are no suspicious incidents, then there is as a rule no longer any serious danger. One naturally asks oneself what fear if fear it is prevents him from taking the next step, the transition to an attitude of judgment. (The judgment of course should be morally and intellectually binding.) There are sufficient reasons for fear and uncertainty because voluntary participation in the fantasy is alarming to a naïve mind and amounts to an anticipated psychosis Carl Jung, CW 14, Para 755 The reason why the involvement looks very like a psychosis is that the patient is integrating the same fantasy-material to which the insane person falls victim because he cannot integrate it but is swallowed up by it. In myths the hero is the one who conquers the dragon, not the one who is devoured by it. And yet both**

**have to deal with the same dragon. Also, he is no hero who never met the dragon, or who, if he once saw it, declared afterwards that he saw nothing. Equally, only one who has risked the fight with the dragon and is not overcome by it wins the hoard, the "treasure hard to attain." He alone has a genuine claim to self-confidence, for he has faced the dark ground of his Self and thereby has gained himself. This experience gives him faith and trust, the pistis in the ability of the Self to sustain him, for everything that menaced him from inside he has made his own. He has acquired the right to believe that he will be able to overcome all future threats by the same means. He has arrived at an inner certainty which makes him capable of self-reliance, and attained what the alchemists called the unio mentalis Carl Jung, CW 14, Para 756 As a rule this state is represented pictorially by a mandala. Often such drawings contain clear allusions to the sky and the stars and therefore refer to something like the "inner" heaven, the "firmament" or "Olympus" of Paracelsus, the Microcosm Carl Jung, CW 14, Para 757 He needs to be ruled by a higher authority, such as is found in the great religions. Even when Reason triumphed at the beginning of the French Revolution it was quickly turned into a goddess and enthroned in Notre-Dame Carl Jung, CW 14, Para 342 The shadow exerts a dangerous fascination which can be countered only by another fascinosum. It cannot be got at by reason, even in the most rational person, but only by illumination, of a degree and kind that are equal to the darkness but are the exact opposite of "enlightenment." For what we call "rational" is everything that seems "fitting" to the man in the street, and the question then arises whether this "fitness" may not in the end prove to be "irrational" in the bad sense of the word. Sometimes, even with the best intentions this dilemma cannot be solved Carl Jung, CW 14, Para 343 This is the moment when the primitive trusts himself to a higher authority and to a decision beyond his comprehension. The civilized man in his closed-in environment functions in a fitting and appropriate manner, that is, rationally. But if, because of some apparently insoluble dilemma, he gets outside the confines of civilization, he becomes a primitive again; then he has irrational ideas and acts on hunches; then he no longer thinks but "it" thinks in him; then he needs "magical" practices in order to gain a feeling of security; then the latent autonomy of the unconscious becomes active and begins to manifest itself as it has always done in the past Carl Jung, CW 14, Para 343 The alchemists did not insist on this aspect, so I need say only a few words about it here. Usually, however, in the non-alchemical literature Adam is a "light" figure whose splendour even outshines that of the sun. He lost his radiance owing to the Fall. Here we have a hint of his dual nature: on the one hand shining and perfect, on the other dark and earthy. Haggadic interpretation derives his name from adamah, earth Carl Jung, CW 14, Para 585 Adam's dual nature is confirmed by Origen: one Adam was made out of earth, the other "after the image and likeness of God. He is our inner man, invisible, incorporeal, unspotted, and immortal." Similar views are expressed by Philo. It is worth noting that in Colossians 1: 15 Christ is this "image of the invisible God, the firstborn of every creature" Carl Jung, CW 14, Para 586 The adoption was represented in ancient times either by a figurative act of birth or by the suckling of the adoptive child. In this manner Heracles was "adopted" by Hera Carl Jung, CW 14, Para 384 Concealment under the skirt is a widely disseminated rite, and until quite recently was still practised by the Bosnian Turks. The motif of the "tutelary Madonna" in a mantle has a similar meaning, namely, the adoption of the believer Carl Jung, CW 14, Para 385 "Only through a medium can the transition take place," and, "Mercurius is the medium of conjunction." Mercurius is the soul (anima), which is the "mediator between body and spirit" Carl Jung, CW 14, Para 658 It is apparent from this explanation that the desperately evasive and universal Mercurius that Proteus twinkling in a myriad shapes and colours is none other than the "unus mundus," the original, non-differentiated unity of the world or of Being; the[agnosia] of the Gnostics, the primordial unconsciousness Carl Jung, CW 14, Para 660 The Mercurius of the alchemists is a personification and concretization of what we today would call the collective unconscious.**

**While the concept of the unus mundus is a metaphysical speculation, the unconscious can be indirectly experienced via its manifestations. Though in itself an hypothesis, it has at least as great a probability as the hypothesis of the atom. It is clear from the empirical material at our disposal today that the contents of the unconscious, unlike conscious contents, are mutually contaminated to such a degree that they cannot be distinguished from one another and can therefore easily take one another's place, as can be seen most clearly in dreams. The indistinguishableness of its contents gives one the impression that everything is connected with everything else and therefore, despite their multifarious modes of manifestation, that they are at bottom a unity Carl Jung, CW 14, Para 660 The only comparatively clear contents consist of motifs or types round which the individual associations congregate. As the history of the human mind shows, these archetypes are of great stability and so distinct that they allow themselves to be personified and named, even though their boundaries are blurred or cut across those of other archetypes, so that certain of their qualities can be interchanged Carl Jung, CW 14, Para 660 In particular, mandala symbolism shows a marked tendency to concentrate all the archetypes on a common centre, comparable to the relationship of all conscious contents to the ego. The analogy is so striking that a layman unfamiliar with this symbolism is easily misled into thinking that the mandala is an artificial product of the conscious mind. Naturally mandalas can be imitated, but this does not prove that all mandalas are imitations. They are produced spontaneously, without external influence, even by children and adults who have never come into contact with any such ideas. One might perhaps regard the mandala as a reflection of the egocentric nature of consciousness, though this view would be justified only if it could be proved that the unconscious is a secondary phenomenon. But the unconscious is undoubtedly older and more original than consciousness, and for this reason one could just as well call the egocentrism of consciousness a reflection or imitation of the "self"-centrism of the unconscious Carl Jung, CW 14, Para 660 In Amente, the Egyptian underworld, dwells the great seven-headed snake, and in the Christian underworld is the most celebrated snake of all, the devil, "that old serpent" Carl Jung, CW 14, Para 482 It [the tree] is therefore a source of life. The alchemists called both the vessel and the bath the "womb." The cloven or hollow trunk bears out this interpretation. The King's bath is itself a matrix, the tree serving as an attribute of the latter. Often, as in the Ripley Scroll, the tree stands in the nuptial bath, either as a pillar or directly as a tree in whose branches the numen appears in the shape of a mermaid (= anima) with a snake's tail Carl Jung, CW 14, Para 75 The analogy with the Tree of Knowledge is obvious. The Dodonian oak was the abode of an oracle, the anima here playing the role of prophetess. The snake-like Mercurius appears as a tree numen in Grimm's fairytale of "The Spirit in the Bottle" Carl Jung, CW 14, Para 75 According to Hegemonius, Jesus was the paradisal tree, indeed the Tree of Knowledge, in Manichaean tradition: "The trees which are [in paradise] are the lusts and other temptations that corrupt the thoughts of men. But that tree in paradise whereby good is known is Jesus, and the knowledge of him which is in the world: and he who receives this discerns good from evil." Here the Tree of Knowledge is regarded as a remedy for concupiscence, though outwardly it is not to be distinguished from the other (corrupting) trees (Acta Archelai, p. 18) Carl Jung, CW 14, Para 75 heriomorphic symbolism is always an indication of a psychic process occurring on an animal level, i.e., in the instinctual sphere. The dream depicts a reversed birth as the goal of a sexual act. This archetypal situation underlies the incest motif in general and was present in modern man long before any consciousness of it Carl Jung, CW 14, Para 178 The archetype of incest is also at the back of the primitive notion that the father is reborn in the son, and of the heiros gamos of mother and son in its pagan and Christian form; it signifies the highest and the lowest, the brightest and the darkest, the best and the most detestable. It represents the pattern of renewal and rebirth, the endless creation and disappearance of symbolic figures Carl Jung, CW 14, Para 1 It is**

**the spirit of the chaotic waters of the beginning, before the second day of Creation, before the separation of the opposites and hence before the advent of consciousness. That is why it leads those whom it overcomes neither upwards nor beyond, but back into chaos. This spirit corresponds to that part of the psyche which has not been assimilated to consciousness and whose transformation and integration are the outcome of a long and wearisome opus. The artifex was, in his way, conscious enough of the dangers of the work, and for this reason his operations consisted largely of precautions whose equivalents are the rites of the Church Carl Jung, CW 14, Para 252 The alchemists understood the return to chaos as an essential part of the opus. It was the stage of the nigredo and mortificatio, which was then followed by the "purgatorial fire" and the albedo. The spirit of chaos is indispensable to the wrk, and it cannot be distinguished from the "gift of the Holy Ghost" any more than the Satan of the Old Testament can be distinguished from Yahweh. The unconscious is both good and evil and yet neither, the matrix of all potentialities Carl Jung, CW 14, Para 253 "Only through a medium can the transition take place," and, "Mercurius is the medium of conjunction." Mercurius is the soul (anima), which is the "mediator between body and spirit" Carl Jung, CW 14, Para 658 The same is true of the synonyms for Mercurius, the green lion and the aqua permanens or spiritual water, which are likewise media of conjunction. The "Consilium coniugii" mentions as a connective agent the sweet smell or "smoky vapour," recalling Basilides' idea of the sweet smell of the Holy Ghost. Obviously this refers to the "spiritual" nature of Mercurius, just as the spiritual water, also called aqua aëris (aerial water or air-water), is a life principle and the "marriage maker" between man and woman Carl Jung, CW 14, Para 658 "The aerial water existing between earth and heaven is the life of everything. For that water dissolves the body into spirit, makes the dead to live, and brings about the marriage between man and woman" Carl Jung, CW 14, Para 658 Mercurius, however, is not just the medium of conjunction but also that which is to be united, since he is the essence or "seminal matter" of both man and woman. Mercurius masculinus and Mercurius foemineus are united in and through Mercurius menstrualis, which is the "aqua" Carl Jung, CW 14, Para 659 Dorn gives the "philosophical" explanation of this in his "Physica Trismegisti": In the beginning God created one world (unus mundus). This he divided into two heaven and earth. "Beneath this spiritual and corporeal binarius lieth hid a third thing, which is the bond of holy matrimony. This same is the medium enduring until now in all things, partaking of both their extremes, without it they cannot be at all, nor they without this medium be what they are, one thing out of three" (Theatr. chem., I, p. 418). The division into two was necessary in order to bring the "one" world out of the state of potentiality into reality. Reality consists of a multiplicity of things. But one is not a number; the first number is two, and with-it multiplicity and reality begin Carl Jung, CW 14, Para 659 Even if the peregrination up to this point was not an allegory of the opus alchymicum, from now on it certainly is. The opus is a "transitus," in the Gnostic sense, a "transcension" and transformation whose subject and object is the elusive Mercurius. I will not discuss the nature of the transitus here in any great detail, as this would be the proper concern of an account of the opus itself. One aspect of the transitus, however, is the ascent and descent through the planetary spheres, and to this we must devote a few words Carl Jung, CW 14, Para 288 As the "Tabula smaragdina" shows, the purpose of the ascent and descent is to unite the powers of Above and Below. A feature worthy of special notice is that in the opus there is an ascent followed by a descent, whereas the probable Gnostic-Christian prototype depicts first the descent and then the ascent Carl Jung, CW 14, Para 288 In contrast to this, in alchemy the ascent comes first and then the descent. I would mention the ascent and descent of the soul in the Rosarium illustrations and above all the exordium in the "Tabula smaragdina," whose authority held sway throughout the Middle Ages Carl Jung, CW 14, Para 289 There can be no doubt that the arcane substance, whether in neuter or personified form, rises from the earth, unites the opposites, and then returns to earth, thereby**

**achieving its own transformation into the elixir Carl Jung, CW 14, Para 291 “The descent to the four and the ascent to the monad are simultaneous.” The “four” are the four elements and the monad is the original unity which reappears in the “denarius” (the number 10), the goal of the opus; it is the unity of the personality projected into the unity of the Stone. The descent is analytic, a separation into the four components of wholeness: the ascent synthetic, a putting together of the denarius Carl Jung, CW 14, Para 294 This speculation accords with the psychological fact that the confrontation of conscious and unconscious produces a dissolution of the personality and at the same time regroups it into a whole. This can be seen very clearly in moments of psychic crisis, for it is just in these moments that the symbol of unity, for instance the mandala, occurs in a dream. “Where danger is, there / Arises salvation also,” says Hölderlin Carl Jung, CW 14, Para 294 Nevertheless, we possess witnesses enough to the high esteem in which they held their science and to the wonderment which the mystery of matter instilled into them. For they discovered to keep to sulphur as our example in this substance, which was one of the customary attributes of hell and the devil, as well as in the poisonous, crafty, and treacherous Mercurius, an analogy with the most sacrosanct figure of their religion Carl Jung, CW 14, Para 147 They therefore imbued this arcanum with symbols intended to characterize its malicious, dangerous, and uncanny nature, choosing precisely those which in the positive sense were used for Christ in the patristic literature. These were the snake, the lion, the eagle, fire, cloud, shadow, fish, stone, the unicorn and the rhinoceros, the dragon, the night-raven, the man encompassed by a woman, the hen, water, and many others Carl Jung, CW 14, Para 147 The heo set out to find his lost sister Europa, whom Zeus had carried away with him after turning himself into a bull. Cadmus, however, received the divine command to give up the search, and instead to follow a cow, with moon markings on both her sides, until she lay down, and there to found the city of Thebes Carl Jung, CW 14, Para 85 At the same time he was promised Harmonia, the daughter of Ares and Aphrodite as a wife. When the cow had lain down, he wanted to sacrifice her, and he sent his companions to fetch water. They found it in a grove sacred to Ares, which was guarded by a dragon, the son of Ares. The dragon killed most of the companions, and Cadmus, enraged, slew it and sowed the dragon’s teeth. Immediately armed men sprang up, who fell to fighting among themselves until only five remained. Cadmus was then given Harmonia to wife Carl Jung, CW 14, Para 85 The spitting of the snake (dragon) to the oak seems to be an addition of Philaletha’s. It represents the banishment of the dangerous daemon into the oak, a point made not only by the commentary on the Aelia inscription in Malvasius but by the fairytale of “The Spirit in the Bottle” Carl Jung, CW 14, Para 85 The psychological meaning of the myth is clear: Cadmus has lost his sister-anima because she has flown with the supreme deity into the realm of the suprahuman and the subhuman, the unconscious. At the divine command he is not to regress to the incest situation, and for this reason he is promised a wife. His sister-anima, acting as a psychopomp in the shape of a cow (to correspond with the bull of Zeus), leads him to his destiny as a dragon-slayer, for the transition from the brother-sister relationship to an exogamous one is not so simple. But when he succeeds in this, he wins “Harmonia,” who is the dragon’s sister Carl Jung, CW 14, Para 86 The dragon is obviously “disharmony,” as the armed men sprung from its teeth prove. These kill one another off as though exemplifying the maxim of Pseudo-Democritus, “nature subdues nature,” which is nothing less than the uroboros conceptually formulated. Cadmus holds fast to Harmonia while the opposites in projected form slaughter one another. This image is a representation of the way in which a split-off conflict behaves it is its own battle-ground Carl Jung, CW 14, Para 86 By and large this is also true of yang and yin in classical Chinese philosophy. Hand in hand with this self-contained conflict there goes an unconsciousness of the moral problem of opposites. Only with Christianity did the “metaphysical” opposites begin to percolate into man’s consciousness, and then in the form of an almost dualistic opposition that reached its**

**zenith in Manichaeism. This heresy forced the Church to take an important step: the formulation of the doctrine of the privatio boni, by means of which she established the identity of "good" and "being." Evil as a (something that does not exist) was laid at man's door Carl Jung, CW 14, Para 86 This idea [of the privatio boni] together with that of original sin formed the foundation of a moral consciousness which was a novel development in human history: one half of the polarity, till then essentially metaphysical, was reduced to a psychic factor, which meant that the devil had lost the game if he could not pick on some moral weakness in man. Good, however, remained a metaphysical substance that originated with God and not with man. Original sin had corrupted a creature originally good. As interpreted by dogma, therefore, good is still wholly projected but evil only partly so, since the passions of men are its main source Carl Jung, CW 14, Para 86 Alchemical speculation continued this process of integrating metaphysical projections in so far as it began to dawn on the adept that both opposites were of a psychic nature. They expressed themselves first of all in the duplicity of Mercurius, which, however, was cancelled out in the unity of the Stone. The lapis wade concedente made by the adept and was recognized as an equivalent of the homo totus. This development was extremely important, because it was an attempt to integrate opposites that were previously projected Carl Jung, CW 14, Para 86 Thus the Rosarium says: Sublime with fire, until the spirit which thou wilt find in it [the substance] goeth forth from it, and it is named the bird or the ash of Hermes. Therefore saith Morienus: Despise not the ashes, for they are the diadem of thy heart, and the ash of things that endure (Art. aurif., II, pp. 282f.). In other words, the ash is the spirit that dwells in the glorified body Carl Jung, CW 14, Para 247 This bird or spirit is associated with various colours. At first the bird is black, then it grows white feathers, which finally become coloured. The Chinese cousin of the avis Hermetis, the "scarlet bird," moults in a similar way. We are told in the treatise of Wei Po-yang: "The fluttering Chu-niao flies the five colours" Carl Jung, CW 14, Para 248 As the dreamer himself remarked, the dream had a numinous quality, and this is quite understandable in view of its meaning: it repeats the miracle of the phoenix, of transformation and rebirth (the transformation of the nigredo into the albedo, of unconsciousness into "illumination") as described in the verses from the Rosarium philosophorum: Carl Jung, CW 14, Para 82 This split in the masculine psyche and the regular darkening of the moon in woman together explain the remarkable fact that the woman is accused of all the darkness in a man, while he himself basks in the thought that he is a veritable fount of vitality and illumination for all the females in his environment. Actually, he would be better advised to shroud the brilliance of his mind in the profoundest doubt. It is not difficult for this type of mind (which besides other things is a great trickster like Mercurius) to admit a host of sins in the most convincing way, and even to combine it with a spurious feeling of ethical superiority without in the least approximating to a genuine insight. This can never be achieved without the participation of feeling; but the intellect admits feeling only when it is convenient Carl Jung, CW 14, Para 332 In contrast to this, in alchemy the ascent comes first and then the descent. I would mention the ascent and descent of the soul in the Rosarium illustrations and above all the exordium in the "Tabula smaragdina," whose authority held sway throughout the Middle Ages CW 14 Para 289 Whereas Christ is God and is begotten by the Father, the filius regius is the soul of nature, born of the world-creating Logos, of the Sapientia Dei sunk in matter. Carl Jung, CW 14, Para 124 The Johannine interpretation of Christ as the pre-worldly Logos is an early attempt of this kind to put into other words the "meaning" of Christ's essence. Carl Jung, CW 14, 170 This Dog, they say, being a certain divine Logos, has been established judge of the quick and the dead, and as the Dog is seen to be the star of the plants, so is the Logos, they say, in respect of the heavenly plants, which are men. Carl Jung, CW 14, 176 Logos and Eros are intellectually formulated intuitive equivalents of the archetypal images of Sol and Luna. In my view the two luminaries are so descriptive and so superlatively graphic in their impli-**

**cations that I would prefer them to the more pedestrian terms Logos and Eros, although the latter do pin down certain psychological peculiarities more aptly than the rather indefinite "Sol and Luna." Carl Jung, CW 14, 226 As regards the origin and meaning of the avis Hermetis, I would like to mention the report of Aelian that the ibis is "dear to Hermes, the father of words, since in its form it resembles the nature of the Logos; for its blackness and swift flight could be compared to the silent and introverted Logos, but its whiteness to the Logos already uttered and heard, which is the servant and messenger of the inner word." Carl Jung, CW 14, 250 In Ripley's case there is the more immediate possibility that he modified for his own purpose the conception of the Ancient of Days and his youthful son the Logos, who in the visions of Valentinus the Gnostic and of Meister Eckhart was a small boy. Carl Jung, CW 14, 379 In later centuries this relationship extended to Christ, who from time immemorial was this same Anthropos or Son of Man, appearing in the gospel of St. John as the cosmogonic Logos that existed before the world was: "In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him, and without him was not any thing made that was made." Carl Jung, CW 14, 397 The son of this one day is the Light, the Logos (John 1:5), who is the Johannine Christ. Carl Jung, CW 14, 475 The latter symbol had slowly crystallized out in the course of the centuries, though it was clearly prefigured in the Logos of St. John. Carl Jung, CW 14, 507 … Michael Maier's journey to the seven mouths of the Nile, which signify the seven planet … is a description of the dreamer's ascent to a world of gods and heroes, of his initiation into a Venus mystery … Our author was led in the first place by the anima-sibyl to undertake the journey through the planetary houses … Carl Jung, CW 14, Para 297f. Life wants to create new forms, and therefore, when a dogma loses its vitality, it must perforce activate the archetype that has always helped man to express the mystery of the soul. Carl Jung, CW 14, para 488 Look at all the incredible savagery going on in our so-called civilized world it all comes from human beings and the spiritual condition they are in. Look at the devilish engines of destruction! They are invented by completely innocuous gentlemen, reasonable, respectable citizens who are everything we could wish. And when the whole thing blows up and an indescribable hell of destruction is let loose, nobody seems to be responsible. It simply happens, and yet it is all man-made. Carl Jung, CW 14, Para 11, Para 85 For purely psychological reasons I have . . . tried to equate the masculine consciousness with the concept of Logos and the feminine with that of Eros. By logos I meant discrimination, judgment, insight, and by Eros I meant the capacity to relate. Carl Jung, CW 14, Page 179**

**Carl Jung: *CW 15 "Man in Spirit, Art and Literature"**

**The originator of this teaching has, moreover, identified it with his method of "psychoanalysis," thereby making it into a rigid system that may rightly be charged with absolutism. On the other hand, the extraordinary emphasis laid upon this theory causes it to stand out as a strange and unique phenomenon against its philosophical and scientific background. Nowhere does it merge with other contemporary concepts, nor has its author made any conscious effort to connect it with its historical predecessors. This impression of isolation is heightened still further by a peculiar terminology which at times borders on subjective jargon. To all appearances and Freud would prefer to have it that way it is as if this theory had developed exclusively in the doctor's consulting-room and were unwelcome to everyone but himself and a thorn in the flesh of "academic" science. And yet, even the most original and isolated idea does not drop down from heaven but grows out of an objective network of thought which binds all contemporaries together whether they recognize it or not. Carl Jung, CW 15 Para 44 When such a fate [Nekyia] befalls a man … he usually encounters the unconscious in the form of the "Dark One," a Kundry of horribly grotesque, primeval ugliness or else of infernal beauty. In Faust's metamorphosis, Gretchen, Helen, Mary, and the abstract**

**“Eternal Feminine” correspond to the four female figures of the Gnostic underworld, Eve, Helen, Mary, and Sophia. Carl Jung, CW 15, Para 211 Its [Antiquity] value is obvious enough to the psychologist, since astrology represents the sum of all the psychological knowledge of antiquity. Carl Jung, CW 15, Para 81 Atrophy of feeling is a characteristic of modern man and always shows itself as a reaction when there is too much feeling around, and in particular too much false feeling. Carl CW 15, Para 183 … the four female figures of the Gnostic underworld, Eve, Helen, Mary, and Sophia. Carl Jung, CW 15, Para 211 Jung explains: The science of the I Ching is based not on the causality principle but on one which—hitherto unnamed because not familiar to us—I have tentatively called the synchronistic principle. My researches into the psychology of the unconscious processes long ago compelled me to look around for another principle of explanation, since the causality principle seemed to me insufficient to explain certain remarkable manifestations of the unconscious. I found that there are psychic parallelisms which simply cannot be related to each other causally but must be connected by another kind of principle altogether. This connection seemed to lie essentially in the relative simultaneity of the events, hence the term “synchronistic.” Carl Jung, CW 15, Para 81 Peoples and times, like individuals, have their own characteristic tendencies and attitudes. The very word ‘attitude’ betrays the necessary bias that every marked tendency entails. Direction implies exclusion, and exclusion means that very many psychic elements that could play their part in life are denied the right to exist because they are incompatible with the general attitude. The normal man can follow the general trend without injury to himself; but the man who takes to the back streets and alleys because he cannot endure the broad highway will be the fi rust to discover the psychic elements that are waiting to play their part in the life of the collective. The artist’s relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age. Thus, just as the one-sidedness of the individual’s conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Page 83 "Where there is no love, there is no art." Physician and medicine "are both nothing other than a mercy conferred on the needy by God." Carl Jung, CW 15, Para 42 We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting further away from the living mystery . . . In this way we meet the demands of science. Carl Jung, CW 15, Page 121 Even in organic diseases such psychic stimulation is not to be underestimated, and I am convinced that more than one of the miraculous cures of the Master [Paracelsus] can be traced back to his admirable theorica. Carl Jung, CW 15, Para 41 The historical conditions which preceded Freud were such that they made a phenomenon like himself necessary, and it is precisely the fundamental tenet of his teaching namely, the repression of sexuality that is most clearly conditioned in this historical sense. Like his greater contemporary Nietzsche, Freud stands at the end of the Victorian era, which was never given such an appropriate name on the Continent despite the fact that it was just as characteristic of the Germanic and Protestant countries as of the Anglo-Saxon. The Victorian era was an age of repression, of a convulsive attempt to keep anaemic ideals artificially alive in a framework of bourgeois respectability by constant moralizings. These ideals were the last offshoots of the collective religious ideas of the Middle Ages, and shortly before had been severely shaken by the French Enlightenment and the ensuing revolution. Hand in hand with this, ancient truths in the political field had become hollow and threatened to collapse. It was still too soon for the final overthrow, and consequently all through the nineteenth century frantic efforts were made to prevent the Christian Middle Ages from disappearing altogether. Political revolutions were stamped out, experiments in moral freedom were thwarted by middle-class public opinion, and the critical philosophy of the late eighteenth century reached its end in a renewed, systematic attempt**

**to capture the world in a unified network of thought on the medieval model. But in the course of the nineteenth century, enlightenment slowly broke through, particularly in the form of scientific materialism and rationalism. Carl Jung, CW 15 Para 45 This is the matrix out of which Freud grew, and its mental characteristics have shaped him along foreordained lines. He has a passion for explaining everything rationally, exactly as in the eighteenth century; one of his favourite maxims is Voltaire's "Écrasez l'infâme." With a certain satisfaction he invariably points out the flaw in the crystal; all complex psychic phenomena like art, philosophy, and religion fall under his suspicion and appear as "nothing but" repressions of the sexual instinct. This essentially reductive and negative attitude of Freud's towards accepted cultural values is due to the historical conditions which immediately preceded him. He sees as his time forces him to see. This comes out most clearly in his book The Future of an Illusion, where he draws a picture of religion which corresponds exactly with the prejudices of a materialistic age. Carl Jung, CW 15 Para 46 Freud's revolutionary passion for negative explanations springs from the historical fact that the Victorian age falsified its cultural values in order to produce a middle-class view of the world, and, among the means employed, religion or rather, the religion of repression played the chief role. It is this sham religion that Freud has his eye on. The same is true of his idea of man: man's conscious qualities, his idealistically falsified persona, rest on a correspondingly dark background, that is to say on a basis of repressed infantile sexuality. Every positive gift or creative activity depends on some infantile negative quantity, in accordance with the materialistic bon mot: "Der Mensch ist, was er isst" (man is what he eats). Carl Jung, CW 15 Para 47 This conception of man, considered historically, is a reaction against the Victorian tendency to see everything in a rosy light and yet to describe everything sub rosa. It was an age of mental "pussyfooting" that finally gave birth to Nietzsche, who was driven to philosophize with a hammer. So it is only logical that ethical motives as determining factors in human life do not figure in Freud's teaching. He sees them in terms of conventional morality, which he justifiably supposes would not have existed in this form, or not have existed at all, if one or two bad-tempered patriarchs had not invented such precepts to protect themselves from the distressing consequences of their impotence. Since then these precepts have unfortunately gone on existing in the super-ego of every individual. This grotesquely depreciative view is a just punishment for the historical fact that the ethics of the Victorian age were nothing but conventional morality, the creation of curmudgeonly praeceptores mundi. Carl Jung, CW 15 Para 48 Like Nietzsche, like the Great War, and like James Joyce, his literary counterpart, Freud is an answer to the sickness of the nineteenth century. That is indeed his chief significance. For those with a forward-looking view he offers no constructive plan, because not even with the boldest effort or the strongest will would it ever be possible to act out in real life all the repressed incest-wishes and other incompatibilities in the human psyche. Carl Jung, CW 15 Para 52 In order to mitigate this cramp of conscience, Freud invented the idea of sublimation. Sublimation means nothing less than the alchemist's trick of turning the base into the noble, the bad into the good, the useless into the useful. Anyone who knew how to do this would be certain of immortal fame. Unfortunately, the secret of converting energy without the consumption of a still greater quantity of energy has never yet been discovered by the physicists. Sublimation remains, for the present, a pious wish-fulfilment invented for silencing inopportune questions. Carl Jung, CW 15 Para 53 In discussing these problems I do not wish to lay the main emphasis on the professional difficulties of the practising psychotherapist, but on the evident fact that Freud's programme is not a forward-looking one. Everything about it is oriented backwards. Freud's only interest is where things come from, never where they are going. It is more than the scientific need for causality that drives him to seek for causes, for otherwise it could not have escaped him that many psychological facts have explanations entirely different from those based on the faux pas of a chronique scandaleuse. Carl Jung, CW 15 Para 54 An excel-**

**lent example of this is his essay on Leonardo da Vinci and the problem of the two mothers. As a matter of fact, Leonardo did have an illegitimate mother and a stepmother, but in reality the dual-mother problem may be present as a mythological motif even when the two mothers do not really exist. Mythical heroes very often have two mothers, and for the Pharaohs this mythological custom was actually de rigueur. But Freud stops short at the scurrilous fact; he contents himself with the idea that naturally something unpleasant or negative is concealed in the situation. Although this procedure is not exactly "scientific," yet, considered from the standpoint of historical justice, I credit it with a greater value than if it were scientifically unassailable. All too easily the dark background that is also present in the Leonardo problem could be rationalized away by a narrow scientific approach, and then Freud's historical task of showing up the darkness behind the false facades would not be fulfilled. Carl Jung, CW 15 Para 55 A small scientific inaccuracy has little meaning here. If one goes through his works carefully and critically, one really does have the impression that Freud's aim of serving science, which he pushes again and again to the fore, has been secretly diverted to the cultural task of which he himself is unconscious, and that this has happened at the expense of the development of his theory. Today the voice of one crying in the wilderness must necessarily strike a scientific tone if the ear of the multitude is to be reached. At all costs we must be able to say that it is science which has brought such facts to light, for that alone is convincing. But even science is not proof against the unconscious Weltanschauung. Carl Jung, CW 15 Para 55 How easy it would have been to take Leonardo's St. Anne with the Virgin and the Christ Child as a classical representation of the mythological motif of the two mothers! But for Freud's late Victorian psychology, and for an infinitely large public as well, it is far more effective if after "thorough investigation" it can be confirmed that the great artist owed his existence to a slip-up of his respectable father! This thrust goes home, and Freud makes this thrust not because he consciously wants to abandon science for gossip, but because he is under compulsion from the Zeitgeist to expose the possible dark side of the human psyche. Yet the really scientific clue to the picture is the dual-mother motif, but that only stirs the few to whom knowledge really matters, however unfashionable it may be. Such an hypothesis leaves the greater public cold, because to them Freud's one-sided, negative explanation means very much more than it does to science. Carl Jung, CW 15 Para 55 A general psychological theory that claims to be scientific should not be based on the malformations of the nineteenth century, and a theory of neurosis must also be capable of explaining hysteria among the Maori. As soon as the sexual theory leaves the narrow field of neurotic psychology and branches out into other fields, for instance that of primitive psychology, its one-sidedness and inadequacy leap to the eye. Insights that grew up from the observation of Viennese neuroses between 1890 and 1920 prove themselves poor tools when applied to the problems of totem and taboo, even when the application is made in a very skilful way. Freud has not penetrated into that deeper layer which is common to all men. He could not have done so without being untrue to his historical task. And this task he has fulfilled a task enough for a whole life's work, and fully deserving the fame it has won. Carl Jung, CW 15 Para 59 Freud was first and foremost a "nerve specialist" in the strictest sense of this word, and in every respect he always remained one. By training he was no psychiatrist, no psychologist, and no philosopher. In philosophy he lacked even the most rudimentary elements of education. He once assured me personally that it had never occurred to him to read Nietzsche. This fact is of importance in understanding Freud's peculiar views, which are distinguished by an apparently total lack of any philosophical premises. His theories bear the unmistakable stamp of the doctor's consulting-room. His constant point of departure is the neurotically degenerate psyche, unfolding its secrets with a mixture of reluctance and ill-concealed enjoyment under the critical eye of the doctor. Carl Jung, CW 15 Para 61 Freud owed his initial impetus to Charcot, his great teacher at the Salpêtrière. The first fundamental lesson he learnt there was**

**the teaching about hypnotism and suggestion, and in 1888 he translated Bernheim's book on the latter subject. The other was Charcot's discovery that hysterical symptoms were the consequence of certain ideas that had taken possession of the patient's "brain." Charcot's pupil, Pierre Janet, elaborated this theory in his comprehensive work Névroses et idées fixes and provided it with the necessary foundations. Freud's older colleague in Vienna, Joseph Breuer, furnished an illustrative case in support of this exceedingly important discovery (which, incidentally, had been made long before by many a family doctor), building upon it a theory of which Freud said that it "coincides with the medieval view once we substitute a psychological formula for the 'demon' of priestly fantasy" Carl Jung, CW 15 Para 62 The medieval theory of possession (toned down by Janet to "obsession") was thus taken over by Breuer and Freud in a more positive form, the evil spirit to reverse the Faustian miracle being transmogrified into a harmless "psychological formula." It is greatly to the credit of both investigators that they did not, like the rationalistic Janet, gloss over the significant analogy with possession, but rather, following the medieval theory, hunted up the factor causing the possession in order, as it were, to exorcize the evil spirit. Breuer was the first to discover that the pathogenic "ideas" were memories of certain events which he called "traumatic." This discovery carried forward the preliminary work done at the Salpêtrière, and it laid the foundation of all Freud's theories. As early as 1893 both men recognized the far-reaching practical importance of their findings. They realized that the symptom-producing "ideas" were rooted in an affect. This affect had the peculiarity of never really coming to the surface, so that it was never really conscious. The task of the therapist was therefore to "abreact" the "blocked" affect. Carl Jung, CW 15 Para 62 This provisional formulation was certainly simple too simple to do justice to the essence of the neuroses in general. At this point Freud commenced his own independent researches. It was first of all the question of the trauma that occupied him. He soon found (or thought he had found) that the traumatic factors were unconscious because of their painfulness. But they were painful because according to his views at the time they were one and all connected with the sphere of sex. The theory of the sexual trauma was Freud's first independent theory of hysteria. Every specialist who has to do with the neuroses knows on the one hand how suggestible the patients are and, on the other, how unreliable are their reports. The theory was therefore treading on slippery and treacherous ground. As a result, Freud soon felt compelled to correct it more or less tacitly by attributing the traumatic factor to an abnormal development of infantile fantasy. The motive force of this luxuriant fantasy-activity he took to be an infantile sexuality, which nobody had liked to speak of before. Carl Jung, CW 15 Para 63 Cases of abnormal precocity of development had naturally long been known in the medical literature, but such had not been assumed to be the case in relatively normal children. Freud did not commit this mistake either, nor did he envisage any concrete form of precocious development. It was rather a question of his paraphrasing and interpreting more or less normal infantile occurrences in terms of sexuality. This view unleashed a storm of indignation and disgust, first of all in professional circles and then among the educated public. Apart from the fact that every radically new idea invariably provokes the most violent resistance of the experts, Freud's conception of the infant's instinctual life was an encroachment upon the domain of general and normal psychology, since his observations from the psychology of neurosis were transferred to a territory which had never before been exposed to this kind of illumination. Carl Jung, CW 15 Para 63 Careful and painstaking investigation of neurotic and, in particular, hysterical states of mind could not conceal from Freud that such patients often exhibit an unusually lively dream life and on that account like to tell of their dreams. In structure and manner of expression their dreams frequently correspond to the symptomatology of their neurosis. Anxiety states and anxiety dreams go hand in hand and obviously spring from the same root. Freud could therefore not avoid including dreams within the scope of his investigations. He had recognized very early**

**that the “blocking” of the traumatic affect was due to the repression of “incompatible” material. The symptoms were substitutes for impulses, wishes, and fantasies which, because of their moral or aesthetic painfulness, were subjected to a “censorship” exercised by ethical conventions. In other words, they were pushed out of the conscious mind by a certain kind of moral attitude, and a specific inhibition prevented them from being remembered. Carl Jung, CW 15 Para 64 The “theory of repression,” as Freud aptly called it, became the centrepiece of his psychology. Since a great many things could be explained by this theory, it is not surprising that it was also applied to dreams. Freud’s Interpretation of Dreams (1900) is an epoch-making work and probably the boldest attempt ever made to master the enigma of the unconscious psyche on the apparently firm ground of empiricism. Freud sought to prove with the aid of case material that dreams are disguised wish-fulfilments. This extension of the “repression mechanism,” a concept borrowed from the psychology of neurosis to the phenomenon of dreams was the second encroachment upon the sphere of normal psychology. It had immense consequences, as it stirred up problems which would have required for their solution a more compendious equipment than the limited experiences of the consulting-room. Carl Jung, CW 15 Para 64 The Interpretation of Dreams is probably Freud’s most important work, and at the same time the most open to attack. For us young psychiatrists it was a fount of illumination, but for our older colleagues it was an object of mockery. As with his recognition that neurosis has the character of a medieval “possession,” so, by treating dreams as a highly important source of information about the unconscious processes “the dream is the via regia to the unconscious” Freud rescued something of the utmost value from the past, where it had seemed irretrievably sunk in oblivion. Indeed, in ancient medicine as well as in the old religions, dreams had a lofty significance and the dignity of an oracle. At the turn of the century, however, it was an act of the greatest scientific courage to make anything as unpopular as dreams an object of serious discussion. What impressed us young psychiatrists most was neither the technique nor the theory, both of which seemed to us highly controversial, but the fact that anyone should have dared to investigate dreams at all. This line of investigation opened the way to an understanding of schizophrenic hallucinations and delusions from the inside, whereas hitherto psychiatrists had been able to describe them only from the outside. More than that, The Interpretation of Dreams provided a key to the many locked doors in the psychology of neurotics as well as of normal people. Carl Jung, CW 15 Para 65 Freud was a great destroyer, but the turn of the century offered so many opportunities for debunking that even Nietzsche was not enough. Freud completed the task, very thoroughly indeed. He aroused a wholesome mistrust in people and thereby sharpened their sense of real values. All that gush about man’s innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15 Para 69 All that gush about man’s innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15, Para 69 In Khunrath the scintilla is the same as the elixir: “Now the elixir is well and truly called a shining splendour, or perfect scintilla of him who alone is the Mighty and Strong. It is the true Aqua Permanens, eternally living. Carl Jung, CW 15, Para 50 Khunrath rises to Gnostic heights when he exclaims: “And our Catholick Mercury, by virtue of his universal fiery spark of the light of nature, is beyond doubt Proteus, the sea god of the ancient pagan sages, who hath the key to the sea and power over all things: son of Oceanos and Tethys.” Carl Jung, CW 15, Para 50 Many centuries lie between Monoïmos and Khunrath. The teachings of Monoïmos were completely unknown in the Middle Ages, and yet Khunrath hit upon very similar thoughts which can hardly be ascribed to tradition. Carl Jung, CW 15, Para 50**

**Khunrath says: “From this little salty fountain grows also the tree of the sun and moon, the red and white coral-tree of our sea,” which is that same Lunaria and whose “salt” is called “Luna Philosophorum et dulcedo sapientum” (sweetness of the sages). Carl Jung, CW 15, Para 157 Ruland’s remark that the sponge “has understanding” (seen. 205) and Khunrath’s that the essence of the Lunaria is the “sweetness of the sages” point to the general idea that the moon has some secret connection with the human mind. Carl Jung, CW 15, Para 159 Mercurius is made from salt, and Khunrath identifies Mercurius with common salt. Carl Jung, CW 15, Para 243 Khunrath identifies the femina alba or candida with the “crystalline salt,” and this with the white water. “Our water” cannot be made without salt, and without salt the opus will not succeed. Carl Jung, CW 15, Para 244 After thse remarks—which seemed to me necessary—on the “saltspirit,” as Khunrath calls it, let us turn back to the amaritudo. As the bitter salt comes from the impure sea; it is understandable that the “Gloria mundi” should call it “mostly black and evil-smelling in the beginning.” Carl Jung, CW 15, Para 254 Khunrath boldly summarizes these statements about the salt when he says: “Our water cannot be made without the salt of wisdom, for it is the salt of wisdom itself, say the philosophers; a fire, and a salt fire, the true Living Universal Menstruum.” “Without salt the work has no success.” Elsewhere he remarks: “Not without good reason has salt been adorned by the wise with the name of Wisdom.” Carl Jung, CW 15, Para 329 Khunrath says: “And the Light was made Salt, a body of salt, the salt of wisdom.” The same author remarks that the “point in the midst of the salt” corresponds to the “Tartarus of the greater world,” which is hell. Carl Jung, CW 15, Para 327 The mystique of the king comes out even more clearly in Khunrath: “When at last,” he says, “the ash-colour, the whitening, and the yellowing are over, you will see the Philosophical Stone, our King and Lord of Lords, come forth from the couch and throne of his glassy sepulchre onto the stage of this world, in his glorified body, regenerated and more than perfect, shining like a carbuncle, and crying out, Behold, I make all things new.” Carl Jung, CW 15, Para 355 In his story of how the lapis is made, Khunrath describes the mystic birth of the king. Ruach Elohim (the spirit of God) penetrated to the lowest parts and to the centre (meditullium) of the virginal massa confusa and scattered the sparks and rays of his fruitfulness. “Thus the form impressed itself [forma informavit], and the purest soul quickened and impregnated the tohu-bohu, which was without form and void.” Carl Jung, CW 15, Para 355 Since the peacock stands for “all colours” (i.e., the integration of all qualities), an illustration in Khunrath’s Amphitheatrum sapientiae logically shows it standing on the two heads of the Rebis, whose unity it obviously represents. The inscription calls it the “bird of Hermes” and the “blessed greenness,” both of which symbolize the Holy Ghost or the Ruach Elohim, which plays a great role in Khunrath. Carl Jung, CW 15, Para 391 Elsewhere Khunrath says that at the hour of conjunction the blackness and the raven’s head and all the colours in the world will appear, “even Iris, the messenger of God, and the peacock’s tail.” He adds: “Mark the secrets of the rainbow in the Old and New Testament.” Carl Jung, CW 15, Para 392 The colour green, stressed by Khunrath, is associated with Venus. The “Introitus apertus” says: “But in the gentle heat the mixture will liquefy and begin to swell up, and at God’s command will be endowed with spirit, which will soar upward carrying the stone with it, and will produce new colours, first of all the green of Venus, which will endure for a long time. Carl Jung, CW 15, Para 393 Khunrath equates Venus with the green lion. Since Sulphur is to Sol as Leo is to Rex, we can see why Khunrath regards Venus as the anima vegetativa of Sulphur. Carl Jung, CW 15, Para 416 Evidently on account of its close connection with Venus the green lion has, surprisingly enough, rose-coloured blood, as mentioned by Dorn and by his contemporary, Khunrath. The latter ascribes rose-coloured blood to the filius macrocosmi as well. Carl Jung, CW 15, Para 419 Khunrath speaks of the “wondrous natural triune Son of the Great World,” whom the sages name “their Son and crowned King, artificially hatched from the egg of the world.” Elsewhere he says of the filius Mundi Maioris: The Son of the**

**great World [Macrocosm] who is Theocosmos, i.e., a divine power and world (but whom even today, unfortunately, many who teach nature in a pagan spirit and many builders of medical science reject in the high university schools), is the exemplar of the stone which is Theanthropos, i.e., God and man (whom, as Scripture tells us, the builders of the Church have also rejected); and from the same, in and from the Great World Book of Nature, [there issues] a continuous and everlasting doctrine for the wise and their children: indeed, it is a splendid living likeness of our Saviour Jesus Christ, in and from the Great World which by nature is very similar to him (as to miraculous conception, birth, inexpressible powers, virtues, and effects); so God our Lord, besides his Son's Biblical histories, has also created a specific image and natural representation for us in the Book of Nature. Carl Jung, CW 15, Para 460 As we have seen, the filius regius is identical with Mercurius and at this particular stage also with the Mercurial serpent. This stage is indicated in Khunrath by Saturn, the dark, cold maleficus; by the world-egg, obviously signifying the initial state, and finally by the green and red lion, representing the animal soul of the king. Carl Jung, CW 15, Para 473 Khunrath's insertion of the word "SVI," in capital letters, after "unius" plainly indicates that he was referring to something divine. This can only be some analogy of God or Christ. Carl Jung, CW 15, Para 475 Khunrath's "SVI" seems to refer rather to God, in the sense that the filius regius is born on "His" day, the day that belongs to God or is chosen by him. Since the phoenix is mainly an allegory of resurrection, this one day of birth and renewal must be one of the three days of Christ's burial and descent into hell. Carl Jung, CW 15, Para 475 So we can understand why Khunrath writes: But chiefly pray to God for the good gift of discretion, the good spirit of discriminating good from evil, who may lead thee into true knowledge and understanding of the Light of Nature, into her Great Book. So wilt thou extricate thyself from the labyrinth of very many deceitful Papers, and even books of Parchment, and arrive right well at the ground of truth. Carl Jung, CW 15, Para 495 Mummies were supposed to possess medicinal virtues, and for this reason bits of corpses had long been mentioned in European pharmacy under the name of "mumia." It is possible that "mumia" was also used for alchemical purposes. It is mentioned in Khunrath as synonymous with the prima materia. Carl Jung, CW 15, Para 560 In Paracelsus, who may have been Khunrath's source for this, "Mumia balsamita" has something to do with the elixir, and is even called the physical life-principle itself. Carl Jung, CW 15, Para 560 The alchemists rightly regarded "mental union in the overcoming of the body" as only the first stage of conjunction or individuation, in the same way that Khunrath understood Christ as the "Saviour of the Microcosm" but not of the Macrocosm, whose saviour was the lapis. Carl Jung, CW 15, Para 675 In Khunrath, Sal tartarí mundi maioris is identical with sal Saturni and sal Veneris. It contains—or is—the "scintilla Animae Mundi." Carl Jung, CW 15, Para 703 narcissist… a term specifically coined for the pathology of neurosis. Carl Jung, CW 15, Para102. At such moments ["when an archetypal situation occurs"] we are no onger individuals, but the race. Carl Jung, CW 15, Page 128. The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. Carl Jung, CW 15, Page 127. The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung; CW 15, Para 284. The first step in individuation is tragic guilt. The accumulation of guilt demands expiation Carl Jung, CW 15, Para 1094. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he**

**is “collective man,” a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157 Thus, just as the one-sidedness of the individual’s conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131 By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130 The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130 The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130 Art is a kind of innate drive that seizes a human being and makes him his instrument. Carl Jung, CW 15, Para 157 The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157 That is his [The Artist] office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157 What the physician does is not his work [says Paracelsus] he is "the means by which nature is put to work. Let him not say with desperate Satan: it is impossible." He should put his trust in God. Carl Jung, CW 15, Para 42 The fact that mothers bear children is not holy but merely natural. If people say it is holy, then one strongly suspects that something very unholy has to be covered up by it. Freud has said out loud "what is behind it," only he has unfortunately blackened the infant instead of the mother. Carl Jung, CW 15, Para 50 The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung, CW 15, Para 184 Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4 Doubt about our civilization and its values is the contemporary neurosis. If our convictions were really indubitable nobody would ever doubt them. Carl Jung, CW 15, Para 69 Doubt alone is the mother of scientific truth. Whoever fights against dogma in high places falls victim, tragically enough, to the tyranny of a partial truth. Carl Jung, CW 15, Para 70 Only that aspect of art which consists in the process of artistic creation can be a subject for psychological study, but not that which constitutes its essential nature. The question of what art is in itself can never be answered by the psychologist but must be approached from the side of aesthetics. Carl Jung, CW 15, Para 97 The supreme danger which threatens individuals as well as whole nations is a psychic danger. Carl Jung, CW 15, Para 339 What if there were a living agency beyond our everyday human world—something even more purposeful than electrons? Carl Jung, CW 15, Para 148 Doubt alone is the mother of scientific truth. Carl Jung, CW 15, Para 70 We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche. Carl Jung, CW 15, Para 115 The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156 The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers. Carl Jung, CW 15, Para 159 There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to even the boldest fantasy and keep our fantasy activity within certain categories: a priori ideas, as it were, the existence of which cannot be ascertained except from their effects. Carl Jung, CW 15, Para 126 It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159 I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the**

**popular theory of action at a distance. Carl Jung, CW 15, Para 503 All that gush about man's innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15, Para 69 Whoever speaks in primordial images speaks with a thousand voices. Carl Jung. CW 15 Page 129. "Non-objective art draws its contents essentially from "inside." This "inside" cannot correspond to consciousness, since consciousness contains images of objects as they are generally seen, and whose appearance must therefore necessarily conform to general expectations…. Behind consciousness there lies not the absolute void but the unconscious psyche, which affects consciousness from behind and from inside, just as much as the outer world affects it from in front and from outside." Carl Jung, CW 15, Para 206 "As this "inside" is invisible and cannot be imagined, even though it can affect consciousness in the most pronounced manner, I induce those of my patients who suffer mainly from the effects of this "inside" to set them down in pictorial form as best they can. The aim of this method of expression is to make the unconscious contents accessible and so bring them closer to the patient's understanding. The therapeutic effect of this is to prevent a dangerous splitting-off of the unconscious processes from consciousness. In contrast to objective or "conscious" representations, all pictorial representations of processes and effects in the psychic background are symbolic. They point, in a rough and approximate way, to a meaning that for the time being is unknown. " Carl Jung, CW 15, Para 207 What if there were a living agency beyond our everyday human world—something even more purposeful than electrons? Do we delude ourselves in thinking that we possess and control our own psyches, and is what science calls the "psyche" not just a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from a world beyond, allowing unknown and mysterious powers to act upon man and carry him on the wings of the night to a more than personal destiny. Carl Jung, CW 15, Para 148 For one can fall victim to possession if one does not understand betimes why one is possessed. One should ask oneself for once: Why has this idea taken possession of me? What does that mean in regard to myself? A modest doubt like this can save us from falling head first into the idea and vanishing forever. Carl Jung, CW 15, Para 72 A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects—ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. Carl Jung, CW 15, Para 158 The artist's relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age. Thus, just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131 Every creative person is a duality or a synthesis of contradictory qualities. On the one side he is a human being with a personal life, while on the other he is an impersonal creative process. As a human being he may be sound or morbid, and his personal psychology can and should be explained in personal terms. But he can be understood as an artist only in terms of his creative achievement. Carl Jung, CW 15, Para 157 The distortion of beauty and meaning by grotesque objectivity or equally grotesque irreality is, in the insane, a consequence of the destruction of the personality; in the artist it has a creative purpose. Far from his work being an expression of the destruction of his personality, the modern artist finds the unity of his artistic personality in destructiveness. Carl**

**Jung, CW 15, Para 175 Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. Carl Jung, CW 15, Para 129 The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Therein lies the social significance of art it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Being essentially the instrument of his work, [the artist] is subordinate to it, and we have no right to expect him to interpret it for us. He has done his utmost by giving it form and must leave the interpretation to others and to the future. Carl Jung, CW 15, Para 161 Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind. That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157 The daemonism of nature, which man had apparently triumphed over, he has unwittingly swallowed into himself and so become the devil's marionette. This could happen only because he believed he had abolished the daemons by declaring them to be superstition. He overlooked the fact that they were, at bottom, the products of certain factors in the human psyche. When these products were dubbed unreal and illusory, their sources were in no way blocked up or rendered inoperative. On the contrary, after it became impossible for the daemons to inhabit the rocks, woods, mountains, and rivers, they used human beings as much more dangerous dwelling places. Carl Jung, CW 15, Para 43 There is no illness that is not at the same time an unsuccessful attempt at a cure. Instead of showing up the patient as the secret accomplice of morally inadmissible wishes, one can just as well explain him as the unwitting victim of instinctual problems which he doesn't understand and which nobody in his environment has helped him solve. His dreams, in particular, can be taken as nature's own auguries, having nothing whatever to do with the all-too human self-deluding operations which Freud insinuates into the dream-process. Carl Jung, CW 15, Para 68 When I speak of the relation of psychology to art we are outside [art's] sphere, and it is impossible for us not to speculate. We must interpret, we must find meanings in things, otherwise we would be quite unable to think about them. We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting further away from the living mystery. As long as we ourselves are caught up in the process of creation, we neither see nor understand; indeed we ought not to understand, for nothing is more injurious to immediate experience than cognition. But for the purpose of cognitive understanding we must detach ourselves from the creative process and look at it from the outside; only then does it become an image that expresses what we are bound to call "meaning." Carl Jung, CW 15, Para 121 Perhaps art has no "meaning," at least not as we understand meaning. Perhaps it is like nature, which simply is and "means" nothing beyond that. Is "meaning" necessarily more than mere interpretation—an interpretation secreted into something by an intellect hungry for meaning? Art, it has been said, is beauty, and "a thing of beauty is a joy forever." It needs**

**no meaning, for meaning has nothing to do with art. Carl Jung, CW 15, Para 121 A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is always ambiguous. A dream never says, "you ought" or "this is the truth." It presents an image in much the same way as nature allows a plant to grow, and it is up to us to draw conclusions. If a person has a nightmare, it means he is either too much given to fear or too exempt from it; if he dreams of a wise old man, it means he is either too much of a pedant or else in need of a teacher. In a subtle way both meanings come to the same thing, as we realize when we let a work of art act upon us as it acted upon the artist. To grasp its meaning, we must allow it to shape us as it shaped him. Then we also understand the nature of his primordial experience. He has plunged into the healing and redeeming depths of the collective psyche, where man is not lost in the isolation of consciousness and its errors and sufferings, but where all men are caught in a common rhythm which allows the individual to communicate his feelings and strivings to mankind as a whole. Carl Jung, CW 15, Para 161 The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle. The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment. We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche. Carl Jung, CW 15, Para 115 Personal causes have as much or as little to do with a work of art as the soil with the plant that springs from it. We can certainly learn to understand some of the plant's peculiarities by getting to know its habitat, and for the botanist this is an important part of his equipment. But nobody will maintain that everything essential has then been discovered about the plant itself. The personal orientation which the doctor needs when confronted with the question of aetiology in medicine is quite out of place in dealing with a work of art, just because a work of art is not a human being but is something supra-personal. It is a thing and not a personality; hence it cannot be judged by personal criteria. Indeed, the special significance of a true work of art resides in the fact that it has escaped from the limitations of the personal and has soared beyond the personal concerns of its creator. Carl Jung, CW 15, Para 107 Every period has its bias, its particular prejudice, and its psychic malaise. An epoch is like an individual; it has its own limitations of conscious outlook, and therefore requires a compensatory adjustment. This is effected by the collective unconscious when a poet or seer lends expression to the unspoken desire of his times and shows the way, by word or deed, to its fulfilment—regardless whether this blind collective need results in good or evil, in the salvation of an epoch or its destruction. Carl Jung, CW 15, Para 153 Re-immersion in the state of participation mystique is the secret of artistic creation and of the effect which great art has upon us, for at that level of experience it is no longer the weal or woe of the individual that counts, but the life of the collective. That is why every great work of art is objective and impersonal, and yet profoundly moving. And that is also why the personal life of the artist is at most a help or a hindrance but is never essential to his creative task. He may go the way of the Philistine, a good citizen, a fool, or a criminal. His personal career may be interesting and inevitable, but it does not explain his art. Carl Jung, CW 15, Para 162 The essence of a work of art is not to be found in the personal idiosyncrasies that creep into it—indeed, the more there are of them, the less it is a work of art—but in its rising above the personal and speaking from the mind and heart of the artist to the mind and heart of mankind. The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156 The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers. Whenever the creative force predominates, life is ruled and shaped by the unconscious rather than by the conscious will, and the ego is swept along on an underground current, becoming nothing more than a helpless observer of events. The progress of the work becomes the poet's fate and determines his psychology. It is not Goethe that creates Faust, but Faust that creates**

**Goethe. And what is Faust } Faust is essentially a symbol. By this I do not mean that it is an allegory pointing to something all too familiar, but the expression of something profoundly alive in the soul of every German, which Goethe helped to bring to birth. Carl Jung, CW 15, Para 159 Nothing would be more mistaken than to suppose that the poet is working with second-hand material. On the contrary, the primordial experience is the source of his creativeness, but it is so dark and amorphous that it requires the related mythological imagery to give it form. In itself it is wordless and imageless, for it is a vision seen "as in a glass, darkly." It is nothing but a tremendous intuition striving for expression. It is like a whirlwind that seizes everything within reach and assumes visible form as it swirls upward. Since the expression can never match the richness of the vision and can never exhaust its possibilities, the poet must have at his disposal a huge store of material if he is to communicate even a fraction of what he has glimpsed and must make use of difficult and contradictory images in order to express the strange paradoxes of his vision. Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse's cornucopia. Nothing is missing in the whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung, CW 15, Para 151 The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148 [Paracelsus Birth] It stood in the sign of Scorpio, a sign that, according to ancient tradition, was favourable to physicians, the ministers of poisons and of healing. Carl Jung, CW 15, Para 1 And, following a tragic law, he [Paracelsus] must also fall out with his friends, as the predestined consequence of the fateful bond with his only friend, his father—for psychic endogamy is attended by heavy punishments. Carl Jung, CW 15, Para 5 Just as, in art, a merry paganism emerged from under the skirts of the Church, so, behind the curtain of scholastic disputation, a paganism of the spirit flourished in a rebirth of Neoplatonism and natural philosophy. Carl Jung, CW 15, Para 9 The highest cosmogonic principle, corresponding to the Gnostic demiurge, is the Yliaster or Hylaster, a hybrid compound of hyle (matter) and astrum (star). Carl Jung, CW 15, Para 11 Thesearchetypal images belong to humanity at large and can crop up autochthonously in anybody's head at any time and place, only needing favourable circumstances for their reappearance. Carl Jung, CW 15, Para 11 The "Limbus" is a circle. The animate world is the larger circle, man is the "Limbus minor," the smaller circle. He is the microcosm. Consequently, everything without is within, everything above is below. Carl Jung, CW 15, Para 31 Matter, as something infinitely distributed throughout space, is the absolute opposite of that concentration of the organic which is psyche. Carl Jung, CW 15, Para 12 The Victoria era was an age of repression, of a convulsive attempt to keep anaemic ideals artificially alive in a framework of bourgeois respectability by constant moralizings. Carl Jung, CW 15, Para 45 Freud has said out loud "what is behind it," only he has unfortunately blackened the infant instead of**

**the mother. Carl Jung, CW 15, Para 50 Scientifically, the theory of infantile sexuality is of little value. It is all one to the caterpillar whether we say that it eats its leaf with ordinary pleasure or with sexual pleasure. Carl Jung, CW 15, Para 51. As a matter of fact, Leonardo did have an illegitimate mother and a stepmother, but in reality the dual-mother problem may be present as a mythological motif even when the two mothers do not really exist. Carl Jung, CW 15, Para 55. A general psychological theory that claims to be scientific should not be based on the malformations of the nineteenth century, and a theory of neurosis must also be capable of explaining hysteria among the Maori. Carl Jung, CW 15, Para 59 The first group produces pictures of a synthetic character, with a pervasive and unified feeling-tone. When they are completely abstract, and therefore lacking the element of feeling, they are at least definitely symmetrical or convey an unmistakable meaning Carl Jung, CW 15, Para 208 The second group, on the other hand, produces pictures which immediately reveal their alienation from feeling. At any rate they communicate no unified, harmonious feeling-tone but, rather, contradictory feelings or even a complete lack of feeling. From a purely formal point of view, the main characteristic is one of fragmentation, which expresses itself in the so-called "lines of fracture" that is, a series of psychic "faults" (in the geological sense) which run right through the picture. The picture leaves one cold, or disturbs one by its paradoxical, unfeeling, and grotesque unconcern for the beholder. This is the group to which Picasso belongs Carl Jung, CW 15, Para 208 In Faust's metamorphosis, Gretchen, Helen, Mary, and the abstract "Eternal Feminine" correspond to the four female figures of the Gnostic underworld, Eve, Helen, Mary, and Sophia. And just as Faust is embroiled in murderous happenings and reappears in changed form, so Picasso changes shape and reappears in the underworld form of the tragic Harlequin a motif that runs through numerous paintings. It may be remarked in passing that Harlequin is an ancient chthonic god Carl Jung, CW 15, Para 211 In view of the dazzling versatility of Picasso, one hardly dares to hazard a guess, so for the present I would rather speak of what I have found in my patients' material. The Nekyia is no aimless and purely destructive fall into the abyss, but a meaningful katabasis eis antron, a descent into the cave of initiation and secret knowledge. The journey through the psychic history of mankind has as its object the restoration of the whole man, by awakening the memories in the blood. The descent to the Mothers enabled Faust to raise up the sinfully whole human being Paris united with Helen that homo totus who was forgotten when contemporary man lost himself in one-sidedness. It is he who at all times of upheaval has caused the tremor of the upper world, and always will. This man stands opposed to the man of the present, because he is the one who ever is as he was, whereas the other is what he is only for the moment. With my patients, accordingly, the katabasis and katalysis are followed by a recognition of the bipolarity of human nature and of the necessity of conflicting pairs of opposites. After the symbols of madness experienced during the period of disintegration there follow images which represent the coming together of the opposites: light / dark, above / below, white / black, male / female, etc. In Picasso's latest paintings, the motif of the union of opposites is seen very clearly in their direct juxtaposition. One painting (although traversed by numerous lines of fracture) even contains the conjunction of the light and dark anima. The strident, uncompromising, even brutal colours of the latest period reflect the tendency of the unconscious to master the conflict by violence (colour = feeling) Carl Jung, CW 15, Para 213 Great poetry draws its strength from the life of mankind, and we completely miss its meaning if we try to derive it from personal factors. Whenever the collective unconscious becomes a living experience and is brought to bear upon the conscious outlook of an age, this event is a creative act which is of importance for a whole epoch. A work of art is produced that may truthfully be called a message to generations of men. So Faust touches something in the soul of every German, as Jacob Burckhardt has already remarked. So also Dante's fame is immortal, and the Shepherd of Hermas was very nearly included in the New Testament**

**canon. Every period has its bias, its particular prejudice, and its psychic malaise. An epoch is like an individual; it has its own limitations of conscious outlook, and therefore requires a compensatory adjustment. This is effected by the collective unconscious when a poet or seer lends expression to the unspoken desire of his times and shows the way, by word or deed, to its fulfilmentregardless whether this blind collective need results in good or evil, in the salvation of an epoch or its destruction Carl Jung, CW 15, Para 153 The essence of a work of art is not to be found in the personal idiosyncrasies that creep into it indeed, the more there are of them, the less it is a work of art but in its rising above the personal and speaking from the mind and heart of the artist to the mind and heart of mankind. The personal aspect of art is a limitation and even a vice. Art that is only personal, or predominantly so, truly deserves to be treated as a neurosis. When the Freudian school advances the opinion that all artists are undeveloped personalities with marked infantile autoerotic traits, this judgment may be true of the artist as a man, but it is not applicable to the man as an artist. In this capacity he is neither autoerotic, nor heteroerotic, nor erotic in any sense. He is in the highest degree objective, impersonal, and even inhuman or suprahuman for as an artist he is nothing but his work, and not a human being Carl Jung, CW 15, Para 156 In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted Carl Jung, CW 15, Para 158 The autoeroticism of certain artists is like that of illegitimate or neglected children who from their earliest years develop bad qualities to protect themselves from the destructive influence of a loveless environment. Such children easily become ruthless and selfish, and later display an invincible egoism by remaining all their lives infantile and helpless or by actively offending against morality and the law Carl Jung, CW 15, Para 158 How can we doubt that it is his art that explains the artist, and not the insufficiencies and conflicts of his personal life? These are nothing but the regrettable results of his being an artist, a man upon whom a heavier burden is laid than upon ordinary mortals. A special ability demands a greater expenditure of energy, which must necessarily leave a deficit on some other side of life Carl Jung, CW 15, Para 158 I found that there are psychic parallelisms which simply cannot be related to each other causally but must be connected by another kind of principle altogether. This connection seemed to lie essentially in the relative simultaneity of the events, hence the term "synchronistic." It seems as though time, far from being an abstraction, is a concrete continuum which possesses qualities or basic conditions capable of manifesting themselves simultaneously in different places by means of an acausal parallelism, such as we find, for instance, in the simultaneous occurrence of identical thoughts, symbols, or psychic states Carl Jung, CW 15, Para 81 Another example, pointed out by Wilhelm, would be the coincidence of Chinese and European periods of style, which cannot have been causally related to one another. Astrology would be an example of synchronicity on a grand scale if only there were enough thoroughly tested findings to support it. But at least we have at our disposal a number of well-tested and statistically verifiable facts which make the problem of astrology seem worthy of scientific investigation. Its value is obvious enough to the psychologist, since astrology represents the sum of all the psychological knowledge of antiquity Carl Jung, CW 15, Para 81 The fact that it is possible to reconstruct a person's character fairly accurately from his birth data shows the relative validity of astrology. It must be remembered, however, that the birth data are in no way dependent on the actual astronomical constellations, but are based on an arbitrary, purely conceptual time system. Owing to the precession of the equinoxes, the spring-point has long since moved out of the constellation of Aries into Pisces, so that the astrological zo-**

**diac on which horoscopes are calculated no longer corresponds to the heavenly one. If there are any astrological diagnoses of character that are in fact correct, this is due not to the influence of the stars but to our own hypothetical time qualities. In other words, whatever is born or done at this particular moment of time has the quality of this moment of time Carl Jung, CW 15, Para 82 Carl Jung: *CW 16: "The Practice of Psychotherapy" It is of the greatest importance for the young person, who is still undated and has as yet achieved nothing, to shape his conscious ego as effectively as possible, that is, to educate his will. Unless he is a positive genius he cannot, indeed he should not, believe in anything active within him that is not identical with his will. He must feel himself a man of will and may safely depreciate everything else in him and deem it subject to his will, for without this illusion he could not succeed in adapting himself socially. It is otherwise with a person in the second half of life who no longer needs to educate his conscious will, but who, to understand the meaning of his individual life, needs to experience his own inner being. Social usefulness is no longer an aim for him, although he does not deny its desirability. Fully aware as he is of the social unimportance of his creative activity, he feels it more as a way of working at himself to his own benefit. Increasingly, too, this activity frees him from morbid dependence, and he thus acquires an inner stability and a new trust in himself. Carl Jung, CW 16, Para 109. No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Carl Jung, CW 16, Para 29 When, as a psychotherapist, I set myself up as a medical authority over my patient and on that account claim to know something about his individuality, or to be able to make valid statements about it, I am only demonstrating my lack of criticism, for I am in no position to judge the whole of the personality before me. I cannot say anything valid about him except in so far as he approximates to the "universal man." But since all life is to be found only in individual form, and I myself can assert of another individuality only what I find in my own, I am in constant danger either of doing violence to the other person or of succumbing to his influence. If I wish to treat another individual psychologically at all, I must for better or worse give up all pretensions to superior knowledge, all authority and desire to influence. Carl Jung, CW 16, Para 2 A general and merely academic "insight into one's mistakes" is ineffectual, for then the mistakes are not really seen at all, only the idea of them. They show up acutely when a human relationship brings them to the fore and when they are noticed by the other person as well as by oneself. Then and then only can they really be felt, and their true nature recognized. Carl Jung, CW 16, Para 503 An analyst can help his patient just so far as he himself has gone and not a step further. In my practice I have had from the beginning to deal with patients who got "stuck" with their previous analysis, and this always happened at the point where the analyst could make no further progress with himself. Carl Jung, CW 16, Para 545 No psychotherapist should lack that natural reserve which prevents people from riding roughshod over mysteries they do not understand and trampling them flat. This reserve will enable him to pull back in good time when he encounters the mystery of the patient's difference from himself, and to avoid the danger—unfortunately only too real—of committing psychic murder in the name of therapy. For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. Carl Jung, CW 16, Para 564 Natural science is not a science of words and ideas, but of facts. I am no terminological rigorist—call the existing symbols "wholeness," "self," "consciousness," "higher ego," or what you will—it makes little difference. I for my**

**part only try not to give any false or misleading names. All these terms are simply names for the facts that alone carry weight. The names I give do not imply a philosophy, although I cannot prevent people from barking at these terminological phantoms as if they were metaphysical hypostases. Carl Jung, CW 16, Para 537 The remarkable potency of unconscious contents always indicates a corresponding weakness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious—a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy neurosis island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. The same is true of the normal person's taboo regions which psychology must not touch. But since no war was ever won on the defensive, one must, in order to terminate hostilities, open negotiations with the enemy and see what his terms really are. Such is the intention of the doctor who volunteers to act as a mediator. He is far from wishing to disturb the somewhat precarious island idyll or pull down the fortifications. On the contrary, he is thankful that somewhere a firm foothold exists that does not first have to be fished up out of the chaos, always a desperately difficult task. He knows that the island is a bit cramped and that life on it is pretty meagre and plagued with all sorts of imaginary wants because too much life has been left outside, and that as a result a terrifying monster is created, or rather is roused out of its slumbers. He also knows that this seemingly alarming animal stands in a secret compensatory relationship to the island and could supply everything that the island lacks. Carl Jung, CW 16, Para 374 The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. Carl Jung, CW 16, Para 137 Neither our modern medical training nor academic psychology and philosophy can equip the doctor with the necessary education, or with the means, to deal effectively and understandingly with the often very urgent demands of his psychotherapeutic practice. It therefore behoves us, unembarrassed by our shortcomings as amateurs of history, to go to school once more with the medical philosophers of a distant past, when body and soul had not yet been wrenched asunder into different faculties. Although we are specialists par excellence, our specialized field, oddly enough, drives us to universalism and to the complete overcoming of the specialist attitude, if the totality of body and soul is not to be just a matter of words. Carl Jung, CW 16, Para 190 It is enough to drive one to despair that in practical psychology there are no universally valid recipes and rules. There are only individual cases with the most heterogeneous needs and demands—so heterogeneous that we can virtually never know in advance what course a given case will take, for which reason it is better for the doctor to abandon all preconceived opinions. This does not mean that he should throw them overboard, but that in any given case he should use them merely as hypotheses for a possible explanation. Carl Jung, CW 16, Para 63**

**The transference phenomenon is without doubt one of the most important syndromes in the process of individuation; its wealth of meanings goes far beyond mere personal likes and dislikes. By virtue of its collective contents and symbols it transcends the individual personality and extends into the social sphere, reminding us of those higher human relationships which are so painfully absent in our present social order, or rather disorder. Carl Jung, CW 16 Para 539 To the psychologist there is nothing more fatuous than the attitude of the missionary who pronounces the gods of the "poor heathen" to be mere illusion. Carl Jung, CW 16, Para 111 … the man's opus is concerned with the erotic aspect of the anima … Out of the prima materia grows the philosophical tree, the unfolding opus … Eve [stands] for the man's anima who, as Sapientia or Sophia, produces out of her head the intellectual content of the work. Carl Jung, CW 16, Para 519 On the psychological level, the tangle of relationships in the cross-cousin marriage reappears in the transference problem. The dilemma here consists in the fact that anima and animus are projected upon their human counterparts …But in so far as anima and animus undoubtedly represent the contrasexual components of the personality, their kinship character … point[s] … to the integration of personality … Carl Jung, CW 16, Para 441 In the shape of the goddess the anima is manifestly projected, but in her proper (psychological) shape she is introjected; she is … the "anima within." She is the natural sponsa, … the companion whom the endogamous tendency vainly seeks to win in the form of mother and sister. She represents that longing which has always had to be sacrificed … Layard therefore speaks very rightly of "internalization through sacrifice." Carl Jung, CW 16, Para 438 Four stages of eroticism were known in the late classical period: Hawwah (Eve), Helen (of Troy), the Virgin Mary, and Sophia. The series is repeated in Goethe's Faust: in the figures of Gretchen as the personification of a purely instinctual relationship (Eve); Helen as an anima figure; Mary as the personification of the "heavenly," i.e., Christian or religious, relationship; and the "eternal feminine" as an expression of the alchemical Sapientia. As the nomenclature shows, we are dealing with the heterosexual Eros or anima-figure in four stages, and consequently with four stages of the Eros cult. The first stage – Hawwah, Eve, earth – is purely biological; woman is equated with the mother and only represents something to be fertilized. The second stage is still dominated by the sexual Eros, but on an aesthetic and romantic level where woman has already acquired some value as an individual. The third stage raises Eros to the heights of religious devotion and thus spiritualizes him: Hawwah has been replaced by spiritual motherhood. Finally, the fourth stage illustrates something which unexpectedly goes beyond the almost unsurpassable third stage: Sapientia … This stage represents a spiritualization of Helen and consequently of Eros as such. Carl Jung, CW 16, Para 361 Four stages of eroticism were known in the late classical period … The series is repeated in Goethe's Faust: in the figures of Gretchen as the personification of a purely instinctual relationship (Eve); Helen as an anima figure; Mary as the personification of the "heavenly" …; and the "eternal feminine" as an expression of the alchemical Sapientia. Carl Jung, CW 16, Para 361 In the shape of the goddess the anima is manifestly projected, but in her proper (psychological) shape she is introjected; she is … the "anima within." She is the natural sponsa, … the companion whom the endogamous tendency vainly seeks to win in the form of mother and sister. She represents that longing which has always had to be sacrificed … Layard therefore speaks very rightly of "internalization through sacrifice." Carl Jung, CW 16, Para 438 … Helen as an anima figure … Carl Jung, CW 16, Para 361 It often happens that the patient is quite satisfied with merely registering a dream or fantasy … Others try to understand with their brains only … That they should also have a feeling-relationship to the contents of the unconscious seems strange to them … Carl Jung, CW 16, Para 489 As regards the psychology of this picture, we must stress above all else that it depicts a human encounter where love plays the decisive part. Carl Jung, CW 16, Para 419, Whenever this drive for wholeness appears, it begins by disguising itself under the symbolism of incest, for, unless he seeks it in himself, a man's**

**nearest feminine counterpart is to be found in his mother, sister, or daughter. Carl Jung, CW 16, Para 471 In both cases [anima and animus] the incest element plays an important part: there is a relation between the young woman and her father, the older woman and her son, the young man and his mother, the older man and his daughter. Carl Jung, CW 16, Para 521 … in the end it makes very little difference whether the doctor understands or not, but it makes all the difference whether the patient understands. Carl Jung, CW 16, Para 314 The unconscious anima is a creature without relationships, an autoerotic being whose one aim is to take total possession of the individual. Carl Jung, CW 16, Para 504 … lack of knowledge … has exactly the same effect as unconsciousness. Carl CW 16, Para 546 The withdrawal of projections makes the anima what she originally was: an archetypal image which, in its right place, functions to the advantage of the individual. Carl Jung, CW 16, Para 504 In contrast to all this, the natural process of individuation brings to birth a consciousness of human community precisely because it makes us aware of the unconscious, which unites and is common to all mankind. Individuation is an at-one-ment with oneself and at the same time with humanity, since oneself is a part of humanity. Carl Jung, CW, 16, Para 227. In contrast to all this, the natural process of individuation brings to birth a consciousness of human community precisely because it makes us aware of the unconscious, which unites and is common to all mankind. Individuation is an at-one-ment with oneself and at the same time with humanity, since oneself is a part of humanity. Carl Jung, CW 16, Para 227. Thus Kekulé's vision of the dancing couples, which first put him on the track of the structure of certain carbon compounds, namely the benzene ring, was surely a vision of the coniunctio, the mating that had preoccupied the minds of the alchemists for seventeen centuries. It was precisely this image that had always lured the mind of the investigator away from the problem of chemistry and back to the ancient myth of the royal or divine marriage; but in Kekulé's vision it reached its chemical goal in the end, thus rendering the greatest imaginable service both to our understanding of organic compounds and to the subsequent unprecedented advances in synthetic chemistry. Carl Jung, CW 16, Para 353 A remarkable contribution to the role of feminine psychology in alchemy is furnished by the letter which the English theologian and alchemist, John Pordage, wrote to his soror mystica Jane Leade. In it he gives her spiritual instruction concerning the opus. Carl Jung, CW 16, Para 506 This sacred furnace, this Balneum Mariae, this glass phial, this secret furnace, is the place, the matrix or womb, and the centre from which the divine Tincture flows forth from its source and origin. Of the place or abode where the Tincture has its home and dwelling I need not remind you, nor name its name, but I exhort you only to knock at the foundation. Solomon tells us in his Song that its inner dwelling is not far from the navel, which resembles a round goblet filled with the sacred liquor of the pure Tincture. You know the fi re of the philosophers, it was the key they kept concealed. . .. The fi re is the love-fi re, the life that flows forth from the Divine Venus, or the Love of God; the fi re of Mars is too choleric, too sharp, and too fierce, so that it would dry up and burn the materia: wherefore the love-fi re of Venus alone has the qualities of the right true fire. Carl Jung, CW 16, Para 507 This true philosophy will teach you how you should know yourself, and if you know yourself rightly, you will also know the pure nature; for the pure nature is in yourself. And when you know the pure nature which is your true selfhood, freed from all wicked, sinful selfishness, then also you will know God, for the Godhead is concealed and wrapped in the pure nature like a kernel in the nutshell. . .. The true philosophy will teach you who is the father and who is the mother of this magical child. . .. The father of this child is Mars, he is the fiery life which proceeds from Mars as the father's quality. His mother is Venus, who is the gentle love-fire proceeding from the son's quality. Here then, in the qualities and forms of nature, you see male and female, man and wife, bride and bridegroom, the first marriage or wedding of Galilee, which is celebrated between Mars and Venus when they return from their fallen state. Mars, or the husband, must become a godly man, otherwise the pure Venus**

**will take him neither into the conjugal nor into the sacred marriage bed. Venus must become a pure virgin, a virginal wife, otherwise the wrathful jealous Mars in his wrath-fi re will not wed with her nor live with her in union; but instead of agreement and harmony, there will be naught but strife, jealousy, discord, and enmity among the qualities of nature. . .. Carl Jung, CW 16, Para 508 Accordingly, if you think to become a learned artist, look with earnestness to the union of your own Mars and Venus, that the nuptial knot be rightly tied and the marriage between them well and truly consummated. You must see to it that they lie together in the bed of their union and live in sweet harmony; then the virgin Venus will bring forth her pearl, her water-spirit, in you, to soften the fiery spirit of Mars, and the wrathful fire of Mars will sink quite willingly, in mildness and love, into the love-fire of Venus, and thus both qualities, as fi re and water , will mingle together, agree, and flow into one another; and from their agreement and union there will proceed the first conception of the magical birth which we call Tincture, the love-fi re Tincture. Now although the Tincture is conceived in the womb of your humanity and is awakened to life, yet there is still a great danger, and it is to be feared that, because it is still in the body or womb, it may yet be spoiled by neglect before it be brought in due season into the light. On this account you must look round for a good nurse, who will watch it in its childhood and will tend it properly: and such must be your own pure heart and your own virginal will. . .. Carl Jung, CW 16, Para 509 This child, this tincturing life, must be assayed, proved, and tried in the qualities of nature; and here again great anxiety and danger will arise, seeing that it must suffer the damage of temptation in the body and womb, and you may thus lose the birth. For the delicate Tincture, this tender child of life, must descend into the forms and qualities of nature, that it may suffer and endure temptation and overcome it; it must needs descend into the Divine Darkness, into the darkness of Saturn, wherein no light of life is to be seen: there it must be held captive, and be bound with the chains of darkness, and must live from the food which the prickly Mercurius will give it to eat, which to the Divine Tincture of life is naught but dust and ashes, poison and gall, fire and brimstone. It must enter into the fierce wrathful Mars, by whom (as happened to Jonah in the belly of hell) it is Astrological symbolism swallowed and must experience the curse of God's wrath; also it must be tempted by Lucifer and the million devils who dwell in the quality of the wrathful fire. And here the divine artist in this philosophical work will see the first colour, where the Tincture appears in its blackness, and it is the blackest black; the learned philosophers call it their black crow, or their black raven, or again their blessed and blissful black; for in the darkness of this black is hidden the light of lights in the quality of Saturn; and in this poison and gall there is hidden in Mercurius the most precious medicament against the poison, namely the life of life. And the blessed Tincture is hidden in the fury or wrath and curse of Mars. Carl Jung, CW 16, Para 510 Now it seems to the artist that all his work is lost. What has become of the Tincture? Here is nothing that is apparent, that can be perceived, recognized, or tasted, but darkness, most painful death, a hellish fearful fi re, nothing but the wrath and curse of God; yet he does not see that the Tincture of Life is in this putrefaction or dissolution and destruction, that there is light in this darkness, life in this death, love in this fury and wrath, and in this poison the highest and most precious Tincture and medicament against all poison and sickness. Carl Jung, CW 16, Para 511 The old philosophers named this work or labour their descension, their cineration, their pulverization, their death, their putrefaction of the materia of the stone, their corruption, their caput mortuum. You must not despise this blackness, or black colour, but persevere in it in patience, in suffering, and in silence, until its forty days of temptation are over, until the days of its tribulations are completed, when the seed of life shall waken to life, shall rise up, sublimate or glorify itself, transform itself into whiteness, purify and sanctify itself, give itself the redness, in other words, transfigure and fix its shape. When the work is brought thus far, it is an easy work: for the learned philosophers have said that the making of the stone is then woman's work**

**and child's play. Therefore, if the human will is given over and left, and becomes patient and still and as a dead nothing, the Tincture will do and effect everything in us and for us, if we can keep our thoughts, movements, and imaginations still, or can leave off and rest. But how difficult, hard, and bitter this work appears to the human will, before it can be brought to this shape, so that it remains still and calm even though all the fi re be let loose in its sight, and all manner of temptations assail it! Carl Jung, CW 16, Para 512 Here, as you see, there is great danger, and the Tincture of life can easily be spoiled and the fruit wasted in the womb, when it is thus surrounded on all sides and assailed by so many devils and so many tempting essences. But if it can withstand and overcome this fiery trial and sore temptation, and win the victory: then you will see the beginning of its resurrection from hell, death, and the mortal grave, appearing first in the quality of Venus; and then the Tincture of life will itself burst forth mightily from the prison of the dark Saturn, through the hell of the poisonous Mercurius, and through the curse and direful death of God's wrath that burns and flames in Mars, and the gentle love-fi re of the Venus quality will gain the upper hand, and the love-fire Tincture will be preferred in the government and have supreme command. And then the gentleness and love-fire of Divine Venus will reign as lord and king in and over all qualities. Carl Jung, CW 16, Para 513 Nevertheless there is still another danger that the work of the stone may yet miscarry. Therefore the artist must wait until he sees the Tincture covered over with its other colour, as with the whitest white, which he may expect to see after long patience and stillness, and which truly appears when the Tincture rises up in the lunar quality: illustrious Luna imparts a beautiful white to the Tincture, the most perfect white hue and a brilliant splendour. And thus is the darkness transformed into light, and death into life. And this brilliant whiteness awakens joy and hope in the heart of the artist, that the work has gone so well and fallen out so happily. For now the white colour reveals to the enlightened eye of the soul cleanliness, innocence, holiness, simplicity, heavenly-mindedness, and righteousness, and with these the Tincture is henceforth clothed over and over as with a garment. She is radiant as the moon, beautiful as the dawn. Now the divine virginity of the tincturing life shines forth, and no spot or wrinkle nor any other blemish is to be seen. Carl Jung, CW 16, Para 514 The old masters were wont to call this work their white swan, their albification, or making white, their sublimation, their distillation, their circulation, their purification, their separation, their sanctification, and their resurrection, because the Tincture is made white like a shining silver. It is sublimed or exalted and transfigured by reason of its many descents into Saturn, Mercurius, and Mars, and by its many ascents into Venus and Luna. This is the distillation, the Balneum Mariae: because the Tincture is purified in the qualities of nature through the many distillations of the water, blood, and heavenly dew of the Divine Virgin Sophia, and, through the manifold circulation in and out of the forms and qualities of nature, is made white and pure, like brilliantly polished silver. And all uncleanliness of the blackness, all death, hell, curse, wrath, and all poison which rise up out of the qualities of Saturn, Mercury, and Mars are separated and depart, wherefore they call it their separation, and when the Tincture attains its whiteness and brilliance in Venus and Luna they call it their sanctification, their purification and making white. They call it their resurrection, because the white rises up out of the black, and the divine virginity and purity out of the poison of Mercurius and out of the red fiery rage and wrath of Mars. . .. Carl Jung, CW 16, Para 515 Now is the stone shaped, the elixir of life prepared, the lovechild or the child of love born, the new birth completed, and the work made whole and perfect. Farewell! fall, hell, curse, death, dragon, beast, and serpent! Good night! mortality, fear, sorrow, and misery! For now redemption, salvation, and recovery of everything that was lost will again come to pass within and without, for now you have the great secret and mystery of the whole world; you have the Pearl of Love; you have the unchangeable eternal essence of Divine Joy from which all healing virtue and all multiplying power come, from which there actively proceeds the active power of the**

**Holy Ghost. You have the seed of the woman who has trampled on the head of the serpent. You have the seed of the virgin and the blood of the virgin in one essence and quality. Carl Jung, CW 16, Para 516 No wonder of wonders! You have the tincturing Tincture, the pearl of the virgin, which has three essences or qualities in one; it has body, soul, and spirit, it has fi re, light, and joy, it has the Father's quality, it has the Son's quality, and has also the Holy Ghost's quality, even all these three, in one fixed and eternal essence and being. This is the Son of the Virgin, this is her first-born, this is the noble hero, the trampler of the serpent, and he who casts the dragon under his feet and tramples upon him. . .. For now the Man of Paradise is become clear as a transparent glass, in which the Divine Sun shines through and through, like gold that is wholly bright, pure, and clear, without blemish or spot. The soul is henceforth a most substantial seraphic angel, she can make herself doctor, theologian, astrologer, divine magician, she can make herself whatsoever she will, and do and have whatsoever she will: for all qualities have but one will in agreement and harmony. And this same one will is God's eternal infallible will; and from henceforth the Divine Man is in his own nature become one with God. Carl Jung, CW 16, Para 517 This hymn-like myth of love, virgin, mother, and child sounds extremely feminine, but in reality it is an archetypal conception sprung from the masculine unconscious, where the Virgin Sophia corresponds to the anima (in the psychological sense). 81 As is shown by the symbolism and by the not very clear distinction between her and the son, she is also the "paradisal" or "divine" being, i.e., the self. The fact that these ideas and figures were still mystical for Pordage and more or less undifferentiated is explained by the emotional nature of the experiences which he himself describes. 82 Experiences of this kind leave little room for critical understanding. They do, however, throw light on the processes hidden behind the alchemical symbolism and pave the way for the discoveries of modern medical psychology. Unfortunately we possess no original treatises that can with any certainty be ascribed to a woman author. Consequently we do not know what kind of alchemical symbolism a woman's view would have produced. Nevertheless, modern medical practice tells us that the feminine unconscious produces a symbolism which, by and large, is compensatory to the masculine. In that case, to use Pordage's terms, the leitmotiv would not be gentle Venus but fiery Mars, not Sophia but Hecate, Demeter, and Persephone, or the matriarchal Kali of southern India in her brighter and darker aspects. Carl Jung, CW 16, Para 518 Angelos is messenger. The word bespeaks the primary function of an angel, that is, to carry a message. . .. The messenger-complex wings upward out of the depths of soul and is pointed toward the fore of conscious awareness. The message is spirit. Spirit is the content which the angel carries from the unconscious source and tries to bring home to us in consciousness. Carl Jung, CW 16, Para 8 Meaningful coincidences are thinkable as pure chance. But the more they multiply and the greater and more exact the correspondence is, the more their probability sinks and their unthinkability increases, until they can no longer be regarded as pure chance but, for lack of a causal explanation, have to be thought of as meaningful arrangements. Carl Jung, CW 16, Para 967-968 "Most of my patients are socially well-adapted individuals, often of outstanding ability." Carl Jung, CW 16, Para 84 The alchemical image of the coniunctio, whose practical importance was proved at a later stage of development, is equally valuable from the psychological point of view: that is to say, it plays the same role in the exploration of the darkness of the psyche as it played in the investigation of the riddle of matter. Indeed, it could never have worked so effectively in the material world had it not already possessed the power to fascinate and thus to fix the attention of the investigator along those lines. The coniunctio is an a priori image that occupies a prominent place in the history of man's mental development. If we trace this idea back we find it has two sources in alchemy, one Christian, the other pagan. Carl Jung, CW 16 Para 355 This bond is often of such intensity that we could almost speak of a "combination." When two chemical substances combine, both are altered. This is precisely what happens**

**in the transference. Freud rightly recognized that this bond is of the greatest therapeutic importance in that it gives rise to a mixtum compositum of the doctor's own mental health and the patient's maladjustment. In Freudian technique the doctor tries to ward off the transference as much as possible which is understandable enough from the human point of view, though in certain cases it may considerably impair the therapeutic effect. It is inevitable that the doctor should be influenced to a certain extent and even that his nervous health should suffer. He quite literally "takes over" the sufferings of his patient and shares them with him. For this reason he runs a risk and must run it in the nature of things CW 16 Para 358 The enormous importance that Freud attached to the transference phenomenon became clear to me at our first personal meeting in 1907. After a conversation lasting many hours there came a pause. Suddenly he asked me out of the blue, "And what do you think about the transference?" I replied with the deepest conviction that it was the alpha and omega of the analytical method, whereupon he said, "Then you have grasped the main thing" CW 16 Para 358 Careful analysis of the transference phenomenon yields an extremely complicated picture with such startlingly pronounced features that we are often tempted to pick out one of them as the most important and then exclaim by way of explanation: "Of course, it's nothing but!" I am referring chiefly to the erotic or sexual aspect of transference fantasies. The existence of this aspect is undeniable, but it is not always the only and not always the essential one. Another is the will to power (described by Adler), which proves to be coexistent with sexuality, and it is often very difficult to make out which of the two predominates. These two aspects alone offer sufficient grounds for a paralysing conflict. Carl Jung, CW 16 Para 360 As the nomenclature shows that we are dealing with the heterosexual Eros or anima-figure in four stages, and consequently with four stages of the Eros cult: Stage 1: Hawwah, Eve, earth is purely biological; woman is equated with the mother and only represents something to be fertilized. Stage 2: is still dominated by the sexual Eros, but on an aesthetic and romantic level where woman has already acquired some value as an individual. Stage 3: raises Eros to the heights of religious devotion and thus spiritualizes him: Hawwah has been replaced by spiritual motherhood. Stage 4: illustrates something which unexpectedly goes beyond the almost unsurpassable third stage: Sapientia. How can wisdom transcend the most holy and the most pure? Presumably only by virtue of the truth that the less sometimes means the more. This stage represents spiritualization of Helen and consequently of Eros as such. That is why Sapientia was regarded as a parallel to the Shulamite in the Song of Songs. Carl Jung, CW 16 Para 361 Not only are there different instincts which cannot forcibly be reduced to one another, there are also different levels on which they move. In view of this far from simple situation, it is small wonder that the transference also an instinctive process, in partis very difficult to interpret and evaluate. The instincts and their specific fantasy-contents are partly concrete, partly symbolical (i.e., "unreal"), sometimes one, sometimes the other, and they have the same paradoxical character when they are projected. The transference is far from being a simple phenomenon with only one meaning, and we can never make out beforehand what it is all about. The same applies to its specific content, commonly called incest. We know that it is possible to interpret the fantasy-contents of the instincts either as signs, as self-portraits of the instincts, i.e., reductively, or as symbols, as the spiritual meaning of the natural instinct. In the former case the instinctive process is taken to be "real" and in the latter "unreal" Carl Jung, CW 16 Para 362 In any particular case it is often almost impossible to say what is "spirit" and what is "instinct." Together they form an impenetrable mass, a veritable magma sprung from the depths of primeval chaos. When one meets such contents one immediately understands why the psychic equilibrium of the neurotic is disturbed, and why the whole psychic system is broken up in schizophrenia. They emit a fascination which not only grips and has already gripped the patient but can also have an inductive effect on the unconscious of the impartial spectator, in this case the doctor. The burden of these unconscious**

**and chaotic contents lies heavy on the patient; for, although they are present in everybody, it is only in him that they have become active, and they isolate him in a spiritual loneliness which neither he nor anybody else can understand and which is bound to be misinterpreted. Carl Jung, CW 16 Para 363 The doctor, by voluntarily and consciously taking over the psychic sufferings of the patient, exposes himself to the overpowering contents of the unconscious and hence also to their inductive action. The case begins to "fascinate" him. Here again it is easy to explain this in terms of personal likes and dislikes, but one overlooks the fact that this would be an instance of ignotum per ignotius. In reality these personal feelings, if they exist at all in any decisive degree, are governed by those same unconscious contents which have become activated. An unconscious tie is established and now, in the patient's fantasies, it assumes all the forms and dimensions so profusely described in the literature. The patient, by bringing an activated unconscious content to bear upon the doctor, constellates the corresponding unconscious material in him, owing to the inductive effect which always emanates from projections in greater or lesser degree. Doctor and patient thus find themselves in a relationship founded on mutual unconsciousness. Carl Jung, CW 16 Para 364 I said earlier that the contents which enter into the transference were as a rule originally projected upon the parents or other members of the family. Owing to the fact that these contents seldom or never lack an erotic aspect or are genuinely sexual in substance (apart from the other factors already mentioned), an incestuous character does undoubtedly attach to them, and this has given rise to the Freudian theory of incest. Their exogamous transference to the doctor does not alter the situation. He is merely drawn into the peculiar atmosphere of family incest through the projection. This necessarily leads to an unreal intimacy which is highly distressing to both doctor and patient and arouses resistance and doubt on both sides. Carl Jung, CW 16 Para 368 In practice, however, it is of the utmost importance how the incestuous aspect is interpreted. The explanation will vary according to the nature of the case, the stage of treatment, the perspicacity of the patient, and the maturity of his judgment. Carl Jung, CW 16 Para 370 The existence of the incest element involves not only an intellectual difficulty but, worst of all, an emotional complication of the therapeutic situation. It is the hiding place for all the most secret, painful, intense, delicate, shamefaced, timorous, grotesque, unmoral, and at the same time the most sacred feelings which go to make up the incredible and inexplicable wealth of human relationships and give them their compelling power. Like the tentacles of an octopus they twine themselves invisibly round parents and children and, through the transference, round doctor and patient. This binding force shows itself in the irresistible strength and obstinacy of the neurotic symptom and in the patient's desperate clinging to the world of infancy or to the doctor. The word "possession" describes this state in a way that could hardly be bettered. Carl Jung, CW 16 Para 371 The remarkable effects produced by unconscious contents allow us to infer something about their energy. All unconscious contents, once they are activated i.e., have made themselves felt possess as it were a specific energy which enables them to manifest themselves everywhere (like the incest motif, for instance). But this energy is normally not sufficient to thrust the content into consciousness. For that there must be a certain predisposition on the part of the conscious mind, namely a deficit in the form of loss of energy. The energy so lost raises the psychic potency of certain compensating contents in the unconscious. The abaissement du niveau mental, the energy lost to consciousness, is a phenomenon which shows itself most drastically in the "loss of soul" among primitive peoples, who also have interesting psychotherapeutic methods for recapturing the soul that has gone astray. Similar phenomena can be observed in civilized man. He too is liable to a sudden loss of initiative for no apparent reason. The discovery of the real reason is no easy task and generally leads to a somewhat ticklish discussion of things lying in the background. Carelessness of all kinds, neglected duties, tasks postponed, wilful outbursts of defiance, and so on, all these can dam up his vitality to such an extent that cer-**

**tain quanta of energy, no longer finding a conscious outlet, stream off into the unconscious, where they activate other compensating contents, which in turn begin to exert a compulsive influence on the conscious mind. (Hence the very common combination of extreme neglect of duty and a compulsion neurosis) Carl Jung, CW 16 Para 372 This is one way in which loss of energy may come about. The other way causes loss not through a malfunctioning of the conscious mind but through a "spontaneous" activation of unconscious contents, which react secondarily upon consciousness. There are moments in human life when a new page is turned. New interests and tendencies appear which have hitherto received no attention, or there is a sudden change of personality (a so-called mutation of character). During the incubation period of such a change we can often observe a loss of conscious energy: the new development has drawn off the energy it needs from consciousness. This lowering of energy can be seen most clearly before the onset of certain psychoses and also in the empty stillness which precedes creative work. Carl Jung, CW 16 Para 373 The remarkable potency of unconscious contents, therefore, always indicates a corresponding weakness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours: they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy neurosis island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. Carl Jung, CW 16 Para 374 The transference, however, alters the psychological stature of the doctor, though this is at first imperceptible to him. He too becomes affected and has as much difficulty in distinguishing between the patient and what has taken possession of him as has the patient himself. This leads both of them to a direct confrontation with the daemonic forces lurking in the darkness. The resultant paradoxical blend of positive and negative, of trust and fear, of hope and doubt, of attraction and repulsion, is characteristic of the initial relationship. It is the (hate and love) of the elements, which the alchemists likened to the primeval chaos. The activated unconscious appears as a flurry of unleashed opposites and calls forth the attempt to reconcile them, so that, in the words of the alchemists, the great panacea, the medicina catholica, may be born. Carl Jung, CW 16 Para 375 It must be emphasized that in alchemy the dark initial state or nigredo is often regarded as the product of a previous operation, and that it therefore does not represent the absolute beginning. Similarly, the psychological parallel to the nigredo is the result of the foregoing preliminary talk which, at a certain moment, sometimes long delayed, "touches" the unconscious and establishes the unconscious identity of doctor and patient. This moment may be perceived and registered consciously, but generally it happens outside consciousness and the bond thus established is only recognized later and indirectly by its results. Occasionally dreams occur about this time, announcing the appearance of the transference. For instance, a dream may say that a fire has started in the cellar, or that a burglar has broken in, or that the patient's father has died, or it may depict an erotic or some other ambiguous situation. From the moment when such a dream occurs there may be initiated a queer unconscious time-reckoning, lasting for months or even longer. Carl Jung, CW 16 Para 376 This case, and more particularly the last image, is a classical example of the kind of symbolism which marks the onset of the transference. Noah's dove (the emblem of reconciliation), the incarnatio Dei, the union of**

**God with matter for the purpose of begetting the redeemer, the serpent path, the Sushumna representing the line midway between sun and moon all this is the first, anticipatory stage of an as-yet-unfulfilled programme that culminates in the union of opposites. This union is analogous to the "royal marriage" in alchemy. The prodromal events signify the meeting or collision of various opposites and can therefore appropriately be called chaos and blackness. Carl Jung, CW 16 Para 381 Cases where the archetypal problem of the transference becomes acute are by no means always "serious" cases, i.e., grave states of illness. There are of course such cases among them, but there are also mild neuroses, or simply psychological difficulties which we would be at a loss to diagnose. Curiously enough, it is these latter cases that present the doctor with the most difficult problems. Often the persons concerned endure unspeakable suffering without developing any neurotic symptoms that would entitle them to be called ill. We can only call it an intense suffering, a passion of the soul but not a disease of the mind. Carl Jung, CW 16 Para 382 Once an unconscious content is constellated, it tends to break down the relationship of conscious trust between doctor and patient by creating, through projection, an atmosphere of illusion which either leads to continual misinterpretations and misunderstandings, or else produces a most disconcerting impression of harmony. The latter is even more trying than the former, which at worst (though it is sometimes for the best!) can only hamper the treatment, whereas in the other case a tremendous effort is needed to discover the points of difference. But in either case the constellation of the unconscious is a troublesome factor. Carl Jung, CW 16 Para 383 The situation is enveloped in a kind of fog, and this fully accords with the nature of the unconscious content: it is a "black blacker than black" (nigrum, nigrius nigro), as the alchemists rightly say, and in addition it is charged with dangerous polar tensions, with the inimicitia elementorum. One finds oneself in an impenetrable chaos, which is indeed one of the synonyms for the mysterious prima materia. The latter corresponds to the nature of the unconscious content in every respect, with one exception: this time it does not appear in the alchemical substance but in man himself. Carl Jung, CW 16 Para 383 An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung, CW 16, Para 277. Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. Carl Jung, CW 16, Para 420. These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion. Carl Jung, CW 16, para 536. The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. Carl Jung, CW 16, Page 237. The dream shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Page 304. What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be physical symptoms, neurosis, various incidents, moods, unexpected forgetfulness, or mistakes of speech. Carl Jung, CW 16, Page 72 What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be physical symptoms, neu-**

**rosis, various incidents, moods, unexpected forgetfulness or mistakes of speech. Carl Jung; CW 16, Page 327. The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Page 329. The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Page 364. To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16, Page 161. Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, Para 181. Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470. Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned. Carl Jung, CW 16, par. 373. In this way things repressed and forgotten come back again. This is a gain in itself, though often a painful one, for the inferior and even the worthless belongs to me as my shadow and gives me substance and mass. Carl Jung, CW 16, Page 59. How can I be substantial without casting a shadow? I must have a dark side too if I am to be whole; and by becoming conscious of my shadow I remember once more that I am a human being like any other. Carl Jung, CW 16, Page 59. First and foremost, however, it is not always possible to bring the patients close enough to the unconscious for them to perceive the shadows. On the contrary, many of them and for the most part complicated, highly conscious persons are so firmly anchored in consciousness that nothing can pry them loose. Carl Jung, CW 16, Page 60. After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64. Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64. The "Soul" which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522. For I do not know what to say to the patient when he asks me, "What do you advise? What shall I do?" I don't know either. I only know one thing: when my conscious mind no longer sees any possible road ahead and consequently gets stuck, my unconscious psyche will react to the unbearable standstill. Carl Jung, CW 16, Par 84. The first beginnings of all analytical treatment of the soul are to be found in its prototype, the confessional. Carl Jung, CW 16, Par 123. Relationship to the Self is at once relationship to our fellow man, and no one can be related to the latter until he is related to himself. Carl Jung, CW 16, Para 445. The Transference Phenomenon is an inevitable feature of every thorough analysis… Carl Jung, CW 16, Par. 283. Thus, from the psychological (not the clinical) point of view, we can divide the psychoneuroses into two main groups: the one comprising collective people with underdeveloped individuality, the other individualists with atrophied collective adaptation. Carl Jung, CW 16, Para 5. What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319. For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493 Although I was**

**the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes and consequently one- or two-blind spots which act as so many prejudices. Carl Jung, CW 16, Para 8 The doctor knows that always, wherever he turns, man is dogged by his fate. Carl Jung, CW 16, Para 463 Freud rightly recognized that this bond is of greatest therapeutic importance in that it gives rise to a mixtum compositum [composite mixture] of the doctor's own mental health and the patient's maladjustment. Carl Jung, CW 16, Para 358. The transference is far from being a simple phenomenon with only one meaning, and we can never make out beforehand what it is all about. Carl Jung, CW 16, Para 362. No analysis is capable of banishing all unconsciousness forever. Carl Jung, CW 16, Para 239. The therapist must be guided by the patient's own irrationalities. Carl Jung, CW 16, Para 82. Here we must follow nature as a guide, and what the doctor then does is less a question of treatment than of developing the creative possibilities latent in the patient himself. Carl Jung, CW 16, Para 82. A therapist with a neurosis is a contradiction in terms. Carl Jung, CW 16, Para 179 One cannot help any patient to advance further than one has advanced oneself. Carl Jung, CW 16, Para 179 The great healing factor in psychotherapy is the doctor's personality. Carl Jung, CW 16, Para 198. What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125 The great decisions in human life usually have far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no universal recipe for living. Each of us carries his own life-form within him—an irrational form which no other can outbid. Carl Jung, CW 16, Para 81 The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime. Carl Jung, CW 16, Para 400 Relationship paves the way for individuation and makes it possible but is itself no proof of wholeness. Carl Jung, CW 16, Page 244, Footnote 15 The projection upon the feminine partner contains the anima and sometimes the self. Carl Jung, CW 16, Page 244, Footnote 15. Each of us carries his own life-form within him—an irrational form which no other can outbid. Carl Jung, CW 16, Para 81 The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light' " is the projection of that immemorial experience of the separation of consciousness from the unconscious. Carl Jung, CW 16, Para 284 Eternal truth needs a human language that alters with the spirit of the times. Carl Jung, CW 16, Para 396 Never before has "eternal" truth been faced with such a hybris of will and power. Carl Jung, CW 16, Para 396 What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125 If we have a disagreeable view of a situation or thing, our pleasure in it is spoiled, and then it does in fact usually disagree with us. And conversely, how many things become bearable and even acceptable if we can give up certain prejudices and change our point of view. Carl Jung, CW 16, Para 218 When something happens to a man and he supposes it to be personal only to himself, whereas in reality it is a quite universal experience, then his attitude is obviously wrong, that is, too personal, and it tends to exclude him from human society. By the same token we need to have not only a personal, contemporary consciousness, but also a suprapersonal consciousness with a sense of historical continuity. Carl Jung, CW 16, Para 99 The final appeal to reason would be very fine if man were by nature a rational animal, but he is not; on the contrary, he is quite as much irrational. Hence reason is often not sufficient to modify the instinct and make it conform to the rational order. Carl Jung, CW 16, Para 178 There are of course forced answers and solutions, but in principle and in the long run they are neither desirable nor satisfying. No Gordian knot can be permanently cut; it has the awkward property of always tying itself**

**again. Carl Jung, CW 16, Para 178 Be the man through whom you wish to influence others. Mere talk has always been counted hollow, and there is no trick, however artful, by which this simple truth can be evaded in the long run. The fact of being convinced and not the thing we are convinced of—that is what has always, and at all times, worked. Carl Jung, CW 16, Para 167 For two personalities to meet is like mixing two chemical substances if there is any combination at all, both are transformed. Carl Jung, CW 16, Para 163 Science comes to a stop at the frontiers of logic, but nature does not—she thrives on ground as yet untrodden by theory. Venerabilis natura does not halt at the opposites; she uses them to create, out of opposition, a new birth. Carl Jung, CW 16, Para 524 Science qua science has no boundaries, and there is no specialty whatever that can boast of complete self-sufficiency. Any specialty is bound to spill over its borders and to encroach on adjoining territory if it is to lay serious claim to the status of a science. Carl Jung, CW 16, Para 212 Seen purely theoretically, a dream image can mean anything or nothing. For that matter, does a thing or a fact ever mean anything in itself? The only certainty is that it is always man who interprets, who assigns meaning. And that is the gist of the matter for psychology. Carl Jung, CW 16, Para 93 The little word "ought" always proves the helplessness of the therapist; it is an admission that he has come to the end of his resources. Carl Jung, CW 16, Para 178 We can wax indignant over man's notorious lack of spirituality, but when one is a doctor one does not invariably think that the disease is malevolent or the patient morally inferior; instead, one supposes that the negative results may possibly be due to the remedy applied. Carl Jung, CW 16, Para 393 The childhood experience of a neurotic is not, in itself, negative; far from it. It becomes negative only when it finds no suitable place in the life and outlook of the adult. The real task of analysis, it seems to me, is to bring about a synthesis between the two. Carl Jung, CW 16, Para 564 The relation between conscious and unconscious is compensatory. This is one of the best-proven rules of dream interpretation. When we set out to interpret a dream, it is always helpful to ask: What conscious attitude does it compensate? Carl Jung, CW 16, Para 330 The real difficulty begins when the dreams do not point to anything tangible, and this they do often enough, especially when they hold anticipations of the future. I do not mean that such dreams are necessarily prophetic, merely that they feel the way, they "reconnoitre." These dreams contain inklings of possibilities and for that reason can never be made plausible to an outsider. Carl Jung, CW 16, Para 89 The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung, CW 16, Para 317 The dream shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304 Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. Carl Jung, CW 16, Para 312 Dream-analysis stands or falls with the hypothesis of the unconscious. Without it, the dream is a mere freak of nature, a meaningless conglomeration of fragments left over from the day. Carl Jung, CW 16, Para 294 Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness, I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams. Carl Jung, CW 16, Para 122 The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Para 329 Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest**

**of perennials—waving above his head. Carl Jung, CW 16, Para 229. So doing, our efforts will follow nature's own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229. It was Freud's momentous discovery that the neurosis is not a mere agglomeration of symptoms, but a wrong functioning which affects the whole psyche. Carl Jung, CW 16, Para 190 The important thing is not the neurosis, but the man who has the neurosis. Carl Jung, CW 16, Para 190 If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence. Carl Jung, CW 16, Para 224. The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Carl Jung, CW 16, Para 400 Consciousness, no matter how extensive it may be, must always remain the smaller circle within the greater circle of the unconscious, an island surrounded by the sea; and, like the sea itself, the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming. Carl Jung, CW 16, Para 366. Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452 [The dream] shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304 When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the "dream-façade" is the dream's obscurity, and this is really only a projection of our own lack of understanding. Carl Jung, CW 16, Para 319. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Para 319. I leave theory aside as much as possible when analysing dreams —not entirely, of course, for we always need some theory to make things intelligible. Carl Jung, CW 16, Para 318. The patient must learn to go his own way. Carl Jung, CW 16, Para 26.** The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330. In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219. Science comes to a stop at the frontiers of logic, but nature does not: she thrives on ground as yet untrodden by theory. Carl Jung, CW 16, Para 524. For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219. The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219. For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67. To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. Carl Jung, CW 16, Page 69. Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable. Carl Jung, CW 16, Page 75. In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; CW 16, Page 125. What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance. Carl Jung, CW 16, Para 111 Nothing is more probable than that what we call illusion is very real for the psyche—for which reason

we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111 Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection. Carl Jung, CW 16, Para 462 Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible? Carl Jung, CW 16, Para 462 If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day's psychic needs, then much venom and bitterness might be spared, and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 157 The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors. Carl Jung, CW 16, Para 180 Venerabilis natura does not halt at the opposites; she uses them to create, out of opposition, a new birth. Carl Jung, CW 16, Para 524 As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98 For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. Carl Jung, CW 16, Para 564 Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. Carl Jung, CW 16, Para 325 The patient, that is to say, does not need to have a truth inculcated into him—if we do that, we only reach his head; he needs far more to grow up to this truth, and in that way we reach his heart, and the appeal goes deeper and works more powerfully. Carl Jung, CW 16, Para 314 For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religio, a "careful consideration" of ever-present unconscious forces which we neglect at our peril. Carl Jung, CW 16, Para 394 To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private. But when they are done in communion with others they satisfy nature and may even count as useful virtues. It is only restraint practised for oneself alone that is unwholesome. It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves. It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132 A dream that is not understood remains a mere occurrence; understood, it becomes a living experience. Carl Jung, CW 16, Para 252 About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Carl Jung, CW 16, Par 83. If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear: to do good and to eschew evil. But what is "good" and what is "evil"? The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi-human, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." The Mercurius who personifies the unconscious is essentially "duplex," paradoxically dualistic by nature, fiend, monster, beast, and at the same time panacea, "the Philosophers' son," sapientia Dei, and donum Spiritus Sancti. Since this is so, all hope of a simple solution is abolished. All definitions of good and evil become suspect or actually invalid. As moral forces, good and evil remain unshaken, and as the simple verities for which the penal code, the ten commandments, and conventional Christian morality take them undoubted. But conflicting loyalties are much more subtle and dangerous things, and a conscience sharpened by worldly wisdom can no longer rest content with precepts, ideas, and fine words. When it has to deal with that remnant of primeval psyche, pregnant with the future and yearning for development, it grows uneasy and looks round for some guiding principle or fixed point. Indeed, once this stage has been reached in our dealings with the unconscious,

these desiderata become a pressing necessity. Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities. This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy absurd as this seemed in the eyes of later generations and to the passionate efforts of many great men  Carl Jung, CW 16 Para 391 He [Since dreams provide information about the hidden inner life and reveal to the patient those components of his personality which, in his daily behaviour, appear merely as neurotic symptoms, it follows that we cannot effectively treat him from the side of consciousness alone, but must bring about a change in and through the unconscious. In the light of our present knowledge this can be achieved only by the thorough and conscious assimilation of unconscious contents.  Carl Jung, CW 16, Para 326 "What I have to say begins where the treatment leaves off and this development sets in. Thus my contribution to psychotherapy confines itself to those cases where rational treatment does not yield satisfactory results. The clinical material at my disposal is of a peculiar composition: new cases are decidedly in the minority. Most of them already have some form of psychotherapeutic treatment behind them, with partial or negative results. About a third of my cases are not suffering from any clinically definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Fully two thirds of my patients are in the second half of life.  Carl Jung, CW 16, Para 83 It is otherwise with a person in the second half of life who no longer needs to educate his conscious will, but who, to understand the meaning of his individual life, needs to experience his own inner being. Social usefulness is no longer an aim for him, although he does not deny its desirability. Fully aware as he is of the social unimportance of his creative activity, he feels it more as a way of working at himself to his own benefit. Increasingly, too, this activity frees him from morbid dependence, and he thus acquires an inner stability and a new trust in himself. These last achievements now redound to the good of the patient's social existence; for an inwardly stable and self-confident person will prove more adequate to his social tasks than one who is on a bad footing with his unconscious.  Carl Jung, CW 16, Para 110 I would make myself guilty of a sin of omission if I were to foster the impression that specialized therapy needed nothing but a wide knowledge. Quite as important is the moral differentiation of the doctor's personality. Surgery and obstetrics have long been aware that it is not enough simply to wash the patient-the doctor himself must have clean hands. A neurotic psychotherapist will invariably treat his own neurosis in the patient. A therapy independent of the doctor's personality is just conceivable in the sphere of rational techniques, but it is quite inconceivable in a dialectical procedure where the doctor must emerge from his anonymity and give an account of himself, just as he expects his patient to do. I do not know which is the more difficult: to accumulate a wide knowledge or to renounce one's professional authority and anonymity. At events the latter necessity involves a moral strain that makes the profession of psychotherapist not exactly an enviable one. Among laymen one frequently meets with the prejudice that psychotherapy is the easiest thing in the world and consists in the art of putting something over on people or wheedling money out of them. But actually it is a tricky and not undangerous calling. Just as all doctors are exposed to infections and other occupational hazards, so the psychotherapist runs the risk of psychic infections which are no less menacing. One the one hand he is often in danger of getting entangled in the neuroses of his patients; on the other

hand if he tries too hard to guard against their influence, he robs himself of their therapeutic efficacy. Between this Scylla and Charybdis lies the peril, but also the healing power. Carl Jung, CW 16, Para 23 From all this it should now be clear why I make it an heuristic rule, in interpreting a dream, to ask myself: What conscious attitude does it compensate? By so doing, I relate the dream as closely as possible to the conscious situation; indeed, I would even assert that without knowledge of the conscious situation the dream can never be interpreted with any degree of certainty. Only in the light of this knowledge is it possible to make out whether the unconscious content carries a plus or a minus sign. The dream is not an isolated event completely cut off from daily life and lacking its character. If it seems so to us, that is only the result of our lack of understanding, a subjective illusion. In reality the relation between the conscious mind and the dream is strictly causal, and they interact in the subtlest of ways. Carl Jung, CW 16, Para 334 Just as the interpretation of dreams requires exact knowledge of the conscious status quo, so the treatment of dream symbolism demands that we take into account the dreamer's philosophical, religious, and moral convictions. It is far wiser in practice not to regard dream-symbols semiotically, i.e., as signs or symptoms of a fixed character, but as true symbols, i.e. as expressions of a content not yet consciously recognized or conceptually formulated. In addition, they must be considered in relation to the dreamer's immediate state of consciousness, I say that this procedure is advisable in practice because in theory relatively fixed symbols do exist whose meaning must on no account be referred to anything known and formulable as I concept. If there were no such relatively fixed symbols it would be impossible to determine the structure of the unconscious, for there would be nothing that could in any way be laid hold of or described. Carl Jung, CW 16, Para 339 Infinitely varied are the contents of the initial dreams, that is, the dreams that come at the outset of the treatment. In many cases they point directly to the past and recall things lost and forgotten. For very often the standstill and disorientation arise when life has become one-sided, and this may, in psychological terms, cause a sudden loss of libido. All our previous activities become uninteresting, even senseless, and our aims suddenly no longer worth striving for. What in one person is merely a passing mood may in another become a chronic condition. In these cases it often happens that other possibilities for developing the personality lie buried somewhere or other in the past, unknown to anybody, not even to the patient. But the dream may reveal the clue. Carl Jung, CW 16, Para 87 The use of dream-analysis in psychotherapy is still a much-debated question. Many practitioners find it indispensable in the treatment of neuroses and consider that the dream is a function whose psychic importance is equal to that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. It might be considered regrettable that in this year of grace 1931, more than half a century after Carus formulated the concept of the unconscious, more than a century after Kant spoke of the "illimitable field of obscure ideas," and nearly two hundred years after Leibniz postulated an unconscious psychic activity, not to mention the achievements of Janet, Flournoy, Freud, and many more- that after all this, the actuality of the unconscious should still be a matter for controversy. But, since it is my intention to deal exclusively with practical questions, I will not advance in this place an apology for the unconscious, although our special problem of dream-analysis stands or falls with such an hypothesis. Without it, the dream is a mere freak of nature, a meaningless conglomeration of fragments left over from the day. Were that really so, there would be no excuse for the present discussion. We cannot treat our theme at all unless we recognize the unconscious, for the avowed aim of dream-analysis is not only to exercise our wits, but to uncover and realize those hitherto unconscious contents

which are considered to be of importance in the elucidation or treatment of a neurosis. Anyone who finds this hypothesis unacceptable must simply rule out the question of the applicability of dream-analysis. Carl Jung, CW 16, Para 294 “The fundamental mistake regarding the nature of the unconscious is probably this: it is commonly supposed that its contents have only one meaning and are marked with an unalterable plus or minus sign. In my humble opinion, this view is too naive. The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. In this sense we can take the theory of compensation as a basic law of psychic behaviour. Too little on one side results in too much on the other. Similarly, the relation between conscious and unconscious is compensatory. This is one of the best-proven rules of dream interpretation. When we set out to interpret a dream, it is always helpful to ask: What conscious attitude does it compensate?” Carl Jung, CW 16 Para 330 “But since, according to our hypothesis, the unconscious possesses an aetiological significance, and since dreams are the direct expression of unconscious psychic activity, the attempt to analyse and interpret dreams is theoretically justified from a scientific standpoint. If successful, we may expect this attempt to give us scientific insight into the structure of psychic causality, quite apart from any therapeutic results that may be gained. The practitioner, however, tends to consider scientific discoveries as, at most, a gratifying by-product of his therapeutic work, so he is hardly likely to take the bare possibility of theoretical insight into the aetiological background as a sufficient reason for, much less an indication of, the practical use of dream-analysis. He may believe, of course, that the explanatory insight so gained is of therapeutic value, in which case he will elevate dream-analysis to a professional duty. It is well known that the Freudian school is of the firm opinion that very valuable therapeutic results are achieved by throwing light upon the unconscious causal factors- that is, by explaining them to the patient and thus making him fully conscious of the sources of his trouble. Carl Jung, CW 16, Para 295 Here we come upon something of the utmost importance for the applicability of dream-analysis: the dream describes the inner situation of the dreamer, but the conscious mind denies its truth and reality, or admits it only grudgingly. Consciously the dreamer could not see the slightest reason why he should not go steadily forward; on the contrary, he continued his ambitious climbing and refused to admit his own inability which subsequent events made all too plain. So long as we move in the conscious sphere, we are always unsure in such cases. The anamnesis can be interpreted in various ways. After all, the common soldier carries the marshal’s baton in his knapsack, and many a son of poor parents has achieved the highest success. Why should it not be the case here? Since my judgment is fallible, why should my conjecture be better than his? At this point the dream comes in as the expression of an involuntary, unconscious psychic process beyond the control of the conscious mind. It shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. I have therefore made it a rule to regard dreams as I regard physiological facts: if sugar appears in the urine, then the urine contains sugar, and not albumen or urobilin or something else that might fit in better with my, expectations. That is to say, I take dreams as diagnostically valuable facts. Carl Jung, CW 16, Para 304 “Initial dreams are often amazingly lucid and clear-cut. But as the work of analysis progresses, the dreams tend to lose their clarity. If by way of exception, they keep it we can be sure that analysis has not yet touched on some important layer of the personality. As a rule, dreams get more and more opaque and blurred soon after the beginning of the treatment, and this makes the interpretation increasingly difficult. A further difficulty is that a point may soon be reached where, if the truth be told, the doctor no longer understands the situation as a whole. That he does not understand is proved by the fact that the dreams become increasingly obscure, for we all know that “obscurity” is a purely subjective opinion of the doctor. To the understanding nothing is obscure; it is only when we do not understand

that things appear unintelligible and muddled. In themselves dreams are naturally clear; that is, they are what they must be under the circumstances. If, from a later stage of treatment or from a distance of some years, we look back at these unintelligible dreams, we are often astounded at our own blindness. Thus when, as the analysis proceeds, we come upon dreams that are strikingly obscure in comparison with the illuminating initial dreams, the doctor should not be too ready to accuse the dreams of confusion or the patient of deliberate resistance; he would do better to take these findings as a sign of his growing inability to understand – just as the psychiatrist who calls his patient "confused" should recognize that this is a projection and should rather call himself confused, because in reality it is he whose wits are confused by the patient's peculiar behaviour. Moreover it is therapeutically very important for the doctor to admit his lack of understanding in time, for nothing is more unbearable to the patient than to be always understood. He relies far too much anyway on the mysterious powers of the doctor and, by appealing to his professional vanity, lays a dangerous trap for him. By taking refuge in the doctor's self-confidence and "profound" understanding, the patient loses all sense of reality, falls into a stubborn transference, and retards the cure. Carl Jung, CW 16, Para 313 The analyst who wishes to rule out conscious suggestion must therefore consider every dream interpretation invalid until such time as a formula is found which wins the assent of the patient." Carl Jung, CW 16, Para 316 This being so, it is imperative that we should not pare down the meaning of the dream to fit some narrow doctrine. We must remember that there are not a few patients who imitate the technical or theoretical jargon of the doctor, and do this even in their dreams, in accordance with the old tag, Canis panem somniat, piscator pisces. This is not to say that the fishes of which the fisherman dreams are fishes and nothing more. There is no language that cannot be misused. As may easily be imagined, the misuse often turns the tables on us; it even seems as if the unconscious had a way of strangling the doctor in the coils of his own theory. Therefore I leave theory aside as much as possible when analysing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such an hypothesis in order to find courage to deal with dreams at all. To say that dreams add something important to our conscious knowledge, and that a dream which fails to do so has not been properly interpreted -that, too, is a theory. But I must make this hypothesis as well in order to explain to myself why I analyse dreams in the first place. All other hypotheses, however, about the function and the structure of dreams are merely rules of thumb and must be subjected to constant modification. In dream-analysis we must never forget, even for a moment, that we move on treacherous ground where nothing is certain but uncertainty. If it were not so paradoxical. one would almost like to call out to the dream interpreter: "Do anything you like, only don't try to understand!" Carl Jung, CW 16, Para 318 Every interpretation is an hypothesis, an attempt to read an unknown text. An obscure dream, taken in isolation, can hardly ever be interpreted with any certainty. For this reason I attach little importance to the interpretation of single dreams. A relative degree of certainty is reached only in the interpretation of a series of dreams, where the later dreams correct the mistakes we have made in handling those that went before. Also, the basic ideas and themes can be recognized much better in a dream-series, and I therefore urge my patients to keep a careful record of their dreams and of the interpretations given. I also show them how to work out their dreams in the manner described, so that they can bring the dream and its context with them in writing to the consultation. At a later stage I get them to work out the interpretation as well. In this way the patient learns how to deal correctly with his unconscious without the doctor's help. Carl Jung, CW 16, Para 322 No amount of scepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic mes-

sage from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. Carl Jung, CW 16, Para 325 Since dreams provide information about the hidden inner life and reveal to the patient those components of his personality which, in his daily behaviour, appear merely as neurotic symptoms, it follows that we cannot effectively treat him from the side of consciousness alone, but must bring about a change in and through the unconscious. In the light of our present knowledge this can be achieved only by the thorough and conscious assimilation of unconscious contents. "Assimilation" in this sense means mutual penetration of conscious and unconscious, and not-as is commonly thought and practised-a one-sided evaluation, interpretation, and deformation of unconscious contents by the conscious mind. As to the value and significance of unconscious contents in general, very mistaken views are current. It is well known that the Freudian school presents the unconscious in a thoroughly negative light, much as it regards primitive man as little better than a monster. Its nursery-tales about the terrible old man of the tribe and its teachings about the "infantile-perverse-criminal" unconscious have led people to make a dangerous ogre out of something perfectly natural. As if all that is good, reasonable, worthwhile, and beautiful had taken up its abode in the conscious mind! Have the horrors of the 'World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung CW 16, Paras 326-327 If I have made the attempt to illustrate the principles of the psychoanalytic method by means of dream-analysis it is because the dream is one of the clearest examples of psychic contents whose composition eludes direct understanding. Neuroses are still-very unjustly-counted as mild illnesses, mainly because their nature is not tangible and of the body. People do not "die" of a neurosis-as if every bodily illness had a fatal outcome! But it is entirely forgotten that, unlike bodily illnesses, neuroses may be extremely deleterious in their psychic and social consequences, often worse than psychoses, which generally lead to the social isolation of the sufferer and thus render him innocuous. An anchylosed knee, an amputated foot, a long-drawn-out phthisis, are in every respect preferable to a severe neurosis. When the neurosis is regarded not merely from the clinical but from the psychological and social standpoint, one comes to the conclusion that it really is a severe illness, particularly in view of its effects on the patient's environment and way of life. The clinical standpoint by itself is not and cannot be fair to the nature of a neurosis, because a neurosis is more a psychosocial phenomenon than an illness in the strict sense. It forces us to extend the term "illness" beyond the idea of an individual body whose functions are disturbed, and to look upon the neurotic person as a sick system of social relationships. When one has corrected one's views in this way, one will no longer find it astonishing that a proper therapy of neuroses is an elaborate and complicated matter. Unfortunately, the medical faculties have bothered far too little with the fact that the number or neuroses (and above the frequency of psychic complications in organic diseases) is very great and thus concerns the general practitioner in unusually high degree, even though he may not realize it. Nevertheless his studies give him no preparation whatever in this most important respect; indeed, very often he never has a chance to find out anything about this subject, so vital in practice. Carl Jung, CW 16, Para 37 the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449. "Although my patients occasionally produce artistically beautiful things that might very well be shown

in modern “art” exhibitions, I nevertheless treat them as completely worthless when judged by the canons of real art. As a matter of fact, it is essential that they should be considered worthless, otherwise my patients might imagine themselves to be artists, and the whole point of the exercise would be missed. It is not a question of art at all-or rather, it should not be a question of art – but of something more and other than mere art, namely the living effect upon the patient himself. The meaning of individual life, whose importance from the social standpoint is negligible, stands here at its highest, and for its sake the patient struggles to give form, however crude and childish, to the inexpressible.” Carl Jung, CW 16, Para 104) The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. it only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. But the moment the patient begins to assimilate contents that were previously unconscious, its danger diminishes. The dissociation of the personality, the anxious division of the day-time and night-time sides of the psyche, cease with progressive assimilation.” Carl Jung, CW 16, Para 329 “Freud’s original idea of the unconscious was that it was a sort of receptacle or storehouse for repressed material, infantile wishes, and the like. But the unconscious is far more than that: it is the basis and precondition of all consciousness. It represents the unconscious functioning of the psyche in general. It is psychic life before, during, and after consciousness. And inasmuch as the newborn child is presented with a ready-made, highly developed brain which owes its differentiation to the accretions of untold centuries of ancestral life, the unconscious psyche must consist of inherited instincts, functions, and forms that are peculiar to the ancestral psyche. This collective heritage is by no means made up of inherited ideas, but rather of the possibilities of such ideas-in other words, of a priori categories of possible functioning. Such an inheritance could be called instinct, using the word in its original sense. But it is not quite so simple. On the contrary, it is a most intricate web of what I have called archetypal conditions. This implies the probability that a man will behave much as his ancestors behaved, right back to Methuselah. Thus the unconscious is seen as the collective predisposition to extreme conservatism, a guarantee, almost, that nothing new wi1l ever happen. Carl Jung, CW 16, Para 61 Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul’s salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities. This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390 The individual’s decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings." The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered. In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances. But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397 When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church. But if I am treating a non-Catholic, that way

out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago. I can, of course, get the patient to recognize with his reason that I am not the father. But by that very act I become the reasonable father and remain despite everything the father. Not only nature, but the patient too, abhors a vacuum. He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future. His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another. He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more burdensome because he has so little love for it. He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness. Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply. There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218 We cannot rate reason highly enough, but there are times when we must ask ourselves: do we really know enough about the destinies of individuals to entitle us to give good advice under all circumstances? Certainly we must act according to our best convictions, but are we so sure that our convictions are for the best as regards the other person? Very often we do not know what is best for ourselves, and in later years we may occasionally thank God from the bottom of our hearts that his kindly hand has preserved us from the "reasonableness" of our former plans. It is easy for the critic to say after the event, "Ah, but then it wasn't the right sort of reason!" Who can know with unassailable certainty when he has the right sort? Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible? Carl Jung, CW 16, Para 462 All beginnings are small. Therefore we must not mind doing tedious but conscientious work on obscure individuals, even though the goal towards which we strive seems unattainably far off. But one goal we can attain, and that is to develop and bring to maturity individual personalities. And inasmuch as we are convinced that the individual is the carrier of life, we have served life's purpose if one tree at least succeeds in bearing fruit, though a thousand others remain barren. Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head. I therefore consider it the prime task of psychotherapy today to pursue with singleness of purpose the goal of individual development. So doing, our efforts will follow nature's own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229 Nothing is less effective than an intellectual idea. But when an idea is a psychic fact that crops up in two such totally different fields as psychology and physics, apparently without historical connection, then we must give it our closest attention. For ideas of this kind represent forces which are logically and morally unassailable; they are always stronger than man and his brain. He fancies that he makes these ideas, but in reality they make him—and make him their unwitting mouthpiece. Carl Jung, CW 16, Para 147 Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. For this reason instinct cannot be freed without freeing the mind, just as mind divorced from instinct is condemned to futility. Carl Jung, CW 16, Para 185 To live in perpetual flight from ourselves is a bitter thing, and to live with ourselves demands a number

of Christian virtues which we then have to apply to our own case, such as patience, love, faith, hope, and humility. It is all very fine to make our neighbour happy by applying them to him, but the demon of self-admiration so easily claps us on the back and says, "Well done!" And because this is a great psychological truth, it must be stood on its head for an equal number of people so as to give the devil something to carp at. But—does it make us happy when we have to apply these virtues to ourselves? when I am the recipient of my own gifts, the least among my brothers whom I must take to my bosom? when I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything? Can we ever really endure ourselves? "Do unto others."—this is as true of evil as of good. Carl Jung, CW 16, Para 522 In our delusion-ridden world a truth is so precious that nobody wants to let it slip merely for the sake of a few so-called exceptions which refuse to toe the line. And whoever doubts this truth is invariably looked on as a faithless reprobate, so that a note of fanaticism and intolerance everywhere creeps into the discussion. And yet each of us can carry the torch of knowledge but a part of the way, until another takes it from him. If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day's psychic needs, then much venom and bitterness might be spared and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 156 Conviction easily turns into self-defense and is seduced into rigidity, and this is inimical to life. The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors. Carl Jung, 16, Para 180 There would appear to be a sort of conscience in mankind which severely punishes everyone who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among other men. Carl Jung, CW 16, Para 132 To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work—for them the moral compulsion to be nothing but normal signifies the bed of Procrustes—deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung, CW 16, Para 161 Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy. It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance. All the works of man have their origin in creative imagination. What right, then, have we to disparage fantasy? In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct. It has a surprising way of always coming out right in the end. The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays. As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98 It is of the greatest importance for the young person, who is still undated and has as yet achieved nothing, to shape his conscious ego as effectively as possible, that is, to educate his will. Unless he is a positive genius he cannot, indeed he should not, believe in anything active within him that is not identical with his will. He must feel himself a man of will and may safely depreciate everything else in him and deem it subject to his will, for without this illusion he could not succeed in adapting himself socially. It is otherwise with a person in the second half of life who no longer needs to educate his conscious will, but who, to understand the meaning of his individual life, needs to experience his own inner being. Social usefulness is no longer an aim for him, although he does not deny its desirability. Fully aware as he is of the social unimportance of his creative activity, he feels it more as a way of working at himself to his own benefit. In-

creasingly, too, this activity frees him from morbid dependence, and he thus acquires an inner stability and a new trust in himself. Carl Jung, CW 16, Para 109. No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Carl Jung, CW 16, Para 29 When, as a psychotherapist, I set myself up as a medical authority over my patient and on that account claim to know something about his individuality, or to be able to make valid statements about it, I am only demonstrating my lack of criticism, for I am in no position to judge the whole of the personality before me. I cannot say anything valid about him except in so far as he approximates to the "universal man." But since all life is to be found only in individual form, and I myself can assert of another individuality only what I find in my own, I am in constant danger either of doing violence to the other person or of succumbing to his influence. If I wish to treat another individual psychologically at all, I must for better or worse give up all pretensions to superior knowledge, all authority and desire to influence. Carl Jung, CW 16, Para 2 A general and merely academic "insight into one's mistakes" is ineffectual, for then the mistakes are not really seen at all, only the idea of them. They show up acutely when a human relationship brings them to the fore and when they are noticed by the other person as well as by oneself. Then and then only can they really be felt, and their true nature recognized. Carl Jung, CW 16, Para 503 An analyst can help his patient just so far as he himself has gone and not a step further. In my practice I have had from the beginning to deal with patients who got "stuck" with their previous analysis, and this always happened at the point where the analyst could make no further progress with himself. Carl Jung, CW 16, Para 545 No psychotherapist should lack that natural reserve which prevents people from riding roughshod over mysteries they do not understand and trampling them flat. This reserve will enable him to pull back in good time when he encounters the mystery of the patient's difference from himself, and to avoid the danger—unfortunately only too real—of committing psychic murder in the name of therapy. For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. Carl Jung, CW 16, Para 564 Natural science is not a science of words and ideas, but of facts. I am no terminological rigorist—call the existing symbols "wholeness," "self," "consciousness," "higher ego," or what you will—it makes little difference. I for my part only try not to give any false or misleading names. All these terms are simply names for the facts that alone carry weight. The names I give do not imply a philosophy, although I cannot prevent people from barking at these terminological phantoms as if they were metaphysical hypostases. Carl Jung, CW 16, Para 537 The remarkable potency of unconscious contents always indicates a corresponding weakness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious—a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy neurosis island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the

last stronghold against the threatening embrace of the unconscious. The same is true of the normal person's taboo regions which psychology must not touch. But since no war was ever won on the defensive, one must, in order to terminate hostilities, open negotiations with the enemy and see what his terms really are. Such is the intention of the doctor who volunteers to act as a mediator. He is far from wishing to disturb the somewhat precarious island idyll or pull down the fortifications. On the contrary, he is thankful that somewhere a firm foothold exists that does not first have to be fished up out of the chaos, always a desperately difficult task. He knows that the island is a bit cramped and that life on it is pretty meagre and plagued with all sorts of imaginary wants because too much life has been left outside, and that as a result a terrifying monster is created, or rather is roused out of its slumbers. He also knows that this seemingly alarming animal stands in a secret compensatory relationship to the island and could supply everything that the island lacks. Carl Jung, CW 16, Para 374 The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. Carl Jung, CW 16, Para 137 Neither our modern medical training nor academic psychology and philosophy can equip the doctor with the necessary education, or with the means, to deal effectively and understandingly with the often very urgent demands of his psychotherapeutic practice. It therefore behoves us, unembarrassed by our shortcomings as amateurs of history, to go to school once more with the medical philosophers of a distant past, when body and soul had not yet been wrenched asunder into different faculties. Although we are specialists par excellence, our specialized field, oddly enough, drives us to universalism and to the complete overcoming of the specialist attitude, if the totality of body and soul is not to be just a matter of words. Carl Jung, CW 16, Para 190 It is enough to drive one to despair that in practical psychology there are no universally valid recipes and rules. There are only individual cases with the most heterogeneous needs and demands—so heterogeneous that we can virtually never know in advance what course a given case will take, for which reason it is better for the doctor to abandon all preconceived opinions. This does not mean that he should throw them overboard, but that in any given case he should use them merely as hypotheses for a possible explanation. Carl Jung, CW 16, Para 63 Experience has taught me to keep away from therapeutic "methods" as much as from diagnoses. The enormous variation among individuals and their neuroses has set before me the ideal of approaching each case with a minimum of prior assumptions. The ideal would naturally be to have no assumptions at all. But this is impossible even if one exercises the most rigorous self-criticism, for one is oneself the consequences. Try as we may to have no assumptions and to use no ready-made methods, the assumption that I myself will determine my method as I am, so will I proceed. Carl Jung, CW 16, Para 543 The use of dream-analysis in psychotherapy is still a much-debated question. Many practitioners find it indispensable in the treatment of neuroses and consider that the dream is a function whose psychic importance is equal to that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. Carl Jung, CW 16, Para 294 The evolutionary stratification of the psyche is more clearly discernible in the dream than in the conscious mind. In the dream, the psyche speaks in images, and gives expression to instincts, which derive from the most primitive levels of nature. Therefore, through the assimilation of unconscious contents, the momentary life of consciousness can once more be brought into harmony with the law of nature from which it all too easily departs, and the

patient can be led back to the natural law of his own being. Carl Jung, CW 16, Para 351 So long as I help the patient to discover the effective elements in his dreams, and so long as I try to get him to see the general meaning of his symbols, he is still, psychologically speaking, in a state of childhood. For the time being he is dependent on his dreams and is always asking himself whether the next dream will give him new light or not. Moreover, he is dependent on my having ideas about his dreams and on my ability to increase his insight through my knowledge. Thus he is still in an undesirably passive condition where everything is rather uncertain and questionable; neither he nor I know the journey's end. Often it is not much more than a groping about in Egyptian darkness. In this condition we must not expect any very startling results—the uncertainty is too great for that. Besides which there is always the risk that what we have woven by day the night will unravel. The danger is that nothing is achieved, that nothing remains fixed. Carl Jung, CW 16, Para 101 I have no theory about dreams, I do not know how dreams arise. And I am not at all sure that my way of handling dreams even deserves the name of a "method." I share all your prejudices against dream-interpretation as the quintessence of uncertainty and arbitrariness. On the other hand, I know that if we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it. This something is not of course a scientific result to be boasted about or rationalized; but it is an important practical hint which shows the patient what the unconscious is aiming at. Indeed, it ought not to matter to me whether the result of my musings on the dream is scientifically verifiable or tenable, otherwise I am pursuing an ulterior—and therefore autoerotic—aim. I must content myself wholly with the fact that the result means something to the patient and sets his life in motion again. I may allow myself only one criterion for the result of my labours: does it work? As for my scientific hobby—my desire to know why it works—this I must reserve for my spare time. Carl Jung, CW 16, Para 86 Every interpretation is an hypothesis, an attempt to read an unknown text. An obscure dream, taken in isolation, can hardly ever be interpreted with any certainty. For this reason I attach little importance to the interpretation of single dreams. A relative degree of certainty is reached only in the interpretation of a series of dreams, where the later dreams correct the mistakes we have made in handling those that went before. Also, the basic ideas and themes can be recognized much better in a dream-series. Carl Jung, CW 16, Para 322 It makes very little difference whether the doctor understands or not, but it makes all the difference whether the patient understands. Understanding should therefore be understanding in the sense of an agreement which is the fruit of joint reflection. The danger of a one-sided understanding is that the doctor may judge the dream from the standpoint of a preconceived opinion. His judgment may be in line with orthodox theory, it may even be fundamentally correct, but it will not win the patient's assent, he will not come to an understanding with him, and that is in the practical sense incorrect—incorrect because it anticipates and thus cripples the patient's development. The patient, that is to say, does not need to have a truth inculcated into him—if we do that, we only reach his head; he needs far more to grow up to this truth, and in that way we reach his heart, and the appeal goes deeper and works more powerfully. Carl Jung, CW 16, Para 314 I leave theory aside as much as possible when analyzing dreams—not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such an hypothesis in order to find courage to deal with dreams at all. Carl Jung, CW 16, Para 318 Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is, of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect

and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple. Carl Jung, CW 16, Para 503 What is "illusion"? By what criterion do we judge something to be an illusion? Does anything exist for the psyche that we are entitled to call illusion? What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance. Presumably the psyche does not trouble itself about our categories of reality; for it, everything that world is real. The investigator of the psyche must not confuse it with his consciousness, else he veils from his sight the object of his investigation. On the contrary, to recognize it at all, he must learn to see how different it is from consciousness. Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111 When there is a marked change in the individual's state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbour of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years. These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religio, a "careful consideration" of ever-present unconscious forces which we neglect at our peril. Carl Jung, CW 16, Para 394 Eternal truth needs a human language that alters with the spirit of the times. The primordial images undergo ceaseless transformation and yet remain ever the same, but only in a new form can they be understood anew. Always they require a new interpretation if, as each formulation becomes obsolete, they are not to lose their spellbinding power over that jugax Mercurius and allow that useful though dangerous enemy to escape. What is that about "new wine in old bottles"? Where are the answers to the spiritual needs and troubles of a new epoch? And where the knowledge to deal with the psychological problems raised by the development of modern consciousness? Never before has "eternal" truth been faced with such a hybris of will and power. Carl Jung, CW 16, Para 396 Life demands for its completion and fulfilment a balance between joy and sorrow. But because suffering is positively disagreeable, people naturally prefer not to ponder how much fear and sorrow fall to the lot of man. So they speak soothingly about progress and the greatest possible happiness, forgetting that happiness is itself poisoned if the measure of suffering has not been fulfilled. Carl Jung, CW 16, Para 185 If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear to do good and to eschew evil. But what is "good" and what is "evil"? The unconscious is not just evil by nature, it is also the source of the highest good not only dark but also light, not only bestial, semi-human and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Para 389 The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained

in its original savage state. Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388 We are so accustomed to hear that everybody has his "difficulties and problems" that we simply accept it as a banal fact, without considering what these difficulties and problems really mean. Why is one never satisfied with oneself? Why is one unreasonable? Why is one not always good and why must one ever leave a cranny for evil? Why does one do foolish things which could easily be avoided with a little forethought? What is it that is always frustrating us and thwarting our best intentions? Why are there people who never notice these things or cannot even admit their existence? And finally, why do people in the mass beget the historical lunacy of the last thirty years? Why couldn't Pythagoras, twenty-four hundred years ago, have established the rule of wisdom once and for all, or Christianity have set up the kingdom of Heaven upon earth? Carl Jung, CW 16, Para 387 If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence. It would be ludicrous to maintain that man lives in order to breathe air. It is equally ludicrous to say that the individual exists for society. "Society" is nothing more than a term, a concept for the symbiosis of a group of human beings. A concept is not a carrier of life. The sole and natural carrier of life is the individual, and that is so throughout nature. Carl Jung, CW 16, Para 224 Although biological instinctive processes contribute to the formation of personality, individuality is nevertheless essentially different from collective instincts; indeed, it stands in the most direct opposition to them, just as the individual as a personality is always distinct from the collective. His essence consists precisely in this distinction. Every ego-psychology must necessarily exclude and ignore just the collective element that is bound to a psychology of instinct, since it describes that very process by which the ego becomes differentiated from collective drives. Carl Jung, CW 16, Para 88 The present attempts to achieve full individual consciousness and to mature the personality are, socially speaking, still so feeble that they carry no weight at all in relation to our historic needs. If our European social order is not to be shaken to its foundations, authority must be restored at all costs. This is probably one reason for the efforts now being made in Europe to replace the collectivity of the Church by the collectivity of the State. Carl Jung, CW 16, Para 221 The ego lives in space and time and must adapt itself to their laws if it is to exist at all. If it is absorbed by the unconscious to such an extent that the latter alone has the power of decision, then the ego is stifled, and there is no longer any medium in which the unconscious could be integrated and in which the work of realization could take place. The separation of the empirical ego from the "eternal" and universal man is therefore of vital importance, particularly today, when mass-degeneration of the personality is making such threatening strides. Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502 In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. A man can find satisfaction and fulfilment only in what he does not yet possess, just as he can never be

satisfied with something of which he has already had too much. To be a social and adapted person has no charms for one to whom such an aspiration is child's play. Always to do the right thing becomes a bore for the man who knows how, whereas the eternal bungler cherishes a secret longing to be right for once in some distant future. The needs and necessities of mankind are manifold. What sets one man free is another man's prison. So also with normality and adaptation. Even if it be a biological axiom that man is a herd animal who only finds optimum health in living as a social being, the very next case may quite possibly invert this axiom and show us that he is completely healthy only when leading an abnormal and unsocial life. Carl Jung, CW 16, Para 162 Hence, unless we prefer to be made fools of by our illusions, we shall, by carefully analyzing every fascination, extract from it a portion of our own personality, like a quintessence, and slowly come to recognize that we meet ourselves time and again in a thousand disguises on the path of life. Carl Jung, CW 16, Page 316. As a rule, the life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth. His neurosis comes mainly from his clinging to a youthful attitude which is now out of season.... Carl Jung, CW 16, Para75. Since we cannot imagine—unless we have lost our critical faculties altogether—that mankind today has attained the highest possible degree of consciousness, there must be some potential unconscious psyche left over whose development would result in a further extension and a higher differentiation of consciousness. No one can say how great or small this "remnant" might be, for we have no means of measuring the possible range of conscious development, let alone the extent of the unconscious. Carl Jung, CW 16, Para 387 The hero's main feat is to overcome the monster of darkness it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light' " is the projection of that immemorial experience of the separation of consciousness from the unconscious. Carl Jung, CW 16, Para 284 The possession of complexes does not in itself signify neurosis, for complexes are the normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counterpole to happiness. A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179 The Christian doctrine of original sin on the one hand, and of the meaning and value of suffering on the other, is of profound therapeutic significance and is undoubtedly far better suited to Western man than Islamic fatalism. Similarly the belief in immortality gives life that untroubled flow into the future so necessary if stoppages and regressions are to be avoided. Carl Jung, CW 16, Para 186 Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185. It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206. The integration of contents that were always unconscious and projected involves a serious lesion of the ego. Alchemy expresses this through the symbols of death, mutilation, or poisoning, or through the curious idea of dropsy" Carl Jung, CW 16, Para 472 All the endeavor of our human intellect must be concerned with these deep problems, that is, may rise to that simplicity where the opposites coincide. Carl Jung, CW 16, Page 291, FN 29

For this purpose, the biological parents are replaced by spiritual parents; godfather and godmother represent the intercessio divina through the medium of the Church, which is the visible form of the spiritual kingdom. In the Catholic rite even marriage where we would suppose it to be all-important that this particular man and this particular woman become united and are confronted with each interfered with by the Church; the intercessio sacerdotis prevents the immediate contact of the couple. The priest represents the Church, and the Church is always in between in the form of confession, which is obligatory. This intervention is not due to the particular cunning of the Church; it is rather her great wisdom, and it is an idea going back to the very origins of Christianity that we are not married merely as man and woman; we are married in Christo, Carl Jung, CW 18 Para 362 The feelings of a man are so to speak a woman's and appear as such in dreams. I designate this figure by the term anima ... Carl Jung, CW 18, Para 187 "She" [the anima] consists essentially in a certain inferior kind of relatedness to the surroundings and particularly to women ... Carl Jung, CW 18, Para 429 ... every man "carries Eve, his wife, hidden in his body." It is this feminine element in every man (based on the minority of female genes in his biological make-up) which I have called the anima. Carl Jung, CW 18, Para 429 The feelings of a man are so to speak a woman's and appear as such in dreams. I designate this figure by the term anima, because she is the personification of the inferior functions which relate a man to the collective unconscious. Carl Jung, CW 18, Para 187 The great importance of the transference has often led to the mistaken idea that it is absolutely indispensable for a cure, that it must be demanded from the patient, so to speak. But a thing like that can no more be demanded than faith, which is only valuable when it is spontaneous. Enforced faith is nothing but spiritual cramp. Anyone who thinks that he must "demand" a transference is forgetting that this is only one of the therapeutic factors, and that the very word "transference" is closely akin to "projection" a phenomenon that cannot possibly be demanded. I personally am always glad when there is only a mild transference or when it is practically unnoticeable. Far less claim is then made upon one as a person, and one can be satisfied with other therapeutically effective factors. Among these the patient's own insight plays an important part, also his goodwill, the doctor's authority, suggestion, good advice, understanding, sympathy, encouragement, etc. Naturally the more serious cases do not come into this category. Carl Jung, CW 18, Para 359 At the top of the whole picture is the personification of the unconscious, a naked anima-figure who turns her back. That is a typical position; in the beginning of the objectivation of these images the anima-figure often turns herk. Carl Jung, CW 18, Para 412 Since energy never vanishes, the emotional energy that manifests itself in all numinous phenomena does not cease to exist when it disappears from consciousness. . .. It reappears in unconscious manifestations, in symbolic happenings that compensate the disturbance of the conscious psyche. Carl Jung, CW 18, Para 583 Our psyche is profoundly disturbed by the loss o moral and spiritual values that have hitherto kept our lie in order…Our consciousness has deprived itself of the organs by which the auxiliary contributions of the instincts and the unconscious could be assimilated. These organs were the numinous symbols, held holy by common consent. Carl Jung, CW 18, Para 583 The Pueblo Indians believe that they are the sons of Father Sun, and this belief gives their life a perspective and a goal beyond their individual and limited existence. It leaves ample room for the unfolding of their personality and is infinitely more satisfactory than the certainty that one is and will remain an underdog in a department store. Carl Jung, CW 18, Page 567 "I use another word to designate [Tao]. . .. I call it synchronicity.": It is like this: You are standing on the sea-shore and the waves wash up an old hat, an old box, a shoe, a dead fish, and there they lie on the shore. You say: "Chance, nonsense!" The Chinese mind asks: "What does it mean that these things are together?" The Chinese mind experiments with that being together and coming together at the right moment. Carl Jung, CW 18, Para 143-144 It is my practical experience that psychological understanding immediately revivifies the essential Christian ideas and fills them with the breath of life.

This is because our worldly light, i.e., scientific knowledge and understanding, coincides with the symbolic statement of the myth, whereas previously we were unable to bridge the gulf between knowing and believing. Carl Jung, CW18, Para 1666 “Science is an honest-to-God attempt to get at the truth and its rule is never to assert more than one can prove within reasonable and defensible limits” Carl Jung, CW 18, Para 1671 “I think it is no disadvantage to religious tradition if we can see how far it coincides with psychological experience. On the contrary it seems to me a most welcome aid in understanding religious traditions” Carl Jung, CW 18, Para 1664 It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious. Carl Jung, CW 18, Para 759 The Pueblo Indians believe that they are the sons of Father Sun, and this belief gives their life a perspective and a goal beyond their individual and limited existence. It leaves ample room for the unfolding of their personality and is infinitely more satisfactory than the certainty that one is and will remain an underdog in a department store. Carl Jung, CW 18, Page 567 The sun-wheel is an exceedingly archaic idea, perhaps the oldest religious idea there is. We can trace it to the Mesolithic and Paleolithic ages, as the sculptures of Rhodesia prove. Now there were real wheels only in the Bronze Age; in the Paleolithic Age the wheel was not yet invented. The Rhodesian sun-wheel seems to be contemporary with very naturalistic animal-pictures, like the famous rhino with the tick-birds, a masterpiece of observation. The Rhodesian sun-wheel is therefore an original vision, presumably an archetypal sun-image. But this image is not a naturalistic one, for it is always divided into four or eight partitions. This image, a sort of divided circle, is a symbol which you find throughout the whole history of mankind as well as in the dreams of modern individuals. We might assume that the invention of the actual wheel started from this vision. Many of our inventions came from mythological anticipations and primordial images. For instance, the art of alchemy is the mother of modern chemistry. Our conscious scientific mind started in the matrix of the unconscious mind Carl Jung, CW 18, Para 81 In the dream of the Negro, the man on the wheel is a repetition of the Greek mythological motif of Ixion, who, on account of his offence against men and gods, was fastened by Zeus upon an incessantly turning wheel. I give you this example of a mythological motif in a dream merely in order to convey to you an idea of the collective unconscious. Carl Jung, CW 18, Para 82 The deepest we can reach in our exploration of the unconscious mind is the layer where man is no longer a distinct individual, but where his mind widens out and merges into the mind of mankind not the conscious mind, but the unconscious mind of mankind, where we are all the same. As the body has its anatomical conformity in its two eyes and two ears and one heart and so on, with only slight individual differences, so has the mind its basic conformity. On this collective level we are no longer separate individuals, we are all one. You can understand this when you study the psychology of primitives. The outstanding fact about the primitive mentality is this lack of distinctiveness between individuals, this oneness of the subject with the object, this participation mystique, as Lévy-Bruhl terms it. Primitive mentality expresses the basic structure of the mind, that psychological layer which with us is the collective unconscious, that underlying level which is the same in all. Because the basic structure of the mind is the same in everybody, we cannot make distinctions when we experience on that level. There we do not know if something has happened to you or to me. In the underlying collective level there is a wholeness which cannot be dissected Carl Jung, CW 18, Para 87 I have observed quite a number of the most extraordinary cases of physical illness among psychotherapists, illness which does not fit in with the known medical symptomatology, and which I ascribe to the effect of this continuous onslaught of projections from which the analyst does not discriminate his own psychology. Carl Jung, CW 18, Para 356 I own an antique vase upon which an early Christian marriage is represented. The man and the woman hold each other’s hand in the Fish; the Fish is between them, and the Fish is Christ. In this way the couple is united in the Fish. They are separated and

united by Christ; Christ is in between, he is the representative of the power which is meant to separate man from merely natural forces, Carl Jung, CW 18 Para 362 This process of separation from nature is undergone in the well-known initiation rites or puberty rites of primitive tribes. When they approach puberty, the boys are called away suddenly. In the night they hear the voice of the spirits, the bull-roarers, and no woman is allowed to appear out of the house, or she is killed instantly. Then the boys are brought out to the bush-house, where they are put through all sorts of gruesome performances. They are not allowed to speak; they are told that they are dead, and then they are told that they are now reborn. They are given new names in order to prove that they are no more the same personalities as before, and so they are no longer the children of their parents. The initiation can even go so far that, after they return, the mothers are not allowed to talk to their sons anymore, because the young men are no longer their children. Formerly, with the Hottentots, the boy had occasionally even to perform incest once with his mother in order to prove that she was not his mother any more, but just a woman like the rest. Carl Jung, CW 18 Para 363 On the day before Easter, the Catholic Church has a special ceremony for the consecration of the baptismal font, the Benedictio Fontis. The merely natural water is exorcised from the admixture of all malign powers and transformed into the regenerating and purifying fountain of life, the immaculate womb of the divine source. Then the priest divides the water in the fourfold form of the cross, breathes upon it three times, plunges the consecrated Easter candle three times into it, as a symbol of the eternal life, and at the same time his incantation brings the virtue, the power of the Spiritus Sanctus to descend into the font. From this hierosgamos, from the holy marriage between the Spiritus Sanctus and the baptismal water as the womb of the Church, man is reborn in the true innocence of new childhood. The maculation of sin is taken from him and his nature is joined with the image of God. He is no longer contaminated by merely natural forces; he is regenerated as a spiritual being. Carl Jung, CW 18 Para 364 Our corresponding Christian rite has lost much of its importance, but if you study the symbolism of baptism you still see traces of the original meaning. Our birth-chamber is the baptismal font; this is really the piscina, the fish-pond in which one is like a little fish; one is symbolically drowned and then revived. You know that the early Christians were actually plunged into the baptismal font, and this used to be much larger than it is now; in many old churches the baptistry was a building on its own, and it was always built on the ground-plan of a circle Carl Jung, CW 18 Para 364 Modern therapy is not much aware of this, but in ancient medicine it was well known that the raising of the personal disease to a higher and more impersonal level had a curative effect. In ancient Egypt, for instance, when a man was bitten by a snake, the priest-physician was called in, and he took from the temple library the manuscript about the myth of Ra and his mother Isis and recited it. Isis had made a poisonous worm and hidden it in the sand, and the god Ra had stepped on the serpent and was bitten by it, so that he suffered terrible pain and was threatened with death. Therefore the gods caused Isis to work a spell which drew the poison out of him. The idea was that the patient would be so impressed by this narrative that he would be cured. To us this sounds quite impossible Carl Jung, CW 18 Para 230 In the East a great amount of practical therapy is built upon this principle of raising the mere personal ailment into a generally valid situation, and ancient Greek medicine also worked with the same method. Of course the collective image or its application has to be in accordance with the particular psychological condition of the patient Carl Jung, CW 18 Para 231 The myth or legend arises from the archetypal material which is constellated by the disease, and the psychological effect consists in connecting the patient with the general human meaning of his particular situation. Snakebite, for instance, is an archetypal situation, therefore you find it as a motif in any number of tales. If the archetypal situation underlying the illness can be expressed in the right way the patient is cured. If no adequate expression is found, the individual is thrown back upon himself, into the isolation of being ill; he is alone and has no connection with the world. But if he is shown that his particular

ailment is not his ailment only, but a general ailment even a god's ailment he is in the company of men and gods, and this knowledge produces a healing effect  Carl Jung, CW 18 Para 231 Modern spiritual [healing] therapy uses the same principle: pain or illness is compared with the sufferings of Christ, and this idea gives consolation. The individual is lifted out of his miserable loneliness and represented as undergoing a heroic meaningful fate which is ultimately good for the whole world, like the suffering and death of a god. When an ancient Egyptian was shown that he was undergoing the fate of Ra, the sun-god, he was immediately ranked with the Pharaoh, who was the son and representative of the gods, and so the ordinary man was a god himself, and this brought such a release of energy that we can understand quite well how he was lifted out of his pain. In a particular frame of mind people can endure a great deal. Primitives can walk on glowing coals and inflict the most terrible injuries on themselves under certain circumstances without feeling any pain. And so it is quite likely that an impressive and adequate symbol can mobilize the forces of the unconscious to such an extent that even the nervous system becomes affected and the body begins to react in a normal way again.  Carl Jung, CW 18 Para 231 In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is also of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened.  This general point of view lifts the individual out of himself and connects him with humanity. The suffering does not even have to be a neurosis; we have the same feeling in very ordinary circumstances. If for instance you live in a well-to-do community, and you suddenly lose all your money, your natural reaction will be to think that it is terrible and shameful and that you are the only one who is such an ass as to lose his money. But if everybody loses his money it is quite another matter and you feel reconciled to it.  Carl Jung, CW 18 Para 232 Whenever archetypal figures appear in dreams, especially in the later stages of analysis, I explain to the patient that his case is not particular and personal, but that his psychology is approaching a level which is universally human. That outlook is very important, because a neurotic feels tremendously isolated and ashamed of his neurosis. But if he knows his problem to be general and not merely personal, it makes all the difference  Carl Jung, CW 18 Para 233 Modern therapy is not much aware of this, but in ancient medicine it was well known that the raising of the personal disease to a higher and more impersonal level had a curative effect. In ancient Egypt, for instance, when a man was bitten by a snake, the priest-physician was called in, and he took from the temple library the manuscript about the myth of Ra and his mother Isis and recited it. Isis had made a poisonous worm and hidden it in the sand, and the god Ra had stepped on the serpent and was bitten by it, so that he suffered terrible pain and was threatened with death. Therefore the gods caused Isis to work a spell which drew the poison out of him.  The idea was that the patient would be so impressed by this narrative that he would be cured. To us this sounds quite impossible. Carl Jung, CW 18, Para 230 Whenever archetypal figures appear in dreams, especially in the later stages of analysis, I explain to the patient that his case is not particular and personal, but that his psychology is approaching a level which is universally human.  That outlook is very important, because a neurotic feels tremendously isolated and ashamed of his neurosis.  But if he knows his problem to be general and not merely personal, it makes all the difference. Carl Jung, CW 18 Para 233 The term 'archetype' is often misunderstood as meaning a certain definite mythological image or motif…on the contrary, [it is] an inherited tendency of the human mind to form representations of mythological motifs—representations that vary a great deal without losing their basic pattern…This inherited tendency is instinctive, like the specific impulse of nest-building, migration, etc.  in birds.  One finds the representations collectives practically everywhere, characterized by the same or similar motifs. They cannot be assigned to any particular time or region or race. They are without known origin, and they can reproduce themselves even where transmission through migration must be ruled out .  Carl Jung, CW 18,

Para 523. Mystics are people who have a particularly vivid experience of the processes of the collective unconscious. Mystical experience is experience of archetypes. Carl Jung, CW 18, Para 218 Question: Is there any difference between archetypal forms and mystical forms? Professor Jung: I make no distinction between them. If you study the phenomenology of mystical experience you will come across some very interesting things. For instance, you all know that our Christian heaven is a masculine heaven and that the feminine element is only tolerated. The Mother of God is not divine, she is only the arch-saint. She intercedes for us at the throne of God but she is not part of the Deity. She does not belong to the Trinity. Carl Jung, CW 18, Para 220 Now some Christian mystics have a different experience. For instance we have a Swiss mystic, Niklaus von der Flüe. He experienced a God and a Goddess. Then there was a mystic of the thirteenth century, Guillaume de Digulleville, who wrote the Pèlerinage de l'âme de Jésus Christ. Like Dante, he had a vision of the highest paradise as "le ciel d'or," and there upon a throne one thousand times more bright than the sun sat le Roi, who is God himself, and beside him on a crystal throne of brownish hue, la Reine, presumably the Earth. This is a vision outside the Trinity idea, a mystical experience of an archetypal nature which includes the feminine principle. The Trinity is a dogmatic image based on an archetype of an exclusively masculine nature. In the Early Church the Gnostic interpretation of the Holy Ghost as feminine was declared a heresy. Carl Jung, CW 18, Para 221 Dogmatic images, such as the Trinity, are archetypes which have become abstract ideas. But there are a number of mystical experiences inside the Church whose archetypal character is still visible. Therefore they sometimes contain a heretical or pagan element. Remember, for instance, St. Francis of Assisi. Only through the great diplomatic ability of Pope Boniface VIII could St. Francis be assimilated into the Church. You have only to think of his relation to animals to understand the difficulty. Animals, like the whole of Nature, were taboo to the Church. Yet there are sacred animals like the Lamb, the Dove, and, in the Early Church, the Fish, which are worshipped. Carl Jung, CW 18 Para ,222 Under every Christian church of the Middle Ages there is a secret place where in old times the mysteries were celebrated. What we now call the sacraments of the Church were the mysteria of early Christianity. In Provencal the crypt is called le musset, which means a secret; the word perhaps originates from mysteria and could mean mystery-place. In Aosta, where they speak a Provençal dialect, there is a musset under the cathedral. Carl Jung, CW 18, Para 254 The crypt is probably taken over from the cult of Mithras. In Mithraism the main religious ceremony took place in a vault half sunk into the earth, and the community remained separated in the main church above. There were peepholes so that they could see and hear the priests and the elect ones chanting and celebrating their rites below, but they were not admitted to them. That was a privilege for the initiates. Carl Jung, CW 18, Para 255 In the Christian church the separation of the baptistry from the main body of the building derives from the same idea, for baptism as well as the communion were mysteria of which one could not speak directly. One had to use a sort of allegorical allusion so as not to betray the secrets. Carl Jung, CW 18, Para 255 The mystery also attached to the name of Christ, which therefore was not allowed to be mentioned; instead, he was referred to by the name of Ichthys, the Fish. You have probably seen reproductions of very early Christian paintings where Christ appears as the Fish. This secrecy connected with the holy name is probably the reason why the name of Christ is not mentioned in an early Christian document of about A.D. 140 known as The Shepherd of Hermas, which was an important part of the body of Christian literature recognized by the Church till about the fifth century. The writer of this book of visions, Hermas, is supposed to have been the brother of the Roman bishop Pius. The spiritual teacher who appears to Hermas is called the Poimen, the Shepherd, and not the Christ. Carl Jung, CW 18, Para 255 You know that every church still has its baptismal font. This was originally the piscina, the pond, in which the initiates were bathed or symbolically drowned. After a figurative death in the baptismal bath they came out transformed quasi modo geniti, as reborn ones. So we can assume that

the crypt or baptismal font has the meaning of a place of terror and death and also of rebirth, a place where dark initiations take place. Carl Jung, CW 18 Para 256. The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Therefore Asklepios, the god of physicians, is connected with the serpent; you all know his emblem which is still in use. In the temples of Asklepios, the Asklepieia, which were the ancient clinics, there was a hole in the ground, covered by a stone, and in that hole lived the sacred serpent. There was a slot in the stone through which the people who came to the place of healing threw down the fee for the doctors. The snake was at the same time the cashier of the clinic and collector of gifts that were thrown down into its cave. During the great pestilence in the time of Diocletian the famous serpent of the Asklepieion at Epidaurus was brought to Rome as an antidote to the epidemic. It represented the god himself. Carl Jung, CW 18, Para 257 The serpent is not only the god of healing; it also has the quality of wisdom and prophecy. The fountain of Castalia at Delphi was originally inhabited by a python. Apollo fought and overcame the python, and from that time Delphi was the seat of the famous oracle and Apollo its god, until he left half his powers to Dionysus, who later came in from the East. In the underworld, where the spirits of the dead line, snakes and water are always together, as we can read in Aristophanes' The Frogs. The serpent in legend is often replaced by the dragon; the Latin draco simply means snake. Carl Jung, CW 18, Para 258 Very often these caves, like the cave of Castalia, contain springs. These springs played a very important role in the cult of Mithras, from which many elements of the early Church originated. Porphyry relates that Zoroaster, the founder of the Persian religion, dedicated to Mithras a cave containing many springs. Those of you who have been to Germany and seen the Saalburg near Frankfurt will have noticed the spring near the grotto of Mithras. The cult of Mithras is always connected with a spring. There is a beautiful Mithraeum in Provence which has a large piscina with wonderful crystal-clear water, and in the background a rock on which is carved the Mithras Tauroktonosthe bull-killing Mithras. These sanctuaries were always a great scandal to the early Christians. They hated all these natural arrangements because they were no friends of nature. Carl Jung, CW 18, Para 259 This material will give you an idea that the serpent in the cave full of water is an image that was generally known and played a great role in antiquity. As you have noticed, I have chosen all my examples exclusively from antiquity; I could have chosen other parallels from other civilizations, and you would find it was the same. The water in the depths represents the unconscious. In the depths as a rule is a treasure guarded by a serpent or a dragon. Carl Jung, CW 18, Para 260 In order to recover the treasure the dragon has to be overcome. The treasure is of a very mysterious nature. It is connected with the serpent in a strange way; the peculiar nature of the serpent denotes the character of the treasure as though the two things were one. Often there is a golden snake with the treasure. Gold is something everyone is seeking, so we could say that it looks as if the serpent himself were the great treasure, the source of immense power. Carl Jung, CW 18, Para 260 In early Greek Myths, for instance, the dweller in the cave is a hero, such as Cecrops, the founder of Athens. Above his half man and half woman, a hermaphrodite, but the lower part of his body is a serpent; he is clearly a monster. The same is said of Erechtheus, another mythical king of Athens. Carl Jung, CW 18, Para 260 The longing of the moth is not made pure by reaching for the stars, nor does it cease to be a moth on account of such noble aspirations. Man continues to be man. Carl Jung, CW 18, Para 171 The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society. Carl Jung, CW 18, Page 452. Individuation and collectivity are a pair of opposites, two divergent destinies. They are related to one another by guilt. Carl Jung, CW 18, Page 452. Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction; it is also an emotion. Carl Jung, CW 18, Pages 310-311. It is normal to think

about immortality, and abnormal not to do so or not to bother about it. Carl Jung, CW 18, Page 310. No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Carl Jung, CW 18, Page 625. In reply to your kind enquiry about "rules of life," I would like to remark that I have had so much to do with people that I have always endeavored to live by no rules as far as possible. Carl Jung, CW 18, Page 625. The "Invisibles" further assert that our world of consciousness and the "Beyond" together form a single cosmos, with the result that the dead are not in a different place from the living. Carl Jung, CW 18, Page 315. The communications of "spirits" are statements about the unconscious psyche, provided that they are really spontaneous and are not cooked up by the conscious mind. Carl Jung, CW 18, Page 313. The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468. Our psychology is a science. Plenty of unqualified persons are sure to push their way in and commit the greatest follies. Our aim is simply and solely scientific knowledge. If religion and morality are blown to pieces in the process, so much the worse for them. Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung; CW 18; Page 314. Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Jung, CW 18, para 1400. One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit. Carl Jung. CW 18, Page 61 Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work. Carl Jung, CW 18, Page 52. Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams. Carl Jung, CW 18, Page 122 Never apply any theory, but always ask the patient how he feels about his dream images. Carl Jung, CW 18, Page 123. Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself. Carl Jung, CW 18, Para 1253. [There is a] continued and progressive divine incarnation. Thus man is received and integrated into the divine drama. He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit. Carl Jung, CW 18, Para, 1551. We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, Para, 1551. Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Para 1681 I consider my contribution to psychology to be my subjective confession. It is my personal psychology, my prejudice that I see psychological facts as I do. Carl Jung, CW 18, Para 275. Never forget that in psychology the means by which you judge and observe the psyche is the psyche itself. Carl Jung, CW 18, Para 277. The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, Para 1103. The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Carl Jung, CW 18, Page 116. Reason becomes unreason when separated from the

heart, and a psychic life void of universal ideas sickens from undernourishment. Carl Jung, CW 18, Page 311. The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739. The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690. Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581. Since history repeats itself and the spiral of evolution seemingly returns to the point where it took off, there is a possibility that mankind is approaching an epoch when enough will be said about things which are never what we wish them to be, and when the question will be raised why we were ever interested in a bad comedy. Carl Jung, CW 18, Page 581. Our concept of consciousness supposes thought to be in our most dignified head. But the Pueblo Indians derive consciousness from the intensity of feeling. Abstract thought does not exist for them. Carl Jung, CW 18, Para 16. These "centres" are the so-called chakras? and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga. Carl Jung, CW 18, Para 16. For modern psychology, ideas are entities, like animals and plants. Carl Jung, CW 18, Para 742. Sooner or later it will be found that nothing really new happens in history. There could be talk of something really novel only if the unimaginable happened: if reason, humanity and love won a lasting victory. Carl Jung, CW 18, Para 1356. Human reality is made up of a thousand vulgarities. Carl Jung, CW 18, Para 1354. A life of ease and security has convinced everyone of all the material joys and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 1346. Most people need someone to confess to otherwise the basis of experience is not sufficiently real. Carl Jung, CW 18, Para 1811. "Facts first and theories later is the keynote of Jung’s work. He is an empiricist first and last." This view meets with my approval. Carl Jung, citing British Medical Journal (9 February 1952), CW 18, Page 664. "Facts first and theories later is the keynote of Jung’s work. He is an empiricist first and last." British Medical Journal (9 February 1952) When a man is in the wilderness, it is the darkness that brings the dreams Carl Jung, CW 18, Para 674 And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674 We must never forget that Christ was an innovator and revolutionary, executed with criminals. Carl Jung, CW 18, Para 1539 The reformers and great religious geniuses were heretics. It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without having to pay a high price. Carl Jung, CW 18, Para 1539 Why was that cruel immolation of the Son necessary if the anger of the "deus ultionum" is not hard to appease? One doesn’t notice much of the Father’s goodness and love during the tragic end of his Son. Carl Jung, CW 18, Para 1539 Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. Carl Jung, CW 18, Para 1578 It is quite understandable that we should seek to hold the truth at arm’s length, because it seems impossible to give oneself up to a God who doesn’t even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath. Carl Jung, CW 18, Para 1539 We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539 His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82 We find numberless images of God, but we cannot produce the original. There is no doubt in my mind that there is an original behind our images, but it is inaccessible. Carl Jung, CW 18, Para 1589 The important fact about consciousness is that nothing can be conscious without an ego to which it refers. Carl Jung, CW 18, Para 18. There

is no reason whatsoever why you should or should not call the beyond-self Christ or Buddha or Purusha or Tao or Khidr or Tifereth. Carl Jung, CW 18, Para 1672 That gives peace, when people feel that they are living the symbolic life, that they are actors in the divine drama. Carl Jung, CW 18, Para 630 A career, producing of children, are all maya compared with that one thing, that your life is meaningful. Carl Jung, CW 18, Para 630 My intuition consisted in a sudden and most unexpected insight into the fact that my dream meant myself, my life and my world, my whole reality as against a theoretical structure erected by another, alien mind for reasons and purposes of its own. Carl Jung, CW 18, Para 490 An analyst who cannot risk his authority will be sure to lose it. Carl Jung, CW 18, Para 1172 You can't wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Carl Jung, CW 18, Para 291 Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 370 The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence. Carl Jung, CW 18, Para 1578 It seems to me to be the Holy Spirit's task and charge to reconcile and unite the opposites in the human individual through a special development of the human soul. Carl Jung, CW 18, Para 1553 He who can risk himself wholly to it finds himself directly in the hands of God and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539 The alchemists thought of their opus as a continuation and perfection of creation. Carl Jung, CW 18, Para 1631 The utterances of the heart— unlike those of the discriminating intellect—always relate to the whole. Carl Jung, CW 18, Para 1719 The heartstrings sing like an Aeolian harp only under the gentle breath of a mood, an intuition, which does not drown the song but listens. Carl Jung, CW 18, Para 1719 What the heart hears are the great, all-embracing things of life, the experiences which we do not arrange ourselves, but which happen to us. Carl Jung, CW 18, Para 1719 What sets one man free is another man's prison. Carl Jung, CW 18, Para 163 But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Carl Jung, CW 18, Para 1705-7 Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime. Carl Jung, CW 18, Para 1705 But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure. Carl Jung, CW 18, Para 1705-7 Out of the turmoil and error of our life the one precious flower of the spirit begins to unfold, the four-petaled flower of the immortal light, and even if our mortal consciousness should not be aware of its secret operation, it nevertheless does its secret work of purification. Carl Jung, CW 18, Para 1705-7 It is my practical experience that psychological understanding immediately revivifies the essential Christian ideas and fills them with the breath of life. Carl Jung, CW 18, Para 1666 Suffering is not an illness; it is the normal counterpole to happiness. Carl Jung, CW 18, Para 179 It is always possible that what lies in the darkness beyond our consciousness is totally different from anything the most daring speculation could imagine. Carl Jung, CW 18, Para 617 The very numbers you use in counting are more than you take them for. They are at the same time mythological entities (for the Pythagoreans they were even divine), but you are certainly unaware of this when you use numbers for a practical purpose. Carl Jung, CW 18, Para 461 It is the face of our own shadow that glowers at us across the iron curtain. Carl Jung, CW 18, Para 85 This general point of view lifts the individual out of himself and connects him with humanity. Carl Jung, CW 18, Para 116 If a man is capable of leading a responsible life himself, then he is also conscious of his duties to the community. Carl Jung, CW 18, Para 56 Childlike faith, when it comes naturally, is certainly a charisma. But when "joyful faith" and "childlike trust" are instilled by religious education, they are no charisma but a

gift of the ambiguous gods, because they can be manipulated only too easily and with greater effect by other "saviours" as well. Carl Jung, CW 18 What is the use of technological improvements when mankind must still tremble before those infantile tyrants, ridiculous yet terrible, in the style of Hitler? Figures like these owe their power only to the frightening immaturity of the man of today, and to his barbarous unconsciousness. Truly we can no longer afford to underestimate the importance of the psychic factor in world affairs. Carl Jung, CW 18, Para 11 Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 692 The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect. The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183 It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, CW 18, Para 96 Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, CW 18, Para 37. Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious. Carl Jung, CW 18 Para 10 Nature commits no errors. Carl Jung, CW 18, Para 95 The interpretation of dreams enriches consciousness to such an extent that it relearns the forgotten language of the instincts. Carl Jung, CW 18, Para 52 Most people need someone to confess to, otherwise the basis of experience is not sufficiently real. They do not "hear" themselves, cannot contrast themselves with something different, and so they have no outside "control." Everything flows inwards and is answered only by oneself, not by another. It makes an enormous difference whether I confess my guilt only to myself or to another person. Carl Jung, CW 18, Para 17 There is no admonition to repentance unless the patient does it himself, no penance unless—as is almost the rule he has got himself in a thorough mess, and no absolution unless God has mercy on him. Carl Jung, CW 18, Para 17 We cannot demand of our patients a faith which they reject because they do not understand it, or which does not suit them even though we may hold it ourselves. We have to rely on the curative powers inherent in the patient’s own nature, regardless of whether the ideas that emerge agree with any known creed or philosophy. Carl Jung, CW 18, Para 664 In psychology it is very important that the doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one’s own will and conviction on the patient. You have to give him a certain amount of freedom. Carl Jung, CW 18, Para 147 You can’t wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung, CW 18, Para 147 What are religions? Religions are psychotherapeutic systems. What are we doing, we psychotherapists? We are trying to heal the suffering of the human mind, of the human psyche or the human soul, and religions deal with the same problem. Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 181 Only through our feebleness and incapacity are we linked up with the unconscious, with the lower world of the instincts and with our fellow beings. Carl Jung, CW 18, Para 109 Brooding is a sterile activity which runs round in a circle, never reaching a sensible goal. Carl Jung, CW 18, Para 16 Contradictory views are necessary for the evolution of any science, only they must not be set up in rigid opposition to each other but should strive for the earliest possible synthesis. Carl Jung, CW 18, Para 639 Ultimate truth,

if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Page xiv The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious. Carl Jung, CW 18, Para ix Fantasy is not a sickness but a natural and vital activity which helps the seeds of psychic development to grow. Carl Jung, CW 18, Para viii It makes an enormous difference whether I confess my guilt only to myself or to another person. Carl Jung, CW 18, Para 17 He is the man who plants a field and before the crop is ripe is off again to a new field. He has ploughed fields behind him and new hopes ahead all the time, and nothing comes off. Carl Jung, CW 18, Para 33. The people would never have been Deutsch taken in and carried away so completely if this figure had not been a reflected image of the collective hysteria Deutsch. Carl Jung, CW 18, Para 1400. The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Jung, CW 18, Para 1400 When you are in the darkness you take the next thing, and that is a dream. And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674. The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Carl Jung, CW 18, Page 116. The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690. Since we are psychic beings and not entirely dependent upon space and time, we can easily understand the central importance of the resurrection idea: we are not completely subjected to the powers of annihilation because our psychic totality reaches beyond the barrier of space and time. Carl Jung, CW 18, Para 1572. We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work. Carl Jung, CW 18, Page 694. The better we understand the archetype, the more we participate in its life and the more we realize its eternity or timelessness. Carl Jung, CW 18, Page 695.We have stripped all things of their mystery and numinosity nothing is holy any longer. Carl Jung, CW 18, Para 94 To find happiness in the spirit one must be possessed of a "spirit" to find happiness in. A life of ease and security has convinced everyone of all the material joys and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 6 Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself. Carl Jung, CW 18, Para 8 Without wishing it, we human beings are placed in situations in which the great "principles" entangle us in something, and God leaves it to us to find a way out. Carl Jung, CW 18, Para 869 Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, CW 18, Para 37. Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology. Carl Jung, CW 18, Para 183 The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect. The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183 Much may be said for Freud’s view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Carl Jung, CW 18, Para 473 I am a neutral Swiss and even in my own country I am uninterested in politics, because I am convinced that 99 per cent of politics are mere symptoms and anything but a cure for social evils. Carl Jung, CW 18, Page 564. The healthy man does not torture others-generally it is the tortured who turn into torturers. Carl Jung, CW 18, Para 1354. When I hear such questions, it always makes me think of the Rabbi who was asked how it could be that God often showed himself to people in

the olden days but that nowadays one no longer saw him. The Rabbi, replied: “Nor is there anyone nowadays who could stoop so low” Carl Jung, CW 18, Para 600 We are so captivated by and entangled in our subjective consciousness that we have simply forgotten the age-old fact that God speaks chiefly through dreams and visions. The Buddhist discards the world of unconscious fantasies as “distractions” and useless illusions; the Christian puts his Church and his Bible between himself and his unconscious; and the rationalist intellectual does not yet know that his consciousness is not his total psyche, in spite of the fact that for more than seventy years the unconscious has been a basic scientific concept that is indispensable to any serious student of psychology Carl Jung, CW 18, Para 601 In any serious case the choice is limited by the kind of revealed image one has received. Yahweh and Allah are monads, the Christian God a triad (historically), the modern experience presumably a tetrad, the early Persian deity a dyad. In the East you have the dyadic monad Tao and the monadic Anthropos (purusha), Buddha, etc. Carl Jung, CW 18, Para 1611 I make a general distinction between "religion" and a "creed" for the sake of the layman, since it is chiefly he who reads my books and not the academic scholar. Carl Jung, CW 18, Para 1637 Dreams are very often anticipations of future alterations of consciousness. Carl Jung, CW 18, Page 51. Every conscious act or event thus has an unconscious aspect, just as every sense-perception has a subliminal aspect: for instance, sound below or above audibility, or light below or above visibility. Carl Jung, CW 18, Page 186. The unconscious is, as the collective psyche, the psychological representative of society. Carl Jung, CW 18, Page 453. In my humble opinion all this has very much to do with psychology. We have nothing to go by but these images. Without images you could not even speak of divine experiences. You would be completely inarticulate. You only could stammer “mana” and even that would be an image. Since it is a matter of an ineffable experience the image is indispensable. I would completely agree if you should say: God approaches man in the form of symbols. But we are far from knowing whether the symbol is correct or not Carl Jung, CW 18, Para 1612 Perhaps in a more enlightened era a candidate for governmental office will have to have it certified by a psychiatric commission that he is not a bearer of psychic bacilli. How much this would have spared the world had it been done before 1933!" C.G. Jung, CW 18, par. 1378 If the whole is to change, the individual must change himself. Goodness is an individual gift and an individual acquisition. In the form of mass suggestion it is mere intoxication, which has never yet been counted a virtue. C.G. Jung, CW 18, par. 1378 Goodness is acquired only by the individual as his own achievement. No masses can do it for him. But evil needs masses for its genesis and continued existence. C.G. Jung, CW 18, par. 1378 The scientist knows that no epidemic can be sealed off by a cordon sanitaire unless the individual is prevented from breaking it. Nor can one hope for the cleanliness of a people unless the individual is induced to wash himself daily. C.G. Jung, CW 18, par. 1378 "The master men of the S.S. are all, when segregated each by himself, indescribably small and ugly. But the good man shines like a jewel that was lost in the Sahara." C.G. Jung, CW 18, par. 1378 Whatever we fight about in the outside world is also a battle in our inner selves. For we must finally admit that mankind is not just an accumulation of individuals utterly different from one another but possesses such a high degree of psychological collectivity that in comparison the individual appears merely as a slight variant. How shall we judge of this matter fairly if we cannot admit that it is also our own problem? Anyone who can admit this will first seek the solution in himself, and this in fact is the way all the great solutions begin. Carl Jung, CW 18, Para 313 Modern psychology can affirm that for many people this problem arises in the second half of life, when the unconscious often makes itself felt in a very insistent way. The unconscious is the land of dreams, and according to the primitive view the land of dreams is also the land of the dead and of the ancestors. From all we know about it, the unconscious does in fact seem to be relatively independent of space and time, nor is there anything objectionable in the idea that consciousness is surrounded by the sea of the unconscious, just as this world is contained in “Orthos.” The unconscious is of

unknown extent and is possibly of greater importance than consciousness. At any rate, the role which consciousness plays in the life of primitives and primates is insignificant compared with that of the unconscious. The events in our modern world, as we see humanity blindly staggering from one catastrophe to the next, are not calculated to strengthen anyone's belief in the value of consciousness and the freedom of the will. Consciousness should of course be of supreme importance, for it is the only guarantee of freedom and alone makes it possible for us to avoid disaster. But this, it seems, must remain for the present a pious hope. Carl Jung, CW 18, Para 754 At a time when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions. But the really unknown part, which produces symbols, is still virtually unexplored. We receive signals from it every night, yet deciphering these communications seems to be such an odious task that very few people in the whole civilized world can be bothered with it. Man's greatest instrument, his psyche, is little thought of, if not actually mistrusted and despised. "It's only psychological" too often means it is nothing. Carl Jung, CW 18, Para 102 Dogmas are spiritual structures of supreme beauty, and they possess a wonderful meaning which I have sought to fathom in my fashion. Compared with them our scientific endeavours to devise models of the objective psyche are unsightly in the extreme. They are bound to earth and reality, full of contradictions, logically and aesthetically unsatisfying. Carl Jung, CW 18, Para 663 The activity of the collective unconscious manifests itself not only in compensatory effects in the lives of individuals, but also in the mutation of dominant ideas in the course of the centuries. This can be seen most clearly in religion, and, to a lesser extent, in the various philosophical, social, and political ideologies. It appears in most dangerous form in the sudden rise and spread of psychic epidemics, as for instance in the witch hunts in Germany at the end of the fourteenth century, or in the social and political utopias of the twentieth century. How far the collective unconscious may be considered the efficient cause of such movements, or merely their material cause, is a question for ethnologists and psychologists to decide; but certain experiences in the field of individual psychology indicate the possibility of a spontaneous activity of archetypes. These experiences usually concern individuals in the second half of life, when it not infrequently happens that drastic changes of outlook are thrust upon them by the unconscious as a result of some defect in their conscious attitude. While the activity of the personal unconscious is confined to compensatory changes in the personal sphere, the changes effected by the collective unconscious have a collective aspect: they alter our view of the world, and, like a contagion, infect our fellow men. (Hence the astonishing effects of certain psychopaths on society!) Carl Jung, CW 18, Para 1161 The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals. In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Jung, CW 18, Para 1400. One's contemporaries are always dense and never understand that what appears to them unseemly ebullience comes less from personal temperament than from the still unknown wellsprings of a new age. How people looked askance at Nietzsche's volcanic emotion, and how long he will be spoken of in times to come! Even Paracelsus has now been gratefully disinterred after four hundred years in an attempt to resuscitate him in modern dress. Carl Jung, CW 18, Para 4 We must be able to let things happen in the psyche. For us, this is an art of which most people know nothing. Consciousness is forever interfering, helping, correcting, and negating, never leaving the psychic processes to grow in peace. It would be simple enough, if only simplicity were not the most difficult of all things. Carl Jung, CW 18, Para 20 The fundamental error persists in the public that there are definite answers, "solutions," or views which need only be uttered in order

to spread the necessary light. But the most beautiful truth—as history has shown a thousand times over—is no use at all unless it has become the innermost experience and possession of the individual. Every unequivocal, so-called "clear" answer always remains stuck in the head, but only very rarely does it penetrate to the heart. The needful thing is not to know the truth but to experience it. Not to have an intellectual conception of things, but to find our way to the inner, and perhaps wordless, irrational experience—that is the great problem. Nothing is more fruitless than talking of how things must or should be, and nothing is more important than finding the way to these far-off goals. Carl Jung, CW 18, Para 7 If you take a typical intellectual who is terribly afraid of falling in love, you will think his fear very foolish. But he is most probably right, because he will very likely make foolish nonsense when he falls in love. He will be caught most certainly, because his feeling only reacts to an archaic or to a dangerous type of woman. This is why many intellectuals are inclined to marry beneath them. They are caught by the landlady perhaps, or by the cook, because they are unaware of their archaic feeling through which they get caught. But they are right to be afraid, because their undoing will be in their feeling. Nobody can attack them in their intellect. There they are strong and can stand alone, but in their feelings they can be influenced, they can be caught, they can be cheated, and they know it. Therefore never force a man into his feeling when he is an intellectual. He controls it with an iron hand because it is very dangerous. Carl Jung, CW 18, Para 20 Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically. It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated. It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human dignity. Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being. The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict. Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man’s nature is given a hearing. Carl Jung, CW 18, Para xii Why is it that we are especially interested in psychology just now? The answer is that everyone is in desperate need of it. Humanity seems to have reached a point where the concepts of the past are no longer adequate, and we begin to realize that our nearest and dearest are actually strangers to us, whose language we no longer understand. It is beginning to dawn on us that the people living on the other side of the mountain are not made up exclusively of red-headed devils who are responsible for all the evil on this side of the mountain. A little of this uneasy suspicion has filtered through into the relations between the sexes; not everyone is utterly convinced that everything good is in "me" and everything evil in "you." Already we can find super-moderns who ask themselves in all seriousness whether there may not be something wrong with us, whether perhaps we are too unconscious, too antiquated, and whether this may not be the reason why when confronted with difficulties in sexual relationships we still continue to employ with disastrous results the methods of the Middle Ages if not those of the caveman. Carl Jung, CW 18, Para xi Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology. The powerful factor, the factor which changes our whole life, which changes the surface of our known world, which makes history, is collective psychology, and collective psychology moves according to laws entirely different from those of our consciousness. The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning

and practical intellect. The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183 International relations turned into the most exaggerated nationalism, and the very God of the earth, the ultima ratio of all things worldly—money—developed a more and more fictitious character never dreamt of before. Carl Jung, CW 18, Para 1306 There is no psychology yet of such infinitely complex matters as economics or politics. Carl Jung, CW 18, Para 1307 I don't consider myself competent to deal with the ultimate meaning of our world crisis. Carl Jung, CW 18, Para 1307 You call a certain phenomenon a symptom when it is obvious that it does not function as a logical means to an end but rather stands out as a mere result of chiefly causal conditions without any obvious purposiveness. Carl Jung, CW 18, Para 1309 Thus the yellow colour of the skin in a case of jaundice is a phenomenon with no purposiveness and we therefore call it a symptom, as contrasted with the war-paint of a Red Indian which is a purposive part of the war ceremonial. Carl Jung, CW 18, Para 1309 The whole of a nation never reacts like a normal modern individual, but always like a primitive group being. Carl Jung, CW 18, Para Man in the group is always unreasonable, irresponsible, emotional, erratic, and unreliable. Crimes the individual alone could never stand are freely committed by the group being. Carl Jung, CW 18, Para The State is the psychological mirror-image of the democracy monster. As the nation always rises as one man, the State is just as good as one man. Carl Jung, CW 18, Para It, the State, is not like a Roman Caesar, enslaving prisoners of war on the lower strata of the population; it squeezes its contributions out of the most vital and most gifted individuals of its domain, making slaves of them for its own wasteful devices. Carl Jung, CW 18, Para It [The State] does not know that energy only works when accumulated. Its energy is money. Carl Jung, CW 18, Para 110 It seems that "democracy" was a suitable name only in the very youth of the State-ghost. In order to support its boundless ambitions two brand-new "isms" had to be invented: Socialism and Communism. Carl Jung, CW 18, Para Money value is fast becoming a fiction guaranteed by the State. Money becomes paper and everybody convinces everybody else that the little scraps are worth something because the State says so. Carl Jung, CW 18, Para 110 As far back as 1918 I published a paper in which I called the attention of my contemporaries to an astounding development in the German edition of the collective unconscious. Carl Jung, CW 18, Para I had caught hold of certain collective dreams of Germans which convinced me that they portrayed the beginning of a national regression analogous to the regression of a frightened and helpless individual, becoming first infantile and then primitive or archaic. Carl Jung, CW 18, Para I saw Nietzsche's "blond beast" looming up, with all that it implies. I felt sure that Christianity would be challenged and that the Jews would be taken to account. Carl Jung, CW 18, Para Germany was the first country to experience the miracles worked by democracy's ghost, the State. She saw her money becoming elastic and expanding to astronomical proportions and then evaporating altogether. Carl Jung, CW 18, Para 110 The whole educated middle class was utterly ruined, but the State was on top, putting on more and more of the "-istic" rouge as war-paint. Carl Jung, CW 18, Para Through Communism in Russia, through National Socialism in Germany, through Fascism in Italy, the State became all-powerful and claimed its slaves' body and soul. Carl Jung, CW 18, Para Democracy became its own mirror-image, its own ghost, while the ghost became appallingly real, an all-embracing mystical presence and personality that usurped the throne a pious theocratic Christianity had hoped God would take. Carl Jung, CW 18, Para The old totalitarian claim of the Civitas Dei is now voiced by the State: one sheep as good as another and the whole herd crowded together, guarded by plain-clothed and uniformed wolf-dogs, utterly deprived of all the rights which the man on the island who called himself a democracy had dreamt of. Carl Jung, CW 18, Para And a new miracle happened. Out of nowhere certain men came, and each of them said like Louis XIV, "L'etat c'est moi." Carl Jung, CW 18, Para But he comes from Braunau, a little town that has already produced two famous mediums—the Schneider brothers. (Harry Price has written a book about one of them.) Hitler is presumably the third and the most efficient medium from

Braunau. Carl Jung, CW 18, Para When the State-spirit speaks through him, he sends forth a voice of thunder and his word is so powerful that it sweeps together crowds of millions like fallen autumn leaves. Carl Jung, CW 18, Para 1328 But if you carefully study what President Roosevelt is up to and what the famous N.R.A. meant to the world of American commerce and industry, then you get a certain idea of how near the great State in America is to becoming Roosevelt's incarnation. Carl Jung, CW 18, Para 1328 Just as Christianity had a cross to symbolize its essential teaching, so Hitler has a swastika, a symbol as old and widespread as the cross. Carl Jung, CW 18, Para 1328 And just as it was a star over Bethlehem that announced the incarnation of God, so Russia has a red star, and instead of the Dove and the Lamb a hammer and sickle, and instead of the sacred body a place of pilgrimage with the mummy of the first witness. Carl Jung, CW 18, Para 1328 Hitler's picture has been erected upon Christian altars. There are people who confess on their tombstones that they died in peace since their eyes had beheld not the Lord but the Fuhrer. Carl Jung, CW 18, Para 1329 You find in neo-paganism the most beautiful Wotanistic symbolism, Indo-germanic speculation, and so on. Carl Jung, CW 18, Para 1329 In North Germany there is a sect that worships Christ in the form of a rider on a white horse. Carl Jung, CW 18, Para 1329 It does not go as far as collective hallucinations, though the waves of enthusiasm and even ecstasy are running high. Carl Jung, CW 18, Para 1329 Nations in a condition of collective misery behave like neurotic or even psychotic individuals. Carl Jung, CW 18, Para 1330 It is usually the doctor treating a patient who unwittingly assumes the role of the projected figure. Carl Jung, CW 18, Para 1330 By transference the doctor appears in the guise of the father, for instance, as that personality who symbolizes superior power and intelligence, a guarantee of security and a protection against overwhelming dangers. Carl Jung, CW 18, Para 1330 In Hindu literature you also find the terms padma (lotus) and chakra, meaning the flowerlike centres of different localizations of consciousness. Carl Jung, CW 18, Para 1331 In Tantrism and Lamaism it is used as an instrument of concentration and as a means of uniting the individual consciousness, the human ego-personality, with the superior divine personality of the non-ego, i.e., of the unconscious. Carl Jung, CW 18, Para 1332 Mandalas often have the character of rotating figures. One such figure is the swastika. Carl Jung, CW 18, Para 1332 When Nietzsche wrote his prophetic masterpiece, Thus Spake Zarathustra, he certainly had not the faintest notion that the superman he had created out of his personal misery and inefficiency would become a prophetic anticipation of a Fuhrer or Duce. Carl Jung, CW 18, Para 1333 Hitler and Mussolini are more or less ordinary human beings, but ones who, curiously enough, assume that they themselves know what to do in a situation which practically nobody understands. Carl Jung, CW 18, Para 1333 They [Hitler & Mussolini] seem to have the superhuman courage or the equally superhuman recklessness to shoulder a responsibility which apparently nobody else is willing or able to carry. Carl Jung, CW 18, Para 1333 Only a superman could be entrusted with faculties that are equal to the difficulties of the actual situation. Carl Jung, CW 18, Para 1333 But we know that mystical experience as well as identification with an archetypal figure lend almost superhuman force to the ordinary man. Not in vain do the Germans call their Fuhrer "our Joan of Arc." Carl Jung, CW 18, Para 1333 I am told that Hitler locked himself in his room for three days and nights when his whole staff beseeched him not to leave the League of Nations. When he appeared again he said without any explanation, "Gentlemen, Germany must leave the League." Carl Jung, CW 18, Para 1333 Hitler's unconscious seems to be female. Mussolini's Latin and very masculine temperament does not allow a comparison with Hitler. Carl Jung, CW 18, Para 1334 As an Italian he [Mussolini] is imbued with Roman history, and indeed in every gesture he betrays his identity with the Caesar. Carl Jung, CW 18, Para 1334 It is most characteristic what rumour has to say about him. I am told—I don't know whether there is any truth in it or not—that not very long ago he [Mussolini] appeared at a reception in the Roman toga and the golden laurel wreath of the Caesar, creating a panic that could only be hushed up by the most drastic

measures. Carl Jung, CW 18, Para 1334 Gossip is surely a bad thing, but I confess I always find it interesting because it is often the only means of getting information about a public figure. Carl Jung, CW 18, Para 1334 Gossip does not need to be true in order to be of value. Carl Jung, CW 18, Para 1334 Then if it [Gossip] gives an entirely twisted picture of a man, it clearly shows the way in which his persona, that is his public appearance, functions. Carl Jung, CW 18, Para 1334 Most of the biography of a public figure consists of the persona's history and often of very little individual truth. Carl Jung, CW 18, Para 1334 The problems of modern life are too urgent to remain the playthings of shortsighted partisans. Carl Jung, CW 18, Para 1335 The religions might indeed be considered as psychotherapeutic systems which assist our understanding of instinctual disturbances, for these are not a recent phenomenon but have existed from time immemorial. Carl Jung, CW 18, Page 519 The psyche consists not only of the contents of consciousness, which derive from sensory impressions, but also of ideas apparently based on perceptions which have been modified in a peculiar way by preexistent and unconscious formative factors, i.e., by the archetypes. Carl Jung, CW 18, Page 519 The psyche can therefore be said to consist of consciousness plus the unconscious. Carl Jung, CW 18, Page 519 This leads us to conclude that part of the psyche is explicable in terms of recent causes, but that another part reaches back into the deepest layers of our racial history. Carl Jung, CW 18, Page 519 All religious and metaphysical concepts rest upon archetypal foundations, and, to the extent that we are able to explore them, we can cast at least a superficial glance behind the scenes of world history and lift a little the veil of mystery which hides the meaning of metaphysical ideas. Carl Jung, CW 18, Page 519 Metaphysics is, as it were, a physics or physiology of the archetypes, and its dogmas formulate the insights that have been gained into the nature of these dominants—the unconscious leitmotifs that characterize the psychic happenings of a given epoch. Carl Jung, CW 18, Page 519 The archetype is "metaphysical" because it transcends consciousness. Carl Jung, CW 18, Page 519 Preoccupation with historical subjects may at first glance seem to be merely a physician's personal hobby, but to the psychotherapist it is a necessary part of his mental equipment. Carl Jung, CW 18, Page 518 In Italy it is the Fascio, and in Germany the S.S. is fast on the way to becoming something like a religious order of knights that is going to rule a colony of sixty million natives. Carl Jung, CW 18, Para 1336 In the history of the world there has never been a case where order was established with sweet reasonableness in a chaos. Carl Jung, CW 18, Para 1336 Chaos yields only to enforced order. Carl Jung, CW 18, Para 1336 In the dictator and his oligarchical hierarchy the State-ghost appears in the flesh. Carl Jung, CW 18, Para 1337 Disorder is destructive. Order is always a cage. Carl Jung, CW 18, Para 1338 Freedom is the prerogative of a minority and it is always based on the disadvantage of others. Carl Jung, CW 18, Para 1338 Switzerland, the oldest democracy in the world, calls herself a free country because no foreigner ever enjoyed a liberty to her disadvantage until America and Great Britain went off the gold standard. Since then we have felt like victims. Carl Jung, CW 18, Para 1338 If we are stumbling into an era of dictators, Caesars, and incarnated States, we have accomplished a cycle of two thousand years and the serpent has again met with its own tail. Carl Jung, CW 18, Para 1342 Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Para 1342 Since history repeats itself and the spiral of evolution seemingly returns to the point where it took off, there is a possibility that mankind is approaching an epoch when enough will be said about things which are never what we wish them to be, and when the question will be raised why we were ever interested in a bad comedy. Carl Jung, CW 18, Pages 567-581 Even as Christianity challenged the Roman Imperium, enthroned ambitious Roman bishops as Pontifices Romani, and perpetuated the great Empire in the theocracy of the Church and the Holy Roman Empire, so the Duce has produced once more all the stage scenery of the Imperium which will soon reach from Ethiopia to the Pillars of Hercules as of old. Carl Jung, CW 18, Para 1328 Again

it is Germany that gives us some notion of the underlying archetypal symbolism brought up by the eruption of the collective unconscious. Carl Jung, CW 18, Para 1329 The onslaught on Christianity is obvious; it would not even need corroboration through a neo-pagan movement incorporating three million people. This movement can only be compared with the archetypal material exhibited by a case of paranoid schizophrenia. Carl Jung, CW 18, Para 576 This unconscious attempt plays a great role in the general personification of the State. It gives it its ghostlike quality and bestows upon it the faculty of incarnating itself in a human personality. Carl Jung, CW 18, Para 1331 The almost personal authority and apparent efficiency of the State are, in a sense, nothing else than the unconscious constellation of a superior instinctual personality which compensates the obvious inefficiency of the conscious ego-personality. Carl Jung, CW 18, Para 1330 The persona is never the true character; it is a composite of the individual's behaviour and of the role attributed to him by the public. Carl Jung, CW 18, Para 1334 Since Socialism and Communism merely enhance the attributes of democracy, i.e., of a Constitution where there is a ruler without subjects and subjects without a ruler, they only serve to hollow out the meaning of Parliament, of government, of money, and of the so-called rights of the free citizen. Carl Jung, CW 18, Para 1334 Any human judgment, no matter how great its subjective" conviction, is liable to error, particularly judgments concerning transcendental subjects. Carl Jung, CW 18, Para 1584 It is our judgment that introduces the element of deception. Carl Jung, CW 18, Para 1584 The unconscious is neutral, rather like nature. Carl Jung, CW 18, Para 1586 It is the task of consciousness to select the right place where you are not too near and not too far from water; but the water is indispensable. Carl Jung, CW 18, Para 1586 A metaphysical being does not as a rule speak through the telephone to you; it usually communicates with man through the medium of the soul, in other words, our unconscious, or rather through its transcendental 'psychoid" basis. Carl Jung, CW 18, Para 1586 Science is made by man, which does not mean that there are not occasionally acts of grace permitting transgression into realms beyond. Carl Jung, CW 18, Para 1591 I merely hold that metaphysics cannot be an object of science, which does not mean that numinous experiences do not happen frequently, particularly in the course of an analysis or in the life of a truly religious individual. Carl Jung, CW 18, Para 1591 Here Basil the Great would say, "Of course that is so, but all evil comes from man and not from God," forgetting altogether that the serpent in Paradise was not made by man, and that Satan is one of the sons of God, prior to man. Carl Jung, CW 18, Para 1593 Even the God of the New Testament is still irascible and vengeful to such a degree that he needs the self-sacrifice of his son to quench his wrath. Carl Jung, CW 18, Para 1593 He is the Father or Creator of Satan as well as of Christ. Certainly if God the Father were nothing else than a loving Father, Christ's cruel sacrificial death would be thoroughly superfluous. Carl Jung, CW 18, Para 1593 What Victor White writes about the assimilation of the shadow is not to be taken seriously. Being a Catholic priest he is bound hand and foot to the doctrine of his Church and has to defend every syllogism. Carl Jung, CW 18, Para 1594 Being a doctor I am never too certain about my moral judgments. Carl Jung, CW 18, Para 1594 What God is in himself nobody knows; at least I don't. Carl Jung, CW 18, Para 1595 Only a thing that changes and evolves, lives, but static things mean spiritual death. Carl Jung, CW 18, Para 1595 I would completely agree if you should say: God approaches man in the form of symbols. Carl Jung, CW 18, Para 1612 The privatio boni cannot be compared to the quaternity, because it is not a revelation. On the contrary, it has all the earmarks of a "doctrine," a philosophical invention. Carl Jung, CW 18, Para 1613 Of course I am pleading the cause of the thinking man, and, inasmuch as most people do not think, of a small minority. Carl Jung, CW 18, Para 1616 As I have said, it makes a great and vital difference to man whether or not he considers himself as the source of evil, while maintaining that all good stems from God. Carl Jung, CW 18, Para 1617 The dogma of the Virgin Birth does not abolish the fact that "God" in the form of the Holy Ghost is Christ's father. Carl Jung, CW 18, Para 1619 Christ is on the contrary the

innocent and blameless victim without the macula peccati, therefore not really a human being who has to live without the benefit of the Virgin Birth and is crucified in a thousand forms. Carl Jung, CW 18, Para 1620 Penitence or remorse follows the deviation from the superior will. Carl Jung, CW 18, Para 1627 Thus the Gnostics thought that Christ had cut off his shadow, and I have never heard that he embodies evil as Yahweh explicitly does. Carl Jung, CW 18, Para 1633 To be alone with God is highly suspect, and mind you, it is, because the will of God can be terrible and can isolate you from your family and your friends and, if you are courageous or foolish enough, you may end up in the lunatic asylum. Carl Jung, CW 18, Para 1637 Nothing shields you better against the solitude and forlornness of the divine experience than community. Carl Jung, CW 18, Para 1637 The self has always been, and will be, your innermost centre and periphery, your scintilla and punctum solis. It is even biologically the archetype of order and—dynamically—the source of life. Carl Jung, CW 18, Para 1638 Yet without dualism there is no cognition at all, because discrimination is impossible. Carl Jung, CW 18, Para 1639 We cannot even conceive of a thing that is not a form of energy, and energy is inevitably based upon opposites. Carl Jung, CW 18, Para 1640 Jung has been given the title "Gnostic" which he has rejected. Reverend David Cox, CW 18, Para 1641 The people who call me a Gnostic cannot understand that I am a psychologist, describing modes of psychic behaviour precisely like a biologist studying the instinctual activities of insects. He does not believe in the tenets of the bee’s philosophy. When I show the parallels between dreams and Gnostic fantasies I believe in neither. Jung has been given the title "Gnostic" which he has rejected. Reverend David Cox, CW 18, Para 1641 The designation of my "system" as "Gnostic" is an invention of my theological critics. Carl Jung, CW 18, Para 1642 I loved the Gnostics in spite of everything, because they recognized the necessity of some further raisonnement, entirely absent in the Christian cosmos. Carl Jung, CW 18, Para 1643 I have Gnosis so far as I have immediate experience, and my models are greatly helped by the representations collectives of all religions. Carl Jung, CW 18, Para 1643 The sacrificium intellectus is a sweet drug for man’s all-embracing spiritual laziness and inertia. Carl Jung, CW 18, Para 1643 Gnosis is characterized by the hypostatizing of psychological apperceptions, i.e., by the integration of archetypal contents beyond the revealed "truth" of the Gospels. Carl Jung, CW 18, Para 1647 The people who call me a Gnostic cannot understand that I am a psychologist, describing modes of psychic behaviour precisely like a biologist studying the instinctual activities of insects. Carl Jung, CW 18, Para 1647 The Catholic Church has almost succeeded in adding femininity to the masculine Trinity. Carl Jung, CW 18, Para 1657 As God lives in everybody in the form of the scintilla of the self, man could see his "daemonic," i.e., ambivalent, nature in himself and thus he could understand how he is penetrated by God or how God incarnates in man. Carl Jung, CW 18, Para 1660 The bill of the Christian era is presented to us: we are living in a world rent in two from top to bottom; we are confronted with the H-bomb and we have to face our own shadows. Carl Jung, CW 18, Para 1661 We are threatened with universal genocide if we cannot work out the way of salvation by a symbolic death. Carl Jung, CW 18, Para 1661 I don’t presume to know what the psyche is; I only know that there is a psychic realm in which and from which such manifestations start. Carl Jung, CW 18, Para 1586 We find numberless images of God, but we cannot produce the original. Carl Jung, CW 18, Para 1589 Psychology to me is an honest science that recognizes its own boundaries, and I am not a philosopher or a theologian who believes in his ability to step beyond the epistemological barrier. Carl Jung, CW 18, Para 1591 I believe firmly in the intrinsic value of the human attempt to gain understanding, but I also recognize that the human mind cannot step beyond itself, although divine grace may and probably does allow at least glimpses into a transcendental order of things. Carl Jung, CW 18, Para 1589 In so far as the human mind and its necessities issue from the hands of the Creator, we must assume that moral judgment was provided by the same source. Carl Jung, CW 18, Para 1604 As I am not making a metaphysical judgment, I cannot help remarking that at least in our empirical world

the opposites are inexorably at work and that, without them, this world would not exist. Carl Jung, CW 18, Para 1640 If man were positively the origin of all evil, he would possess a power equal or almost equal to that of the good, which is God. Carl Jung, CW 18, Para 1593 The self is not the ego, it symbolizes the totality of man and he is obviously not whole without God. Carl Jung, CW 18, Para 1624 "Many are called, but few are chosen" is an authentic logion and not characteristic of Gnosticism alone. Carl Jung, CW 18, Para 1641 For the patient's mental health it is all-important that he gets some proper understanding of the numina the collective unconscious produces, and that he assigns the proper place to them. Carl Jung, CW 18, Para 1591 I must confess that I myself could find access to religion only through the psychological understanding of inner experiences, whereas traditional religious interpretations left me high and dry. Carl Jung, CW 18, Para 1643 It was only psychology that helped me to overcome the fatal impressions of my youth that everything untrue, even immoral, in our ordinary empirical world must be believed to be the eternal truth in religion. Carl Jung, CW 18, Para 1643 In spite of the fact that the Church long ago discouraged the idea of a quaternity, the fact remains that Church symbolism abounds in quaternity allusions. Carl Jung, CW 18, Para 1606 Protestantism is free to ignore the spiritual problems raised by our time, but it will remove itself from the battlefield and thereby lose its contact with life. Carl Jung, CW 18, Para 1608 Faith on the contrary—as it seems to me—maintains the conviction that the projection is a reality. Carl Jung, CW 18, Para 1635 Being a natural and spontaneous symbol, the quaternity has everything to do with human psychology, while the trinitarian symbol (though equally spontaneous) has become cold, a remote abstraction. Carl Jung, CW 18, Para 1609 It makes an enormous practical difference whether your dominant idea of totality is three or four. Carl Jung, CW 18, Para 1610 Yahweh and Allah are monads, the Christian God a triad (historically), the modern experience presumably a tetrad, the early Persian deity a dyad. Carl Jung, CW 18, Para 1611 I don't pretend to be able to explain the actual condition of the world, but it is plain to any unprejudiced mind that the forces of evil are dangerously near to a victory over the powers of good. Carl Jung, CW 18, Para 1593 One should listen to the inner voice attentively, intelligently and critically (Probate spiritus!), because the voice one hears is the influxus divinus consisting, as the Acts of John aptly state, of "right" and "left" streams, i.e., of opposites. Carl Jung, CW 18, Para 1662 If one depreciates the unconscious one blocks the channels through which the aqua gratiae flows, but one certainly does not incapacitate the devil by this method. Carl Jung, CW 18, Para 1586 It is sheer malevolence to accuse me of an atheistic attitude simply because I try to be honest and disciplined. Carl Jung, CW 18, Para 1589 If I should express a belief beyond that or should assert the existence of God, it would not only be superfluous and inefficient, it would show that I am not basing my opinion on facts. Carl Jung, CW 18, Para 1589 I am well satisfied with the fact that I know experiences which I cannot avoid calling numinous or divine. Carl Jung, CW 18, Para 1589 As the general manifestations of the unconscious are ambivalent or even ambiguous ("It is a fearful thing to fall into the hands of the living God," Heb. 10:31), decision and discriminating judgment are all-important. Carl Jung, CW 18, Para 1588 As one habitually identifies the "psyche" with what one knows of it, it is assumed that one can call certain (supposed or believed) metaphysical entities non-psychic. Carl Jung, CW 18, Para 1649 It seems to me of paramount importance that Protestantism should integrate psychological experience, as for instance Jacob Boehme did. Carl Jung, CW 18, Para 1654 Inasmuch as out of evil good may come, and out of good evil, we do not know whether creation is ultimately good or a regrettable mistake and God's suffering. Carl Jung, CW 18, Para 1654 If we seek genuine psychological understanding of the human being of our own time, we must know his spiritual history absolutely. Carl Jung, CW 18, Para 1833 The urgent therapeutic necessity of confronting the individual with his own dark side is a secular continuation of the Christian development of consciousness and leads to phenomena of assimilation similar to those found in Gnosticism, the Kabbala, and Hermetic philosophy. Carl Jung, CW 18, Para 1517 Behind

the shadow, however, the deeper layers of the unconscious come forward, those which, so far as we are able to ascertain, consist of archetypal, sometimes instinctive, structures, so-called 'patterns of behaviour." Carl Jung, CW 18, Para 1830 True "redemption" comes about only when he is led back to that deepest and innermost source of life which is generally called God. Carl Jung, CW 18, Para 1745 Jesus was the channel for a new and direct experience of God, and how little this depends on external conditions is amply demonstrated by the history of Christianity. Carl Jung, CW 18, Para 1745 In this sense, too, Judas would be his [Christ's] dark brother, since in the story of the Temptation the devil of worldly power stepped up to Jesus in much the same way as Mara tempted the Buddha. Carl Jung, CW 18, Para 1747 Although I owe not a little to philosophy and have benefited by the rigorous discipline of its methods of thought, I nevertheless feel in its presence that holy dread which is inborn in every observer of facts. Carl Jung, CW 18, Para 1730 We know that children often have dreams dealing with the unconfessed problems of their parents. Carl Jung, CW 18, Para 1804 From the Indian standpoint our psychology looks like a "dialectical" yoga. Carl Jung, CW 18, Para 1817 For the greatest enigma in the world, and the one that is closest to us, is man himself. Carl Jung, CW 18, Para 1729 It is exceedingly probable that the psyche is analogous to the body and is capable of having as many diseases. Carl Jung, CW 18, Para 1777 We all need nourishment for our psyche. It is impossible to find such nourishment in urban tenements without a patch of green or a blossoming tree. We need a relationship with nature. Carl Jung, The Earth Has a Soul: The Nature Writings of C.G. Jung, p. 154-155 The supposed vacuum of a merely subjective psychic space becomes filled with objective figures, having wills of their own, and is seen to be a cosmos that conforms to law, and among these figures the ego takes its place in transfigured form. Carl Jung, CW 18, Para 1720 We also meet this phenomenon in alchemy, where a woman adept often plays the role of the soror mystica (Zosimos and Theosebeia, Nicolas Flamel and Peronelle, John Pordage and Jane Leade, and in the nineteenth century Mr. South and his daughter, Mrs. Atwood) Carl Jung, CW 18, Para 1703 This is not a "scientific" book [Answer to Job] but a personal confrontation with the traditional Christian world view, occasioned by the impact of the new dogma of the Assumption. Carl Jung, CW 18, Page 662 Although in human beings the archetype represents a collective and almost universal mode of action and reaction, its activity cannot as a rule be predicted; one never knows when an archetype will react, and which archetype it will be. Carl Jung, CW 18, Page 1492 And before raising the cry that modern psychology destroys religious ideas by "psychologizing" them, we should reflect that it is just this psychology which is trying to renew the connection with the realities of the psyche, lest consciousness should flutter about rootlessly and helplessly in the void, a prey to every imaginable intellectualism. Carl Jung, CW 18, Page 1495 One must be deeply and directly moved by the strangeness, one might almost say by the incomprehensibility, of the Eastern psyche. Carl Jung, CW 18, Para 1483 Knowledge of Eastern psychology provides the indispensable basis for a critique of Western psychology, as indeed for any objective understanding of it. Carl Jung, CW 18, Para 1483 Gnosticism is still an obscure affair and in need of explanation, despite the fact that sundry personages have already approached it from the most diverse angles and tried their hands at explanations with doubtful success. Carl Jung, CW 18, Para 1478 But the philologist or theologian who concerns himself with Gnosticism generally possesses not a shred of psychiatric knowledge, which must always be called upon in explaining extraordinary mental phenomena. Carl Jung, CW 18, Para 1479 The explanation of Gnostic ideas "in terms of themselves," i.e., in terms of their historical foundations, is futile, for in that way they are reduced only to their less developed forestages but not understood in their actual significance. Carl Jung, CW 18, Page 1479 The archetypal motifs of the unconscious are the psychic source of Gnostic ideas, of delusional ideas (especially of the paranoid schizophrenic forms), of symbol-formation in dreams, and of active imagination in the course of an analytical treatment of neurosis. Carl Jung, CW 18, Page 1480 In the light of these reflections, I regret Dr. Quispel's quotations from the Gnostics, that the "Autopator

contained in himself all things, in [a state of] unconsciousness (iv ayvtoaria)" and that "The Father was devoid of consciousness (avevvorjros)" as a fundamental discovery for the psychology of Gnosticism. Carl Jung, CW 18, Page 1481 As a Christian I have to share the burden of my brother's wrongness, and that is most heavy when I do not know whether in the end he is not more right than I. Carl Jung, CW 18, Para 1466 I hold it to be immoral, in any case entirely unchristian, to put my brother in the wrong (i.e., to call him fool, ass, spiteful, obdurate, etc.) simply because I suppose myself to be in possession of the absolute truth. Carl Jung, CW 18, Para 1466 I hold all confessionalism to be completely unchristian. Carl Jung, CW 18, Para 1466 If I possessed the absolute truth I could do nothing further than to press into my patient's hand a book of devotion or confessional guidance, just what is no longer of any help to him. Carl Jung, CW 18, Page 1467 Whoever talks in today's world of an absolute and single truth is speaking in an obsolete dialect and not in any way in the language of mankind. Carl Jung, CW 18, Page 1468 Christianity possesses good tidings from God, but no textbook of a dogma with claim to totality. Carl Jung, CW 18, Page 1468 Since technology consists of certain procedures invented by man, it is not something that somehow lies outside the human sphere. Carl Jung, CW 18, Para 1404 Indeed, it is becoming ever more obvious that it is not famine, not earthquakes, not microbes, not cancer but man himself who is man's greatest danger to man, for the simple reason that there is no adequate protection against psychic epidemics, which are infinitely more devastating than the worst of natural catastrophes. Carl Jung, CW 18, Para 1358 It is therefore in the highest degree desirable that a knowledge of psychology should spread so that men can understand the source of the supreme dangers that threaten them. Carl Jung, CW 18, Para 1358 Not by arming to the teeth, each for itself, can the nations defend themselves in the long run from the frightful catastrophes of modern war. Carl Jung, CW 18, Para 1358 But if you are faced with a good judge of men, he will extract your painful secrets from your trouser pocket with the greatest skill without your knowing it and do it much better than was ever done by a psychodiagnostic method. Carl Jung, CW 18, Para 1459 I am no prophet, and I cannot predict the future of our society. Carl Jung, CW 18, Para 1460 Thanks to the mass media and the cheap sensationalism offered by the cinema, radio, and newspapers, and thousands of amusements of all kinds, life in the recent past has rapidly been approaching a condition that was not far removed from the hectic American tempo. Carl Jung, CW 18, Para 1343 All time-saving devices, amongst which we must count easier means of communication and other conveniences, do not, paradoxically enough, save time but merely cram our time so full that we have no time for anything. Carl Jung, CW 18, Para 1343 The essence of culture is continuity and conservation of the past; craving for novelty produces only anti-culture and ends in barbarism. Carl Jung, CW 18, Para 1343 Unfortunately our world, or perhaps the moral structure of man, is so constituted that no progress and no improvement are consistently good, since sooner or later the corresponding misuse will appear which turns the blessing into a curse. Carl Jung, CW 18, Para 1344 One has only to think of the spiritual devastation that has already been wrought by materialism, the invention of would-be intellectuals equipped with truly infantile arguments. Carl Jung, CW 18, Para 1345 To remove the ideal from the material to the spiritual world is a tricky business, because material happiness is something tangible (if ever it is attained), and the spirit an invisible thing which it is difficult to find or to demonstrate. Carl Jung, CW 18, Para 1346 An attainable sausage is as a rule more illuminating than a devotional exercise; in other words, to find happiness in the spirit one must be possessed of a "spirit" to find happiness in. Carl Jung, CW 18, Para 1346 A life of ease and security has convinced everyone of all the material joys and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Carl Jung, CW 18, Para 1346 But at all times there are only very few who are convinced from the bottom of their hearts that material happiness is a danger to the spirit, and who are able to renounce the world for its sake. Carl Jung, CW 18, Para 1346 One man, because of his inner weakness,

needs encouragement; another, because of his inner assurance, needs the restraint of austerity. Carl Jung, CW 18, Para 1349 Austerity enforces simplicity, which is true happiness. Carl Jung, CW 18, Para 1349 But to live simply, without regret and bitterness, is a moral task which many people will find very hard. Carl Jung, CW 18, Para 1349 We are on our guard against contagious diseases of the body, but we are exasperatingly careless when it comes to the even more dangerous collective diseases of the mind. Carl Jung, CW 18, Para 1301 It is quite obvious that all human beings have father and mother complexes, and it therefore means nothing if we discern traces of a father or mother complex in a great work of art; just as little as would the discovery that Goethe had a liver and two kidneys like any other mortal. Carl Jung, CW 18, Para 1723 And before raising the cry that modern psychology destroys religious ideas by "psychologizing" them, we should reflect that it is just this psychology which is trying to renew the connection with the realities of the psyche, lest consciousness should flutter about rootlessly and helplessly in the void, a prey to every imaginable intellectualism. Carl Jung, CW 18, Page 1495 In the light of these reflections, I regret Dr. Quispel's quotations from the Gnostics, that the "Autopator contained in himself all things, in [a state of] unconsciousness (iv ayvtoaria)" and that "The Father was devoid of consciousness (avevvorjros)" as a fundamental discovery for the psychology of Gnosticism. Carl Jung, CW 18, Page 1481 It is therefore in the highest degree desirable that a knowledge of psychology should spread so that men can understand the source of the supreme dangers that threaten them. Carl Jung, CW 18, Para 1358 But if you are faced with a good judge of men, he will extract your painful secrets from your trouser pocket with the greatest skill without your knowing it and do it much better than was ever done by a psychodiagnostic method. Carl Jung, CW 18, Para 1459 To remove the ideal from the material to the spiritual world is a tricky business, because material happiness is something tangible (if ever it is attained), and the spirit an invisible thing which it is difficult to find or to demonstrate. Carl Jung, CW 18, Para 1346 An attainable sausage is as a rule more illuminating than a devotional exercise; in other words, to find happiness in the spirit one must be possessed of a "spirit" to find happiness in. Carl Jung, CW 18, Para 1346 But at all times there are only very few who are convinced from the bottom of their hearts that material happiness is a danger to the spirit, and who are able to renounce the world for its sake. Carl Jung, CW 18, Para 1346 One man, because of his inner weakness, needs encouragement; another, because of his inner assurance, needs the restraint of austerity. Carl Jung, CW 18, Para 1349 Austerity enforces simplicity, which is true happiness. Carl Jung, CW 18, Para 1349 But to live simply, without regret and bitterness, is a moral task which many people will find very hard. Carl Jung, CW 18, Para 1349 The community is not anything good in itself, as it gives countless weaklings a wonderful opportunity to hide behind each other and palm off their own incompetence on their fellows. Carl Jung, CW 18, Para 1352 Community at all costs, I fear, produces the flock of sheep that infallibly attracts the wolves. Carl Jung, CW 18, Para 1354 About 50 per cent of politics is definitely obnoxious inasmuch as it poisons the utterly incompetent mind of the masses. Carl Jung, CW 18, Para 1301 It is a truism that there are never facts enough, but, on the other hand, there is only one human brain, which only too easily gets swamped by the boundless flood of material. Carl Jung, CW 18, Para 1296 Yet the primitive is far from being illogical and is just as far from being "animistic." Carl Jung, CW 18, Para 1297 The fundamental error persists in the public that there are definite answers, "solutions," or views which need only be uttered in order to spread the necessary light. Carl Jung, CW 18, Para 1292 But the most beautiful truth—as history has shown a thousand times over-—is of no use at all unless it has become the innermost experience and possession of the individual. Carl Jung, CW 18, Para 1292 Not to have an intellectual conception of things, but to find our way to the inner, and perhaps wordless, irrational experience—that is the great problem. Carl Jung, CW 18, Para 1292 Most people know very well how things should be, but who can point the way to get there? Carl Jung, CW 18, Para 1292 Absolute assertions belong to the realm of faith—or of immodesty. Carl Jung, CW

18, Para 1294 I owe my relations to China and to Richard Wilhelm simply and solely to certain psychological discoveries. Carl Jung, CW 18, Para 1286 As soon as the Romans, beginning with the campaigns of Pompey, made themselves the political masters of Asia Minor, Rome became inundated with Hellenistic-Asiatic syncretism. Carl Jung, CW 18, Para 1287 I do not know how much the spiritual and political decline of Spain and Portugal had to do with their conquest of the primitive South American continent, but the fact remains that the two countries which first established their rule in East Asia, namely Holland and England, were also the first to be thoroughly infected with theosophy. Carl Jung, CW 18, Para 1287 For instance, in dreams we think in very much the same way as the primitive thinks consciously. Carl Jung, CW 18, Para 1290 With primitives, waking life and dream life are less divided than with us—so little, in fact, that it is often difficult to find out whether what a primitive tells you was real or a dream. Carl Jung, CW 18, Para 1290 The psychological peculiarities of the Americans exhibit features that would be accessible to psychoanalysis, since they point to intense sexual repression. Carl Jung, CW 18, Para 1284 The motif of the anima is developed in its purest and most naive form in Rider Haggard. Carl Jung, CW 18, Para 1280 It is a symptom of profound unconsciousness that our scientific age has lost sight of the paramount importance of the psyche as a fundamental condition of human existence. Carl Jung, CW 18, Para 1278 What is the use of technological improvements when mankind must still tremble before those infantile tyrants, ridiculous yet terrible, in the style of Hitler? Carl Jung, CW 18, Para 1278 I know of so many who, opening one of my books and, stumbling upon a number of Latin quotations, shut it with a bang, because Latin suggests history and therefore death and unreality. Carl Jung, CW 18, Para 1264 No matter how much we are of today, there has been a yesterday, which was just as real, just as human and warm, as the moment we call Now, which—alas—in a few hours will be a yesterday as dead as the first of January anno Domini 1300. Carl Jung, CW 18, Para 1266 The psyche is not only of today, it reaches right back to prehistoric ages. Has man really changed in ten thousand years? Have stags changed their antlers in this short lapse of time? Carl Jung, CW 18, Para 1266 Instincts are the most conservative determinants of any kind of life. The mind is not born a tabula rasa. Like the body, it has its predetermined individual aptitudes: namely, patterns of behaviour. Carl Jung, CW 18, Para 1271 I have called the psychological manifestations of instinct archetypes." Carl Jung, CW 18, Para 1271 Thus Communism is an archaic, highly insidious pattern of life which characterizes primitive social groups. Carl Jung, CW 18, Para 1272 The instinct to survive is aroused as a reaction against the tendency to mass suicide represented by the H-bomb and the underlying political schism of the world. Carl Jung, CW 18, Para 1274 Three of her symptoms, which all affected the respiratory activity, could be traced back to a trauma at the age of puberty, an attempted rape, when the full impact of the man's body had compressed the thorax. Carl Jung, CW 18, Para 1045 Its [Wittel's Book] motto is: "Human beings must live out their sexuality, otherwise their lives will be warped." Carl Jung, CW 18, Para 926 We have to realize, quite dispassionately, that whatever we fight about in the outside world is also a battle in our inner selves. Carl Jung, CW 18, Para 927 But anyone who has learnt to examine the background of his own thoughts and actions and has acquired a lasting and salutary impression of the way our unconscious biological impulses warp our logic, will soon lose his delight in gladiatorial shows and public disputation, and will perform them in himself and with himself. Carl Jung, CW 18, Para 928 Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung, CW 18, Para 929 Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences. Carl Jung, Schmid-Guisan Letters, Page 140 The core of the individual is a mystery of life, which dies when it is "grasped." Carl Jung, Schmid-Guisan Letters, Pages 145-146 Stimulated by Breuer's discovery of a psychological connection, Freud bridged this large gap in our knowledge by his method of psychanalysis, and he demonstrated that a determining psychological factor can be found for every symptom. Carl Jung, CW 18, Para 945 By dint

of his theory of psychological determination, Freud has become very important for psychiatry, especially for the elucidation of the symptoms, so far completely unintelligible, of dementia praecox. Carl Jung, CW 18, Para 922 Anyone who has been able to profit by Freud's writings will read with great interest how the sensitive soul of the poet gradually freed itself from the crushing weight of mother-love and its attendant emotional conflicts, and how as a result the hidden source of poetic creativity began to flow. Carl Jung, CW 18, Para 796 For modern psychology, ideas are entities, like animals and plants. Carl Jung, CW 18, Para 742 Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction; it is also an emotion. Carl Jung, CW 18, Para 745 In general, the heart seems to have a more reliable memory for what benefits the psyche than does the head, which has a rather unhealthy tendency to lead an "abstract" existence, and easily forgets that its consciousness is snuffed out the moment the heart fails in its duty. Carl Jung, CW 18, Para 744 Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment. Carl Jung, CW 18, Para 745 The Buddha said: "These four are the foodstuffs, ye bhikkus, which sustain the creatures that are born, and benefit the creatures that seek rebirth. The first is edible food, coarse or fine; touch is the second; the thinking capacity of the mind is the third; and the fourth is consciousness. Carl Jung, CW 18, Pages 309-311 All mythological ideas are essentially real, and far older than any philosophy. Carl Jung, CW 18, Para 742 Immortality cannot be proved any more than can the existence of God, either philosophically or empirically. Carl Jung, CW 18, Para 743 Equally, it seems to me that the doctor of the soul should not go along with the fashionable stupidities but should remind his patient what the normal structural elements of the psyche are. Carl Jung, CW 18, Para 744 The East has one big myth—which we call an illusion in the vain hope that our superior judgment will make it disappear. Carl Jung, CW 18, Para 563 Because he cannot discover God's throne in heaven with a telescope or radar or establish for certain that dear father or mother are still about in a more or less corporeal form, he assumes that such ideas are not "true." Carl Jung, CW 18, Para 565 Myths, however, consist of symbols that were not invented but happened. Carl Jung, CW 18, Para 568 It was not the man Jesus who created the myth of the God-man; it had existed many centuries before. Carl Jung, CW 18, Para 568 In many cases emotion and symbol are actually one and the same thing. Carl Jung, CW 18, Para 570 No understanding is gained by memorizing words, for symbols are the living facts of life. Carl Jung, CW 18, Para 571 Psychology cannot establish any metaphysical "truths," nor does it try to. Carl Jung, CW 18, Para 742 We are so used to the rational surface of our world that we cannot imagine anything untoward happening within the confines of common sense. Carl Jung, CW 18, Para 466 If the warning of the dream is not heeded, real accidents take its place. Carl Jung, CW 18, Para 471 There are cases of dreams repeating themselves from the days of childhood to the advance years of adult life. Carl Jung, CW 18, Para 478 A symbol does not disguise, it reveals in time. Carl Jung, CW 18, Para 383 Therefore I always advise my pupils: "Learn as much as you can about symbolism and forget it all when you are analysing a dream." Carl Jung, CW 18, Para 483 I had given up hypnotic treatment for this very reason, because I did not want to impose my will on others. Carl Jung, CW 18, Para 492 For the first time it dawned on me that before we construct general theories about man and his psyche we should learn a great deal more about the real human being, rather than an abstract idea of Homo sapiens. Carl Jung CW 18, Pages 203-215 Whether he understands them or not, man must remain conscious of the world of the archetypes, because in it he is still a part of nature and is connected to his own roots. Carl Jung, CW 18, Page 23. It is absolutely certain that if a Christ should reappear in the world he would be interviewed and photographed by the press and would not live longer than one month. He would die being fed up with himself, as he would see himself banalized beyond all endurance. He would be killed by his own success, morally and physically. Carl Jung, CW 18, Para 1461 Gilgamesh is really an arriviste par excellence,

[pusher, upstart, unscrupulous person], a man of ambitious plans, and a great king and hero. All the men are working for him like slaves to build a town with mighty walls Carl Jung, CW 18, Para 235 The women [of the town] feel neglected and complain to the gods [representations of the unconscious] about their reckless tyrant. So the gods decide that something has to be done about it Carl Jung, CW 18, Para 235 Translated into psychological language this means Gilgamesh is using his consciousness only, his head has wings and is detached from the body, and his body is going to say something about it Carl Jung, CW 18, Para 235 It will react with a neurosis, that is, by constellating a very opposite factor. How is this neurosis described in the poem? The gods decide to "call up," that is to make, a man like Gilgamesh. They create Enkidu; yet he is in some ways different. The hair of his head is long, he looks like a cave-man, and he lives with the wild animals in the plains and drinks from the water-wells of the gazelles Carl Jung, CW 18, Para 235 Gilgamesh, being normal so far, has a perfectly normal dream about the intention of the gods. He dreams that a star falls down on his back, a star like a mighty warrior, and Gilgamesh is wrestling with him but cannot shake himself free. Finally he overcomes him and puts him down at his mother's feet, and the mother "makes him equal" to Gilgamesh. The mother is a wise woman and interprets the dream for Gilgamesh so that he is ready to meet the danger Carl Jung, CW 18, Para 235 Enkidu is meant to fight Gilgamesh and bring him down, but Gilgamesh in a very clever way makes him his friend. He has conquered the reaction of his unconscious by cunning and will-power and he persuades his opponent that they are really friends and that they can work together. Now things are going worse than ever Carl Jung, CW 18, Para 235 Although right in the beginning Enkidu has an oppressive dream, a vision of the underworld where the dead line, Gilgamesh is preparing for a great adventure. Like heroes, Gilgamesh and Enkidu start out together to overcome Humbaba, a terrible monster whom the gods have made guardian of their sanctuary on the cedar mountain. His voice roars like the tempest, and everyone who approaches the wood is overcome by weakness Carl Jung, CW 18, Para 236 The giant Humbaba guards the garden of Ishtar. Gilgamesh conquers the giant and wins Ishtar, whereupon Ishtar immediately makes sexual advances to her deliverer Carl Jung, CW 18, Para 396 Man becomes human through conquering his animal instinctuality. a solution already anticipated in the Gilgamesh Epic by the hero's renunciation of the terrible Ishtar Carl Jung, CW 18, Para 398 Now the gods decide to interfere, or rather it is a goddess, Ishtar, who tries to defeat Gilgamesh. The ultimate principle of the unconscious is the Eternal Feminine, and Ishtar, with true feminine cunning, makes wonderful promises to Gilgamesh if he will become her lover: he would be like a god and his power and wealth would increase beyond measure Carl Jung, CW 18, Para 237 But Gilgamesh does not believe a word of it, he refuses with insulting words and reproaches her for all her faithlessness and cruelty towards her lovers. Ishtar in her rage and fury persuades the gods to create an enormous bull, which descends from the heavens and devastates the country Carl Jung, CW 18, Para 237 A great fight begins, and hundreds of men are killed by the poisonous breath of the divine bull. But again Gilgamesh, with the help of Enkidu, slay him, and the victory is celebrated Carl Jung, CW 18, Para 237 Ishtar, overcome by rage, descends to the wall of the city, and now Enkidu himself commits an outrage against her. He curses her and throws the member of the dead bull in her face Carl Jung, CW 18, Para 238 This is the climax, and now the peripeteia sets in. Enkidu has more dreams of an ominous nature and becomes seriously ill and dies Carl Jung, CW 18, Para 238 This means that the conscious separates from the unconscious altogether; the unconscious withdraws from the field, and Gilgamesh is now alone and overcome with grief Carl Jung, CW 18, Para 239 He can hardly accept the loss of his friend, but what torments him most is the fear of death. He has seen his friend die and is faced with the fact that he is mortal too. One more desire tortures him to secure immortality Carl Jung, CW 18, Para 239 He sets out heroically to find the medicine against death, because he knows of an old man, his ancestor, who has eternal life and who lives far away in the West Carl Jung, CW 18, Para 239 So the

journey to the underworld, the Nekyia, begins, and he travels to the West like the sun, through the door of the heavenly mountain. He overcomes enormous difficulties, and even the gods do not oppose his plan, although they tell him that he will seek in vain Carl Jung, CW 18, Para 239 Finally he comes to his destination and persuades the old man to tell him of the remedy. At the bottom of the sea he acquires the magic herb of immortality, the pharmakon athanasias, and he is bringing the herb home. Although he is tired of travelling he is full of joy because he has the wonderful medicine and does not need to be afraid of death any more Carl Jung, CW 18, Para 239 But while he is refreshing himself by bathing in a pool, a snake smells out the herb of immortality and steals it from him Carl Jung, CW 18, Para 239 After his return, he takes up new plans for the fortification of his city, but he finds no peace. He wants to know what happens to man after death and he finally succeeds in evoking Enkidu's spirit, which comes up from a hole in the earth and gives Gilgamesh very melancholy information Carl Jung, CW 18, Para 239 With this the epos ends. The ultimate victory is won by the cold-blooded animal [the unconscious] Carl Jung, CW 18, Para 239 Thus the Gilgamesh Epic describes the psychology of the power-complex testament to the fact that complexes are characteristic expressions of the psyche we find unmistakable traces of them in all peoples and in all epochs Carl Jung, CW 18, Para 209 The consciousness derived from that localization in the brain therefore probably retains these qualities of sensation and orientation. Peculiarly enough, the French and English psychologists of the early seventeenth and eighteenth centuries tried to derive consciousness from the senses as if it consisted solely of sense data. That is expressed by the famous formula Nihil est in intellectu quod non fuerit in sensu ["There is nothing in the mind that was not in the senses."] You can observe something similar in modern psychological theories. Freud, for instance, does not derive the conscious from sense data, but he derives the unconscious from the conscious, which is along the same rational line Carl Jung, CW 18, Para 14 I would put it the reverse way [from Freud]: I would say the thing that comes first is obviously the unconscious and that consciousness really arises from an unconscious condition Carl Jung, CW 18, Para 15 In early childhood we are unconscious; the most important functions of an instinctive nature are unconscious, and consciousness is rather the product of the unconscious. It is a condition which demands a violent effort. You get tired from being conscious. You get exhausted by consciousness. It is an almost unnatural effort. When you observe primitives, for instance, you will see that on the slightest provocation or with no provocation whatever they doze off, they disappear. They sit for hours on end, and when you ask them, "What are you doing? What are you thinking?" they are offended, because they say, "Only a man that is crazy think she has thoughts in his head. We do not think." If they think at all, it is rather in the belly or in the heart. Certain Negro tribes assure you that thoughts are in the belly because they only realize those thoughts which actually disturb the liver, intestines, or stomach. In other words, they are conscious only of emotional thoughts. Emotions and affects are always accompanied by obvious physiological innervations Carl Jung, CW 18, Para 15 The Pueblo Indians told me that all Americans are crazy, and of course I was somewhat astonished and asked them why. They said, "Well, they say they think in their heads. No sound man thinks in the head. We think in the heart." They are just about in the Homeric age, when the diaphragm (phren = mind, soul) was the seat of psychic activity. That means a psychic localization of a different nature. Our concept of consciousness supposes thought to be in our most dignified head. But the Pueblo Indians derive consciousness from the intensity of feeling. Abstract thought does not exist for them. As the Pueblo Indians are sun-worshippers, I tried the argument of St. Augustine on them. I told them that God is not the sun but the one who made the sun. They could not accept this because they cannot go beyond the perceptions of their senses and their feelings. Therefore consciousness and thought to them are localized in the heart. To us, on the other hand, psychic activities are nothing. We hold that dreams and fantasies are localized "down below," therefore there are people who speak of the sub-conscious mind, of the things that are

below consciousness  Carl Jung, CW 18, Para 16 These peculiar localizations play a great role in so-called primitive psychology, which is by no means primitive. For instance if you study Tantric Yoga and Hindu psychology you will find the most elaborate system of psychic layers, of localizations of consciousness up from the region of the perineum to the top of the head. These “centres” are the so-called chakras, and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga  Carl Jung, CW 18, Para 17 The important fact about consciousness is that nothing can be conscious without an ego to which it refers. If something is not related to the ego then it is not conscious. Therefore you can define consciousness as a relation of psychic facts to the ego. What is that ego? The ego is a complex datum which is constituted first of all by a general awareness of your body, of your existence, and secondly by your memory data; you have a certain idea of having been, a long series of memories. Those two are the main constituents of what we call the ego. Therefore you can call the ego a complex of psychic facts. This complex has a great power of attraction, like a magnet; it attracts contents from the unconscious, from that dark realm of which we know nothing; it also attracts impressions from the outside, and when they enter into association with the ego they are conscious. If they do not, they are not conscious  Carl Jung, CW 18, Para 18 My idea of the ego is that it is a sort of complex. Of course, the nearest and dearest complex which we cherish is our ego. It is always in the centre of our attention and of our desires, and it is the absolutely indispensable centre of consciousness. If the ego becomes split up, as in schizophrenia, all sense of values is gone, and also things become inaccessible for voluntary reproduction because the centre has split and certain parts of the psyche refer to one fragment of the ego and certain other contents to another fragment of the ego. Therefore, with a schizophrenic, you often see a rapid change from one personality into another  Carl Jung, CW 18, Para 19 You can distinguish a number of functions in consciousness. They enable consciousness to become oriented in the field of ectopsychic facts and endopsychic facts. What I understand by the ectopsyche is a system of relationship between the contents of consciousness and facts and data coming in from the environment. It is a system of orientation which concerns my dealing with the external facts given to me by the function of my senses. The endopsyche, on the other hand, is a system of relationship between the contents of consciousness and postulated processes in the unconscious  Carl Jung, CW 18, Para 20 Therefore the first function on that endopsychic side is memory. The function of memory, or reproduction, links us up with things that have faded out of consciousness, things that became subliminal or were cast away or repressed. What we call memory is this faculty to reproduce unconscious contents, and it is the first function we can clearly distinguish in its relationship between our consciousness and the contents that are actually not in view  Carl Jung, CW 18, Para 39 The second endopsychic function is a more difficult problem. We are now getting into deep waters because here we are coming into darkness. I will give you the name first: the subjective components of conscious functions. I hope I can make it clear. For instance, when you meet a man you have not seen before, naturally you think something about him. You do not always think things you would be ready to tell him immediately; perhaps you think things that are untrue, that do not really apply. Clearly, they are subjective reactions. The same reactions take place with things and with situations  Carl Jung, CW 18, Para 40 Every application of a conscious function, whatever the object might be, is always accompanied by subjective reactions which are more or less inadmissible or unjust or inaccurate. You are painfully aware that these things happen in you, but nobody likes to admit that he is subject to such phenomena. He prefers to leave them in the shadow, because that helps him assume that he is perfectly innocent and very nice and honest and straightforward and “only too willing,” etc., you know all the phrases. As a matter of fact, one is not Carl Jung, CW 18, Para 40 One has any amount of subjective reactions, but it is not quite becoming to admit these things. These reactions I call the subjective components. They are a

very important part of our relations to our own inner side. There things get definitely painful Carl Jung, CW 18, Para 40 That is why we dislike entering this shadow-world of the ego. We do not like to look at the shadow-side of ourselves; therefore there are many people in our civilized society who have lost their shadow altogether, they have got rid of it. They are only two-dimensional; they have lost the third dimension, and with it they have usually lost the body Carl Jung, CW 18, Para 40 The body is a most doubtful friend because it produces things we do not like; there are too many things about the body which cannot be mentioned. The body is very often the personification of this shadow of the ego. Sometimes it forms the skeleton in the cupboard, and everybody naturally wants to get rid of such a thing. I think this makes sufficiently clear what I mean by subjective components. They are usually a sort of disposition to react in a certain way, and usually the disposition is not altogether favourable Carl Jung, CW 18, Para 40 You know the James-Lange theory of affect. I take emotion as affect; it is the same as "something affects you." It does something to you. it interferes with you. Emotion is the thing that carries you away. You are thrown out of yourself; you are beside yourself as if an explosion had moved you out of yourself and put you beside yourself. There is a quite tangible physiological condition which can be observed at the same time. So the difference would be this: feeling has no physical or tangible physiological manifestations, while emotion is characterized by an altered physiological condition Carl Jung, CW 18, Para 46 You know that the James-Lange theory of affect says that you only get really emotional when you are aware of the physiological alteration of your general condition. You can observe this when you are in a situation where you would most probably be angry. You know you are going to be angry, and then you feel the blood rushing up into your head, and then are really angry, but not before. Before, you only know you are going to be angry, but when the blood rushes up into your head you are caught by your own anger, immediately the body is affected, and because you realize that you are getting excited, you are twice as angry as you ought to be. Then you are in a real emotion Carl Jung, CW 18, Para 46 But when you have feeling you have control. You are on top of the situation, and you can say, "I have a very nice feeling or a very bad feeling about it." Everything is quiet and nothing happens. You can quietly inform somebody, "I hate you," very nicely. But when you say it spitefully you have an emotion. To say it quietly will not cause an emotion, either in yourself or in the other person. Emotions are most contagious, they are the real carriers of mental contagion Carl Jung, CW 18, Para 46 Professor Jung: It is a question of degree. If you have a value which is overwhelmingly strong for you it will become an emotion at a certain point, namely, when it reaches such an intensity as to cause a physiological innervation. All our mental processes probably cause slight physiological disturbances which are so small that we have not the means to demonstrate them. But we have a pretty sensitive method by which to measure emotions, or the physiological part of them, and that is the psychogalvanic effect. It is based on the fact that the electrical resistance of the skin decreases under the influence of emotion. It does not decrease under the influence of feeling Carl Jung, CW 18, Para 48 I will give you an example. I made the following experiment with my former Professor at the Clinic. He functioned as my test partner, and I had him in the laboratory under the apparatus for measuring the psychogalvanic effect. I told him to imagine something which was intensely disagreeable to him but of which he knew I was not aware, something unknown to me yet known to him and exceedingly painful. So he did. He was well acquainted with such experiments and gifted with great power of concentration, so he concentrated on something, and there was almost no visible disturbance of the electrical resistance of the skin; the current did not increase at all. Then I thought I had a hunch. That very morning I had observed certain signs of something going on and I guessed it must be hellishly disagreeable to my chief. So I thought, "I am going to try something." I simply said to him, "Was not that the case of So-and-So?" mentioning the name. Instantly there was a deluge of emotion. That was the emotion; the former reaction was the feeling Carl Jung, CW

18, Para 49 You experience sometimes what you call “pathological” emotions, and there you observe most peculiar contents coming through as emotion: thoughts you have never thought before, sometimes terrible thoughts and fantasies. For instance, some people when they are very angry, instead of having the ordinary feelings of revenge and so on, have the most terrific fantasies of committing murder, cutting off the arms and legs of the enemy, and such things. Those are invading fragments of the unconscious, and if you take a fully developed pathological emotion it is really a state of eclipse of consciousness when people are raving mad for a while and do perfectly crazy things. That is an invasion. That would be a pathological case, but fantasies of this kind can also occur within the limits of normal. I have heard innocent people say, “I could cut him limb from limb,” and they actually do have these bloody fantasies; they would “smash the brains” of people, they imagine doing what in cold blood is merely said as a metaphor. When these fantasies get vivid and people are afraid of themselves, you speak of invasion  Carl Jung, CW 18, Para 65 Professor Jung: It does not need to be a psychosis at all. It does not need to be pathological; you can observe such things in normal people when they are under the sway of a particular emotion. I once went through a very strong earthquake. It was the first time in my life I experienced an earthquake. I was simply overcome by the idea that the earth was not solid and that it was the skin of a huge animal that had shaken itself as a horse does. I was simply caught by that idea for a while. Then I came out of the fantasy remembering that that is exactly what the Japanese say about earthquakes: that the big salamander has turned over or changed its position, the salamander that is carrying the earth. Then I was satisfied that it was an archaic idea which had jumped into my consciousness. I thought it was remarkable; I did not quite think it was pathological  Carl Jung, CW 18, Para 67 According to a Japanese legend, the namazu, a kind of catfish of monstrous size, carries on its back most of Japan, and when annoyed it moves its head or tail, thus provoking earthquakes. The legend is often depicted in Japanese art  Carl Jung, CW 18, Para 67 For instance, people who are lively, sanguine, nice and kind in the manic phase, and do not think very much, suddenly become very thoughtful when the depression comes on, and then they have obsessive thoughts, and vice versa. I know several cases of intellectuals who have a manic-depressive disposition. In the manic phase they think freely, they are productive and very clear and very abstract. Then the depressive phase comes on, and they have obsessive feelings; they are obsessed by terrible moods, just moods, not thoughts. Those are, of course, psychological details. You see these things most clearly in cases of men of forty and a little bit more who have led a particular type of life, an intellectual life or a life of values, and suddenly that thing goes under and up comes just the contrary. There are very interesting cases like that  Carl Jung, CW 18, Para 61 We have the famous literary illustrations, Nietzsche for instance. He is a most impressive example of a change of psychology into its opposite at middle age. In younger years he was the aphorist in the French style; in later years, at 38, in Thus Spake Zarathustra, he burst out in a Dionysian mood which was absolutely the contrary of everything he had written before  Carl Jung, CW 18, Para 61 You know the James-Lange theory of affect. I take emotion as affect; it is the same as “something affects you.” It does something to you it interferes with you. Emotion is the thing that carries you away. You are thrown out of yourself; you are beside yourself as if an explosion had moved you out of yourself and put you beside yourself. There is a quite tangible physiological condition which can be observed at the same time. So the difference would be this: feeling has no physical or tangible physiological manifestations, while emotion is characterized by an altered physiological condition  Carl Jung, CW 18, Para 46 You know that the James-Lange theory of affect says that you only get really emotional when you are aware of the physiological alteration of your general condition. You can observe this when you are in a situation where you would most probably be angry. You know you are going to be angry, and then you feel the blood rushing up into your head, and then are really angry, but not before. Before, you only know you are going to be angry, but when the blood rushes up into your head

you are caught by your own anger, immediately the body is affected, and because you realize that you are getting excited, you are twice as angry as you ought to be. Then you are in a real emotion  Carl Jung, CW 18, Para 46 But when you have feeling you have control. You are on top of the situation, and you can say, “I have a very nice feeling or a very bad feeling about it.” Everything is quiet and nothing happens. You can quietly inform somebody, “I hate you,” very nicely. But when you say it spitefully you have an emotion. To say it quietly will not cause an emotion, either in yourself or in the other person. Emotions are most contagious, they are the real carriers of mental contagion  Carl Jung, CW 18, Para 46 Professor Jung: It is a question of degree. If you have a value which is overwhelmingly strong for you it will become an emotion at a certain point, namely, when it reaches such an intensity as to cause a physiological innervation. All our mental processes probably cause slight physiological disturbances which are so small that we have not the means to demonstrate them. But we have a pretty sensitive method by which to measure emotions, or the physiological part of them, and that is the psychogalvanic effect. It is based on the fact that the electrical resistance of the skin decreases under the influence of emotion. It does not decrease under the influence of feeling  Carl Jung, CW 18, Para 48 I will give you an example. I made the following experiment with my former Professor at the Clinic. He functioned as my test partner, and I had him in the laboratory under the apparatus for measuring the psychogalvanic effect. I told him to imagine something which was intensely disagreeable to him but of which he knew I was not aware, something unknown to me yet known to him and exceedingly painful. So he did. He was well acquainted with such experiments and gifted with great power of concentration, so he concentrated on something, and there was almost no visible disturbance of the electrical resistance of the skin; the current did not increase at all. Then I thought I had a hunch. That very morning I had observed certain signs of something going on and I guessed it must be hellishly disagreeable to my chief. So I thought, “I am going to try something.” I simply said to him, “Was not that the case of So-and-So?” mentioning the name. Instantly there was a deluge of emotion. That was the emotion; the former reaction was the feeling  Carl Jung, CW 18, Para 49 If you are all alienists and I present to you a certain case, then you might say that that man is insane. I would say that that man is not insane for this reason, that as long as he can explain himself to me in such a way that I feel I have a contact with him that man is not crazy. To be crazy is a very relative conception  Carl Jung, CW 18, Para 72 For instance, when a Negro behaves in a certain way we say, “Oh well, he’s only a Negro,” but if a white man behaves in the same way we say, “That man is crazy,” because a white man cannot behave like that. A Negro is expected to do such things but a white man does not do them. To be “crazy” is a social concept; we use social restrictions and definitions in order to distinguish mental disturbances  Carl Jung, CW 18, Para 72 The sun-wheel is an exceedingly archaic idea, perhaps the oldest religious idea there is. We can trace it to the Mesolithic and Paleolithic ages, as the sculptures of Rhodesia prove. Now there were real wheels only in the Bronze Age; in the Paleolithic Age the wheel was not yet invented. The Rhodesian sun-wheel seems to be contemporary with very naturalistic animal-pictures, like the famous rhino with the tick-birds, a masterpiece of observation. The Rhodesian sun-wheel is therefore an original vision, presumably an archetypal sun-image. But this image is not a naturalistic one, for it is always divided into four or eight partitions. This image, a sort of divided circle, is a symbol which you find throughout the whole history of mankind as well as in the dreams of modern individuals. We might assume that the invention of the actual wheel started from this vision. Many of our inventions came from mythological anticipations and primordial images. For instance, the art of alchemy is the mother of modern chemistry. Our conscious scientific mind started in the matrix of the unconscious mind  Carl Jung, CW 18, Para 81 In the dream of the Negro, the man on the wheel is a repetition of the Greek mythological motif of Ixion, who, on account of his offence against men and gods, was fastened by Zeus upon an incessantly turning wheel. I give you this example of a mytholog-

ical motif in a dream merely in order to convey to you an idea of the collective unconscious Carl Jung, CW 18, Para 82 The deepest we can reach in our exploration of the unconscious mind is the layer where man is no longer a distinct individual, but where his mind widens out and merges into the mind of mankind not the conscious mind, but the unconscious mind of mankind, where we are all the same. As the body has its anatomical conformity in its two eyes and two ears and one heart and so on, with only slight individual differences, so has the mind its basic conformity. On this collective level we are no longer separate individuals, we are all one. You can understand this when you study the psychology of primitives. The outstanding fact about the primitive mentality is this lack of distinctiveness between individuals, this oneness of the subject with the object, this participation mystique, as Lévy-Bruhl terms it. Primitive mentality expresses the basic structure of the mind, that psychological layer which with us is the collective unconscious, that underlying level which is the same in all. Because the basic structure of the mind is the same in everybody, we cannot make distinctions when we experience on that level. There we do not know if something has happened to you or to me. In the underlying collective level there is a wholeness which cannot be dissected Carl Jung, CW 18, Para 87 The German nation is characterized by the fact that its feeling function is inferior, it is not differentiated. If you say that to a German he is offended. I should be offended too. He is very attached to what he calls “Gemütlichkeit.” A room full of smoke in which everybody loves everybody that is gemütlich and that must not be disturbed. It has to be absolutely clear, just one note and no more. That is la clarté germanique du sentiment, and it is inferior. On the other hand, it is a gross offence to a Frenchman to say something paradoxical, because it is not clear. An English philosopher has said, “A superior mind is never quite clear.” That is true, and also superior feeling is never quite clear. You will only enjoy a feeling that is above board when it is slightly doubtful, and a thought that does not have a slight contradiction in it is not convincing Carl Jung, CW 18, Para 96 Everything that is highly toned is rather difficult to handle. If, for instance, something is very important to me, I begin to hesitate when I attempt to do it, and you have probably observed that when you ask me difficult questions I cannot answer them immediately because the subject is important and I have a long reaction time. I begin to stammer, and my memory does not supply the necessary material. Such disturbances are complex disturbances even if what I say does not come from a personal complex of mine. It is simply an important affair, and whatever has an intense feeling-tone is difficult to handle because such contents are somehow associated with physiological reactions, with the processes of the heart, the tonus of the blood vessels, the condition of the intestines, the breathing, and the innervation of the skin Carl Jung, CW 18, Para 148 Whenever there is a high tonus it is just as if that particular complex had a body of its own, as if it were localized in my body to a certain extent, and that makes it unwieldy, because something that irritates my body cannot be easily pushed away because it has its roots in my body and begins to pull at my nerves. Something that has little tonus and little emotional value can be easily brushed aside because it has no roots. It is not adherent or adhesive Carl Jung, CW 18, Para 148 That leads me to something very important the fact that a complex with its given tension or energy has the tendency to form a little personality of itself. It has a sort of body, a certain amount of its own physiology. It can upset the stomach. It upsets the breathing, it disturbs the heart in short, it behaves like a partial personality. For instance, when you want to say or do something and unfortunately a complex interferes with this intention, then you say or do something different from what you intended. You are simply interrupted, and your best intention gets upset by the complex, exactly as if you had been interfered with by a human being or by circumstances from outside. Under those conditions we really are forced to speak of the tendencies of complexes to act as if they were characterized by a certain amount of will-power Carl Jung, CW 18, Para 149 When you speak of will-power you naturally ask about the ego. Where then is the ego that belongs to the will-power of the complexes? We know our own ego-complex, which is supposed to be in

full possession of the body. It is not but let us assume that it is a centre in full possession of the body, that there is a focus which we call the ego, and that the ego has a will and can do something with its components. The ego also is an agglomeration of highly toned contents, so that in principle there is no difference between the ego-complex and any other complex  Carl Jung, CW 18, Para 149 Because complexes have a certain will-power, a sort of ego, we find that in a schizophrenic condition they emancipate themselves from conscious control to such an extent that they become visible and audible. They appear as visions; they speak in voices which are like the voices of definite people. This personification of complexes is not in itself necessarily a pathological condition. In dreams, for instance, our complexes often appear in a personified form. And one can train oneself to such an extent that they [dream figures] become visible or audible also in a waking condition. It is part of a certain yoga training to split up consciousness into its components, each of which appears as a specific personality. In the psychology of our unconscious there are typical figures that have a definite life of their own  Carl Jung, CW 18, Para 150 All this is explained by the fact that the so-called unity of consciousness is an illusion. It is really a wish-dream. We like to think that we are one; but we are not, most decidedly not. We are not really masters in our house. We like to believe in our will-power and in our energy and in what we can do; but when it comes to a real show-down we find that we can do it only to a certain extent, because we are hampered by those little devils the complexes. Complexes are autonomous groups of associations that have a tendency to move by themselves, to live their own life apart from our intentions. I hold that our personal unconscious, as well as the collective unconscious, consists of an indefinite, because unknown, number of complexes or fragmentary personalities  Carl Jung, CW 18, Para 151 This idea explains a lot. It explains, for instance, the simple fact that a poet has the capacity to dramatize and personify his mental contents. When he creates a character on the stage, or in his poem or drama or novel, he thinks it is merely a product of his imagination; but that character in a certain secret way has made itself. Any novelist or writer will deny that these characters have a psychological meaning, but as a matter of fact you know as well as I do that they have one. Therefore you can read a writer’s or novelist’s mind when you study the characters he creates  Carl Jung, CW 18, Para 152 Free association means that you open yourself to any amount and kind of associations and they naturally lead to your complexes. But then, you see, I do not want to know the complexes of my patients. That is uninteresting to me. I want to know what the dreams have to say about complexes, not what the complexes are. I want to know what a man’s unconscious is doing with his complexes, I want to know what he is preparing himself for. That is what I read out of the dreams  Carl Jung, CW 18, Para 171 I do not apply the method of free association because my goal is not to know the complexes; I want to know what the dream is. Therefore I handle the dream as if it were a text which I do not understand properly, say a Latin or a Greek or a Sanskrit text, where certain words are unknown to me or the text is fragmentary, and I merely apply the ordinary method any philologist would apply in reading such a text  Carl Jung, CW 18, Para 172 My idea is that the dream does not conceal; we simply do not understand its language. For instance, if I quote to you a Latin or a Greek passage some of you will not understand it, but that is not because the text dissimulates or conceals; it is because you do not know Greek or Latin. Likewise, when a patient seems confused, it does not necessarily mean that he is confused, but that the doctor does not understand his material. The assumption that the dream wants to conceal is a mere anthropomorphic idea. No philologist would ever think that a difficult Sanskrit or cuneiform inscription conceals. There is a very wise word of the Talmud which says that the dream is its own interpretation. The dream is the whole thing, and if you think there is something behind it, or that the dream has concealed something, there is no question but that you simply do not understand it  Carl Jung, CW 18, Para 172 Their feeling is still contaminated with the mother, is still in the mother, identical with the mother, and they have mothers’ feelings; they have wonderful feelings for babies, for the interiors of houses and

nice rooms and for a very orderly home. It sometimes happens that these individuals, when they have turned forty, discover a masculine feeling and then there is trouble Carl Jung, CW 18, Para 186 The feelings of a man are so to speak a woman's and appear as such in dreams. I designate this figure by the term anima, because she is the personification of the inferior functions which relate a man to the collective unconscious. The collective unconscious as a whole presents itself to a man in feminine form. To a woman it appears in masculine form, and then I call it the animus. I chose the term anima because it has always been used for that very same psychological fact. The anima as a personification of the collective unconscious occurs in dreams over and over again. I have made long statistics about the anima figure in dreams. In this way one establishes these figures empirically Carl Jung, CW 18, Para 187 I hold and when I say I hold I have certain reasons for saying so that representations of psychic facts in images like the snake or the lizard or the crab or the mastodon or analogous animals also represent organic facts. For instance, the serpent very often represents the cerebro-spinal system, especially the lower centres of the brain, and particularly the medulla oblongata and spinal cord. The crab, on the other hand, having a sympathetic system only, represents chiefly the sympathicus and para-sympathicus of the abdomen; it is an abdominal thing. So if you translate the text of the dream it would read: if you go on like this your cerebro-spinal system and your sympathetic system will come up against you and snap you up. That is in fact what is happening. The symptoms of his neurosis express the rebellion of the sympathetic functions and of the cerebro-spinal system against his conscious attitude Carl Jung, CW 18, Para 194 The crab-lizard brings up the archetypal idea of the hero and the dragon as deadly enemies. But in certain myths you find the interesting fact that the hero is not connected with the dragon only by his fight. There are, on the contrary, indications that the hero is himself the dragon. In Scandinavian mythology the hero is recognized by the fact that he has snake's eyes. He has snake's eyes because he is a snake. There are many other myths and legends which contain the same idea. Cecrops, the founder of Athens, was a man above and a serpent below. The souls of heroes often appear after death in the form of serpents Carl Jung, CW 18, Para 195 But unlike the mythical hero he does not fight the dragon with a weapon, but with a wand. He says, "From its effect on the monster it seems that it is a magical wand." He certainly does dispose of the crab in a magical way. The wand is another mythological symbol. It often contains a sexual allusion, and sexual magic is a means of protection against danger. You may remember, too, how during the earthquake at Messina nature produced certain instinctive reactions against the overwhelming destruction Carl Jung, CW 18, Para 197 The wand is an instrument, and instruments in dreams mean what they actually are, the devices of man to concretize his will. For instance, a knife is my will to cut; when I use a spear I prolong my arm, with a rifle I can project my action and my influence to a great distance; with a telescope I do the same as regards my sight. An instrument is a mechanism which represents my will, my intelligence, my capability, and my cunning. Instruments in dreams symbolize an analogous psychological mechanism. Now this dreamer's instrument is a magic wand. He uses a marvellous thing by which he can spirit away the monster, that is, his lower nervous system. He can dispose of such nonsense in no time, and with no effort at all Carl Jung, CW 18, Para 198 The first dream occurred in the middle of August, and she told me this: "I see a wheel, and it is rolling down a road and it burns me." That was all I could get out of her. I wanted her to draw a picture of it the next day, but she did not want to be bothered, so I left it. The other dream was about a week ago, and this time it was "a beetle that was pinching me." That was all I could get about it. I do not know whether you would like to comment on them. The only thing I would like to add is that she knows the difference between a beetle and a crab. She is very fond of animals Carl Jung, CW 18, Para 202 Professor Jung: You have to consider that it is very difficult and not quite fair to comment on dreams of someone one does not know; but I will tell you as much as one can see from the symbolism. The beetle would, according to my idea,

have to do with the sympathetic system. Therefore I should conclude from that dream that there are certain peculiar psychological processes going on in the child, which touch upon her sympathetic system, and this might arouse some intestinal or other abdominal disorder. The most cautious statement one could make would be to say that there is a certain accumulation of energy in the sympathetic system which causes slight disturbances. This is also borne out by the symbol of the fiery wheel. The wheel in her dream seems to be a sun-symbol, and in Tantric philosophy fire corresponds to the so-called manipura chakra, which is localized in the abdomen. In the prodromal symptoms of epilepsy you sometimes find the idea of a wheel revolving inside. This too expresses a manifestation of a sympathetic nature. The image of the revolving wheel reminds us of the wheel upon which Ixion was crucified. The dream of the little girl is an archetypal dream, one of those strange archetypal dreams children occasionally have Carl Jung, CW 18, Para 203 I explain these archetypal dreams of children by the fact that when consciousness begins to dawn, when the child begins to feel that he is, he is still close to the original psychological world from which he has just emerged: a condition of deep unconsciousness. Therefore you find with many children an awareness of the contents of the collective unconscious, a fact which in some Eastern beliefs is interpreted as reminiscence of a former existence. Tibetan philosophy, for instance, speaks of the “Bardo” existence and of the condition of the mind between death and birth. The idea of former existence is a projection of the psychological condition of early childhood. Very young children still have an awareness of mythological contents, and if these contents remain conscious too long, the individual is threatened by an incapacity for adaptation; he is haunted by a constant yearning to remain with or to return to the original vision. There are very beautiful descriptions of these experiences by mystics and poets Carl Jung, CW 18, Para 204 Usually at the age of four to six the veil of forgetfulness is drawn upon these experiences. However, I have seen cases of ethereal children, so to speak, who had an extraordinary awareness of these psychic facts and were living their life in archetypal dreams and could not adapt. Recently I saw a case of a little girl of ten who had some most amazing mythological dreams. Her father consulted me about these dreams. I could not tell him what I thought because they contained an uncanny prognosis. The little girl died a year later of an infectious disease. She had never been born entirely Carl Jung, CW 18, Para 205 They have two categories of children. The majority of them, when they come to the institution, feel ever so much better, they develop very nicely and normally and they eventually grow out of whatever their original evil was Carl Jung, CW 18, Para 209 The other category, the minority, become hysterical when they try to be nice and normal. Those are the born criminals whom you cannot change. They are normal when they do wrong. We also do not feel quite right when we are behaving perfectly, we feel much better when we are doing a bit of wrong. That is because we are not perfect. The Hindus, when they build a temple, leave one corner unfinished; only the gods make something perfect, man never can. It is much better to know that one is not perfect, then one feels much better. So it is with these children, and so it is with our patients Carl Jung, CW 18, Para 209 It is wrong to cheat people out of their fate and to help them to go beyond their level. If a man has it in him to be adapted, help him by all means; but if it is really his task not to be adapted, help him by all means not to be adapted, because then he is all right Carl Jung, CW 18, Para 209 Mystics are people who have a particularly vivid experience of the processes of the collective unconscious. Mystical experience is experience of archetypes. Carl Jung, CW 18, Para 218 Professor Jung: I make no distinction between them. If you study the phenomenology of mystical experience you will come across some very interesting things. For instance, you all know that our Christian heaven is a masculine heaven and that the feminine element is only tolerated. The Mother of God is not divine, she is only the arch-saint. She intercedes for us at the throne of God but she is not part of the Deity. She does not belong to the Trinity Carl Jung, CW 18, Para 220 In hysteria the dissociated personalities are still in a sort of interrelation, so that you always get

the impression of a total person. With a hysterical case you can establish a rapport, you get a feeling reaction from the whole person. There is only a superficial division between certain memory compartments, but the basic personality is always present  Carl Jung, CW 18, Para 224 In the case of schizophrenia that is not so. There you encounter only fragments, there is nowhere a whole. Therefore, if you have a friend or a relative whom you have known well and who becomes insane, you will get a tremendous shock when you are confronted with a fragmentary personality which is completely split up. You can only deal with one fragment at a time; it is like a splinter of glass. You do not feel the continuity of the personality any longer. While with a hysterical case you think: if I could only wipe away that sort of obscuration or that sort of somnambulism then we should have the sum-total of the personality. But with schizophrenia it is a deep dissociation of personality; the fragments cannot come together any more  Carl Jung, CW 18, Para 224 A woman had been twice in a lunatic asylum with a typical schizophrenic attack. When she was brought to me she was better, but still in a state of hallucination. I saw that it was possible to reach the split-off parts. Then I began to go through every detail of the experiences which she had had in the lunatic asylum with her; we went through all the voices and all the delusions, and I explained every fact to her so that she could associate them with her consciousness. I showed her what these unconscious contents were that came up during her insanity, and because she was an intelligent person, I gave her books to read so that she acquired a great deal of knowledge, chiefly mythological knowledge, by which she herself could stitch the parts together. The breaking lines were still there, of course, and whenever afterwards she had a new wave of disintegration I told her to try to draw or paint a picture of that particular situation in order to have a picture of the whole of herself which objectified her condition, and so she did. She brought me quite a number of pictures she had made, which had helped her whenever she felt she was falling apart again  Carl Jung, CW 18, Para 226 In this way I have kept her afloat for about twelve years, and she has had no more attacks which necessitated her seclusion in an asylum. She could always manage to ward off the attacks by objectifying their contents. She told me, moreover, that when she had made such a picture she went to her books and read a chapter about some of its main features, in order to bring it into general connection with mankind, with what people know, with the collective consciousness, and then she felt right again. She said she felt adapted and she was no longer at the mercy of the collective unconscious  Carl Jung, CW 18, Para 226 The myth or legend arises from the archetypal material which is constellated by the disease, and the psychological effect consists in connecting the patient with the general human meaning of his particular situation. Snakebite, for instance, is an archetypal situation, therefore you find it as a motif in any number of tales. If the archetypal situation underlying the illness can be expressed in the right way the patient is cured. If no adequate expression is found, the individual is thrown back upon himself, into the isolation of being ill; he is alone and has no connection with the world. But if he is shown that his particular ailment is not his ailment only, but a general ailment even a god’s ailment he is in the company of men and gods, and this knowledge produces a healing effect  Carl Jung, CW 18, Para 231 Modern spiritual [healing] therapy uses the same principle: pain or illness is compared with the sufferings of Christ, and this idea gives consolation. The individual is lifted out of his miserable loneliness and represented as undergoing a heroic meaningful fate which is ultimately good for the whole world, like the suffering and death of a god. When an ancient Egyptian was shown that he was undergoing the fate of Ra, the sun-god, he was immediately ranked with the Pharaoh, who was the son and representative of the gods, and so the ordinary man was a god himself, and this brought such a release of energy that we can understand quite well how he was lifted out of his pain. In a particular frame of mind people can endure a great deal. Primitives can walk on glowing coals and inflict the most terrible injuries on themselves under certain circumstances without feeling any pain. And so it is quite likely that an impressive and adequate symbol can mobilize the forces of the unconscious to

such an extent that even the nervous system becomes affected and the body begins to react in a normal way again  Carl Jung, CW 18, Para 231 In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is also of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity. The suffering does not even have to be a neurosis; we have the same feeling in very ordinary circumstances. If for instance you live in a well-to-do community, and you suddenly lose all your money, your natural reaction will be to think that it is terrible and shameful and that you are the only one who is such an ass as to lose his money. But if everybody loses his money it is quite another matter and you feel reconciled to it  Carl Jung, CW 18, Para 232 Mythological dreams therefore are felt by us as a very alien element. But this is not so with a mentality nearer to the primordial psyche. Primitives pay great attention to such dreams and call them “big dreams” in contradistinction to ordinary ones. They feel that they are important and contain a general meaning. Therefore in a primitive community the dreamer feels bound to announce a big dream to the assembly of men, and a palaver is held over it  Carl Jung, CW 18, Para 250 Such dreams were also announced to the Roman Senate. There is a story of a senator’s daughter in the first century B.C. who dreamed that the goddess Minerva had appeared to her and complained that the Roman people were neglecting her temple. The lady felt obliged to report the dream to the Senate, and the Senate voted a certain sum of money for the restoration of the temple Carl Jung, CW 18, 250 A similar case is told of Sophocles, when a precious golden vessel had been stolen from the temple of Herakles. The god appeared to Sophocles in a dream and told him the name of the thief. After the third repetition of the dream, Sophocles felt obliged to inform the Areopagus. The man in question was seized, and in the course of the investigation he confessed and brought back the vessel  Carl Jung, CW 18, Para 250 These mythological or collective dreams have a character which forces people instinctively to tell them. This instinct is quite appropriate, because such dreams do not belong to the individual; they have a collective meaning. They are true in themselves in general, and in particular they are true for people in certain circumstances. That is the reason why in antiquity and in the Middle Ages dreams were held in great esteem. It was felt that they expressed a collective human truth  Carl Jung, CW 18, Para 250 The cave or underworld represents a layer of the unconscious where there is no discrimination at all, not even a distinction between the male and the female, which is the first differentiation primitives make. They distinguish objects in this way, as we still do occasionally. Some keys, for instance, have a hole in the front, and some are solid. They are often called male and female keys. You know the Italian tiled roofs. The convex tiles are placed above and the concave ones underneath. The upper ones are called monks and the under ones the nuns. This is not an indecent joke to the Italians, but the quintessence of discrimination Carl Jung, CW 18, Para 261 When the unconscious brings together the male and the female, things become utterly indistinguishable and we cannot say any more whether they are male or female, just as Cecrops came from such a mythical distance that one could not say whether he was man or woman, human or serpent. So we see that the bottom of the cistern in our dream is characterized by a complete union of opposites. This is the primordial condition of things, and at the same time a most ideal achievement, because it is the union of elements eternally opposed. Conflict has come to rest, and everything is still or once again in the original state of indistinguishable harmony. You find the same idea in ancient Chinese philosophy. The ideal condition is named Tao, and it consists of the complete harmony between heaven and earth Carl Jung, CW 18, Para 262 On one side it is white with a black spot, and on the other it is black with a white spot. The white side is the hot, dry, fiery principle, the south; the black side is the cold, humid, dark principle, the north. The condition of Tao is the beginning of the world where nothing has yet begun and it is also the condition to be achieved by the attitude

of superior wisdom. The idea of the union of the two opposite principles of male and female, is an archetypal image  Carl Jung, CW 18, Para 262 When the dreamer comes to these symbols he reaches the layer of complete unconsciousness, which is represented as the greatest treasure. It is the central motif in Wagner's Parsifal that the spear should be restored to the Grail because they belong eternally together. This union is a symbol of complete fulfilment eternity before and after the creation of the world, a dormant condition. That is probably the thing which the desire of man is seeking. That is why he ventures into the cave of the dragon, to find that condition where consciousness and the unconscious are so completely united that he is neither conscious nor unconscious. Whenever the two are too much separated, consciousness seeks to unite them again by going down into the depths where they once were one. Thus you find in Tantric Yoga or Kundalini Yoga an attempt to reach the condition where Shiva is in eternal union with Shakti. Shiva is the eternally unextended point, and he is encircled by the female principle, Shakti, in the form of a serpent  Carl Jung, CW 18, Para 263 We have traces of an analogous symbolism in Christian reports about the ancient mysteries. There is a report by a Bishop Asterios about Eleusis, and it says that every year the priest made the katabasis or descent into the cave. And the priest of Apollo and the priestess of Demeter, the earth mother, celebrated the hierosgamos, the sacred nuptials, for the fertilization of the earth. This is a Christian statement which is not substantiated. The initiates of the Eleusinian mysteries were sworn to the strictest secrecy; if they betrayed anything, they were punished with death. So we have practically no knowledge of their rites. We know, on the other hand, that during the mysteries of Demeter certain obscenities took place because they were thought good for the fertility of the earth. The distinguished ladies of Athens assembled, with the priestess of Demeter presiding. They had a good meal and plenty of wine and afterwards performed the rite of the aischrologia. That is, they had to tell indecent jokes. This was considered a religious duty because it was good for the fertility of the next season Carl Jung, CW 18, Para 264 A similar rite took place in Bubastis in Egypt at the time of the Isis mysteries. The inhabitants of the villages on the upper Nile came down in parties, and the women on the barges used to expose themselves to the women on the banks of the Nile. It was probably done for the same reason as the aischrologia, to ensure the fertility of the earth. You can read about it in Herodotus. In southern Germany as late as the nineteenth century, in order to increase the fertility of the soil, the peasant used to take his wife to his fields and have intercourse with her in a furrow. This is called sympathetic magic  Carl Jung, CW 18, Para 264 The bowl is a vessel that receives or contains and is therefore female. It is a symbol of the body which contains the anima, the breath and liquid of life, while the dagger has piercing, penetrating qualities and is therefore male. It cuts, it discriminates and divides, and so is a symbol of the masculine Logos principle Carl Jung, CW 18, Para 265 In our dream the dagger is said to be the key to Toledo. The idea of the key is often associated with the mysteries in the cave. In the cult of Mithras there is a peculiar kind of god, the key god Aion, whose presence could not be explained; but I think it is quite understandable. He is represented with the winged body of a man and the head of a lion, and he is encoiled by a snake which rises up over his head. You have a figure of him in the British Museum. He is Infinite Time and Long Duration; he is the supreme god of the Mithraic hierarchy and creates and destroys all things, the durée créatrice of Bergson. He is a sun-god. Leo is the zodiacal sign where the sun dwells in summer, while the snake symbolizes the winter or wet time. So Aion, the lion-headed god with the snake round his body, again represents the union of opposites, light and darkness, male and female, creation and destruction. The god is represented as having his arms crossed and holding a key in each hand. He is the spiritual father of St. Peter, for he too holds the keys. The keys which Aion is holding are the keys to the past and future  Carl Jung, CW 18, Para 266 The ancient mystery cults are always connected with psychopompic deities. Some of these deities are equipped with the keys to the underworld, because as the guardians of the door they watch over the descent of the initiates into

the darkness and are the leaders into the mysteries. Hecate is one of them  Carl Jung, CW 18, Para 267 Projection is a general psychological mechanism that carries over subjective contents of any kind into the object. For instance, when I say, “The colour of this room is yellow,” that is a projection, because in the object itself there is no yellow; yellow is only in us. Colour is our subjective experience as you know. The same when I hear a sound, that is a projection, because sound does not exist in itself; it is a sound in my head, it is a psychic phenomenon which I project  Carl Jung, CW 18, Para 313 Transference is usually a process that happens between two people and not between a human subject and a physical object, though there are exceptions; whereas the more general mechanism of projection, as we have seen, can just as well extend to physical objects. The mechanism of projection, whereby subjective contents are carried over into the object and appear as if belonging to it, is never a voluntary act, and transference, as a specific form of projection, is no exception to this rule. You cannot consciously and intentionally project, because then you know all the time that you are projecting your subjective contents; therefore you cannot locate them in the object, for you know that they really belong to you  Carl Jung, CW 18, Para 314 Transference, strictly, as I have already said, is a projection which happens between two individuals and which, as a rule, is of an emotional and compulsory nature. Emotions in themselves are always in some degree overwhelming for the subject, because they are involuntary conditions which override the intentions of the ego. Moreover, they cling to the subject, and he cannot detach them from himself. Yet this involuntary condition of the subject is at the same time projected into the object, and through that a bond is established which cannot be broken, and exercises a compulsory influence upon the subject  Carl Jung, CW 18, Para 316 Emotions are not detachable like ideas or thoughts, because they are identical with certain physical conditions and are thus deeply rooted in the heavy matter of the body. Therefore the emotion of the projected contents always forms a link, a sort of dynamic relationship, between the subject and the object and that is the transference. Naturally, this emotional link or bridge or elastic string can be positive or negative, as you know Carl Jung, CW 18, Para 317 The projection of emotional contents always has a peculiar influence. Emotions are contagious, because they are deeply rooted in the sympathetic system; hence the word “sympathicus.” Any process of an emotional kind immediately arouses similar processes in others. When you are in a crowd which is moved by an emotion, you cannot fail to be roused by that same emotion. Suppose you are in a country where a language is spoken which you don’t understand, and somebody makes a joke and people laugh, then you laugh too in an idiotic way, simply because you can’t refrain from laughing. Also when you are in a crowd which is politically excited you can’t help being excited too, even when you do not share their opinion at all, because emotion has this suggestive effect. The French psychologists have dealt with this “contagion mentale;” there are some very good books on the subject, especially The Crowd: A Study of the Popular Mind, by Le Bon  Carl Jung, CW 18, Para 318 In psychotherapy, even if the doctor is entirely detached from the emotional contents of the patient, the very fact that the patient has emotions has an effect upon him. And it is a great mistake if the doctor thinks he can lift himself out of it. He cannot do more than become conscious of the fact that he is affected. If he does not see that he is too aloof and then he talks beside the point. It is even his duty to accept the emotions of the patient and to mirror them. That is the reason why I reject the idea of putting the patient upon a sofa and sitting behind him. I put my patients in front of me and I talk to them as one natural human being to another, and I expose myself completely and react with no restriction  Carl Jung, CW 18, Para 319 I remember very well a case of an elderly woman of about fifty-eight a doctor too from the United States. She arrived in Zurich in a state of utter bewilderment. She was so confused at first I thought her half crazy, until I discovered that she had been in an analysis. She told me certain things she had done in her bewilderment, and it was quite obvious that she would never have done these things if her analyst had been a human being and not a mystical cipher who was sitting behind her,

occasionally saying a wise word out of the clouds and never showing an emotion. So she go quite lost in her own mists and did some foolish things which he could easily have prevented her from doing if he had behaved like a human being Carl Jung, CW 18, Para 320 One always has to answer people in their main function, otherwise no contact is established. So, in order to be able to show my patients that their reactions have arrived in my system, I have to sit opposite them so that they can read the reactions in my face and can see that I am listening Carl Jung, CW 18, Para 321 The emotions of patients are always slightly contagious, and they are very contagious when the contents which the patient projects into the analyst are identical with the analyst's own unconscious contents. Then they both fall into the same dark hole of unconsciousness and get into the condition of participation. This is the phenomenon which Freud has described as counter-transference. It consists of mutual projecting into each other and being fastened together by mutual unconsciousness. Participation, as I have told you, is a characteristic of primitive psychology, that is, of a psychological level where there is no conscious discrimination between subject and object. Mutual unconsciousness is of course most confusing both to the analyst and to the patient; all orientation is lost, and the end of such an analysis is disaster Carl Jung, CW 18, Para 322 Even analysts are not absolutely perfect, and it can happen that they are occasionally unconscious in certain respects. Therefore long ago I stipulated that analysts ought to be analysed themselves; they should have a father confessor or a mother confessor. Even the Pope, for all his infallibility, has to confess regularly, and not to a monsignor or a cardinal but to an ordinary priest. If the analyst does not keep in touch with his unconscious objectively, there is no guarantee whatever that the patient will not fall into the unconscious of the analyst Carl Jung, CW 18, Para 323 One has, of course, all sorts of ideas about transference, and we are all somewhat prejudiced by the definition which Freud has given; one is inclined to think that it is always a matter of erotic transference. But my experience has not confirmed the theory that it is erotic contents or infantile things exclusively that are projected. According to my experience, anything can be a matter for projection, and the erotic transference is just one of the many possible forms of transference. There are many other contents in the human unconscious which are also of a highly emotional nature, and they can project themselves just as well as sexuality. All activated contents of the unconscious have the tendency to appear in projection. It is even the rule that an unconscious content which is constellated shows itself first as a projection. Any activated archetype can appear in projection, either into an external situation, or into people, or into circumstances in short, into all sorts of objects. There are even transferences to animals and to things Carl Jung, CW 18, Para 324 The intensity of the transference relationship is always equivalent to the importance of its contents to the subject. If it is a particularly intense transference, we can be sure that the contents of the projection, once they are extracted and made conscious, will prove to be just as important to the patient as the transference was. When a transference collapses it does not vanish into the air; its intensity, or a corresponding amount of energy, will appear in another place, for instance in another relationship, or in some other important psychological form. For the intensity of the transference is an intense emotion which is really the property of the patient. If the transference is dissolved, all that projected energy falls back into the subject, and he is then in possession of the treasure which formerly, in the transference, had simply been wasted Carl Jung, CW 18, Para 327 Now we have to say a few words about the aetiology of the transference. Transference can be an entirely spontaneous and unprovoked reaction, a sort of "love at first sight." Of course transference should never be misunderstood as love; it has nothing to do with love whatever. Transference only misuses love. It may appear as if transference were love, and inexperienced analysts make the mistake of taking it for love, and the patient makes the same mistake and says that he is in love with the analyst. But he is not in love at all Carl Jung, CW 18, Para 328 Occasionally a transference can even spring up before the first sight, that is before or outside the treatment. And if it happens to a person who does not come for analysis

afterwards, we cannot find out the reasons. But this shows all the more that it has nothing whatever to do with the real personality of the analyst Carl Jung, CW 18, Para 329 Usually a transference establishes itself only during the analysis. Very often it is caused by a difficulty in making contact, in establishing emotional harmony between the doctor and the patient what the French psychologists at the time of hypnotic and suggestion therapy used to call “le rapport.” A good rapport means that the doctor and patient are getting on well together, that they can really talk to each other and that there is a certain amount of mutual confidence Carl Jung, CW 18, Para 331 This often happens to people who habitually resist other human beings either because of an inferiority complex or because of megalomania, or for other reasons and who are psychologically very isolated. Then, out of fear of getting lost, their nature causes a violent effort of the emotions to attach themselves to the analyst. They are in despair that perhaps he too will not understand them; so they try to propitiate either the circumstances, or the analyst, or their own unwillingness by a sort of sexual attraction Carl Jung, CW 18, Para 332 All these compensatory phenomena can be turned round and be applied to the analyst as well. Suppose, for instance, that an analyst has to treat a woman who does not particularly interest him, but suddenly he discovers that he has a sexual fantasy about her. Now I don’t wish it on analysts that they should have such fantasies, but if they do they had better realize it, because it is important information from their unconscious that their human contact with the patient is not good, that there is a disturbance of rapport. Therefore the analyst’s unconscious makes up for the lack of a decent human rapport by forcing a fantasy upon him in order to cover the distance and to build a bridge. These fantasies can be visual, they can be a certain feeling or a sensation a sexual sensation, for instance. They are invariably a sign that the analyst’s attitude to the patient is wrong, that he overvalues him or undervalues him or that he does not pay the right attention. That correction of his attitude can also be expressed by dreams. So if you dream of a patient, always pay attention and try to see whether the dream is showing you where you may be wrong. Patients are tremendously grateful when you are honest in that respect, and they feel it very much when you are dishonest or neglectful Carl Jung, CW 18, Para 333 There is another reason for over-compensation by transference in the case of patients with an utterly auto-erotic attitude; patients who are shut away in auto-erotic insulation and have a thick coat of armour, or a thick wall and moat around them. Yet they have a desperate need for human contact, and they naturally begin to crave for a human being outside the walls. But they don’t do anything about it. They won’t lift a finger, and neither will they allow anybody to approach them, and from this attitude they get a terrible transference. Such transferences cannot be touched, because the patients are too well defended on all sides. On the contrary, if you try to do something about the transference, they feel it as a sort of aggression, and they defend themselves still more. So you must leave these people to roast in their own fat until they are satisfied and come voluntarily out of their fortress. Of course they will complain like anything about your lack of understanding and so on, but the only thing you can do is to be patient and say, “Well, you are inside, you show nothing, and as long as you don’t show anything I can do nothing either” Carl Jung, CW 18, Para 338 In such a case the transference can come almost to the boiling point, because only a strong flame will cause the person to leave his castle. Of course that means a great outburst; but the outburst must be borne quietly by the doctor, and the patient will later on be very thankful that he has not been taken literally Carl Jung, CW 18, Para 339 These initial dreams are often most instructive. Therefore I always ask a new patient when he first comes to me: “Did you know some time ago that you were coming? Have you met me before? Have you had a dream lately, perhaps last night?” because if he did, it gives me most valuable information about his attitude. And when you keep in close touch with the unconscious you can turn many a difficult corner. A transference is always a hindrance; it is never an advantage. You cure in spite of the transference, not because of it Carl Jung, CW 18, Para 349 Those are some of the reasons for a transference. The general psychological reason

for projection is always an activated unconscious that seeks expression. The intensity of the transference is equivalent to the importance of the projected content. A strong transference of a violent nature corresponds to a fiery content; it contains something important, something of great value to the patient. But as long as it is projected, the analyst seems to embody this most precious and important thing. He can't help being in this unfortunate position, but he has to give that value back to the patient, and the analysis is not finished until the patient has integrated the treasure. So, if a patient projects the saviour complex into you, for instance, you have to give back to him nothing less than a saviour whatever that means. But you are not the saviour most certainly not Carl Jung, CW 18, Para 352 It is a typical occupational hazard of the psychotherapist to become psychically infected and poisoned by the projections to which he is exposed. He has to be continually on his guard against inflation. But the poison does not only affect him psychologically; it may even disturb his sympathetic system. I have observed quite a number of the most extraordinary cases of physical illness among psychotherapists, illness which does not fit in with the known medical symptomatology, and which I ascribe to the effect of this continuous onslaught of projections from which the analyst does not discriminate his own psychology. The peculiar emotional condition of the patient does have a contagious effect. One could almost say it arouses similar vibrations in the nervous system of the analyst, and therefore, like alienists, psychotherapists are apt to become a little queer. One should bear that problem in mind. It very definitely belongs to the problem of transference Carl Jung, CW 18, Para 356 I remember a patient I had to treat over a period of nine years. I saw him only for a few weeks each year, as he lived abroad. From the start I knew what his real trouble was, but I also saw how the least attempt to get closer to the truth was met by a violent reaction and a self-defense that threatened complete rupture between us. Whether I liked it or not, I had to do my best to maintain the rapport and to follow his inclination, supported by his dreams, though this led the discussion away from the central problem that, according to all reasonable expectations, should have been discussed. It went so far that I often accused myself of leading my patient astray, and only the fact that his condition slowly but clearly improved prevented me from confronting him brutally with the truth Carl Jung, CW 18, Para 515 In the tenth year, however, the patient declared himself cured and freed from all symptoms. I was surprised and ready to doubt his statement, because theoretically he could not be cured. Noticing my astonishment, he smiled and said: "And now I want to thank you quite particularly for your unfailing tact and patience in helping me to circumvent the painful cause of my neurosis. I am now ready to tell you everything about it. If I had been able to do so I would have told you right out at the first consultation. But that would have destroyed my rapport with you, and where would I have been then? I would have been morally bankrupt and would have lost the ground from under my feet, having nothing to stand on. In the course of the years I have learnt to trust you, and as my confidence grew my condition improved. I improved because my belief in myself was restored, and now I am strong enough to discuss the problem that was destroying me" Carl Jung, CW 18, Para 516 He then made a devastatingly frank confession, which showed me the reasons for the peculiar course our treatment had followed. The original shock had been such that he could not face it alone. It needed the two of us, and that was the therapeutic task, not the fulfilment of theoretical presuppositions Carl Jung, CW 18, Para 517 From cases like this I learnt to follow the lines already indicated in the material presented by the patient and in his disposition, rather than commit myself to general theoretical considerations that might not be applicable to that particular case. The practical knowledge of human nature I have accumulated in the course of sixty years has taught me to regard each case as a new experience, for which, first of all, I have to seek the individual approach. Sometimes I have not hesitated to plunge into a careful study of infantile events and fantasies; at other times I have begun at the top, even if this meant soaring into a mist of most unlikely metaphysical speculations. It all depends on whether I am able to learn the language of the patient and

follow the gropings of his unconscious towards the light. Some demand one thing and some another. Such are the differences between individuals Carl Jung, CW 18, Para 518 Meaning and purposefulness are not prerogatives of the conscious mind; they operate through the whole of living nature. There is no difference in principle between organic and psychic formations. As a plant produces its flower, so the psyche creates its symbols. Every dream is evidence of this process Carl Jung, CW 18, Para 512 Thus, through dreams, intuitions, impulses, and other spontaneous happenings, instinctive forces influence the activity of consciousness. Whether that influence is for better or worse depends on the actual contents of the unconscious Carl Jung, CW 18, Para 512 If the dream contains too many things that normally ought to be conscious, then its function becomes twisted and prejudiced; motives appear that are not based on true instincts but owe their activity to the fact that they have been consigned to the unconscious by repression or neglect. They overlay, as it were, the normal unconscious psyche and distort its natural symbol-producing function Carl Jung, CW 18, Para 512 Obviously the dream was telling the young man what he ought to do, and the old man what he was still doing. While it encouraged the hesitant young man, the old one would be only too glad to risk the jump. But that still-flickering spirit of adventure was just his greatest trouble Carl Jung, CW 18, Para 519 This example shows how the interpretation of dreams and symbols depends largely on the individual disposition of the dreamer. Symbols have not one meaning only but several, and often they even characterize a pair of opposites, as does, for instance, the stella matutina, the morning star, which is a well-known symbol of Christ and at the same time of the devil (Lucifer). The same applies to the lion. The correct interpretation depends on the context, i.e., the associations connected with the image, and on the actual condition of the dreamer's mind Carl Jung, CW 18, Para 520 But if archetypes were ideas that originated in our conscious mind or were acquired by it, one would certainly understand them, and would not be astonished and bewildered when they appear in consciousness. I can remember many cases of people who have consulted me because they were baffled by their own or their children's dreams. The reason was that the dreams contained images that would not be traced to anything they remembered, and they could not explain where their children could have picked up such strange and incomprehensible ideas Carl Jung, CW 18, Para 524 These people were highly educated persons, sometimes psychiatrists themselves. One of them was a professor who had a sudden vision and thought he was crazy. He came to me in a state of complete panic. I simply took a four-hundred-year-old volume from the shelf and showed him an old woodcut that depicted his vision. "You don't need to be crazy," I told him. "They knew all about your vision four hundred years ago." Whereupon he sat down entirely deflated but once more normal Carl Jung, CW 18, Para 524 Our conscious thoughts often concern themselves with the future and its possibilities, and so does the unconscious and its dreams. There has long been a world-wide belief that the chief function of dreams is prognostication of the future. In antiquity, and still in the Middle Ages, dreams played their part in medical prognosis. I can confirm from a modern dream the prognosis, or rather precognition, in an old dream quoted by Artemidoros of Daldis, in the second century A.D. He relates that a man dreamt he saw his father die in the flames of a house on fire. Not long afterwards, he himself died of a phlegmone (fire, high fever), presumably pneumonia. Now it so happened that a colleague of mine was suffering from a deadly gangrenous fever in fact, a phlegmone. A former patient of his, who had no knowledge of the nature of the doctor's illness, dreamt that the doctor was perishing in a great fire. The dream occurred three weeks before the doctor died, at a time when he had just entered hospital and the disease was only at its beginning. The dreamer knew nothing but the bare fact that the doctor was ill and had entered hospital Carl Jung, CW 18, Para 544 They [instincts] are thus forced to assert themselves in an indirect way, through what Janet called automatisms. These take the form of symptoms in the case of a neurosis or, in normal cases, of incidents of various kinds, like unaccountable moods, unexpected forgetfulness, mistakes in speech, and so on. Such mani-

festations show very clearly the autonomy of the archetypes  Carl Jung, CW 18, Para 560 It is easy to believe that one is master in one's own house, but, as long as we are unable to control our emotions and moods, or to be conscious of the myriad secret ways in which unconscious factors insinuate themselves into our arrangements and decisions, we are certainly not the masters. On the contrary, we have so much reason for uncertainty that it will be better to look twice at what we are doing  Carl Jung, CW 18, Para 560 The former [natural] symbols are derived from the unconscious contents of the psyche, and they therefore represent an enormous number of variations on the basic archetypal motifs. In many cases, they can be traced back to their archaic roots, i.e., to ideas and images that we meet in the most ancient records and in primitive societies. In this respect, I should like to call the reader's attention to such books as Mircea Eliade's study of shamanism, where a great many illuminating examples may be found  Carl Jung, CW 18, Para 578 "Cultural" symbols, on the other hand, are those that have expressed "eternal truths" or are still in use in many religions. They have gone through many transformations and even a process of more or less conscious elaboration, and in this way have become the représentations collectives of civilized societies. Nevertheless, they have retained much of their original numinosity, and they function as positive or negative "prejudices" with which the psychologist has to reckon very seriously  Carl Jung, CW 18, Para 579 Nobody can dismiss these numinous factors on merely rational grounds. They are important constituents of our mental make-up and vital forces in the building up of human society, and they cannot be eradicated without serious loss. When they are repressed or neglected, their specific energy disappears into the unconscious with unpredictable consequences. The energy that appears to have been lost revives and intensifies whatever is uppermost in the unconscious tendencies, perhaps, that have hitherto had no chance to express themselves, or have not been allowed an uninhibited existence in our consciousness. They form an ever-present destructive "shadow." Even tendencies that might be able to exert a beneficial influence turn into veritable demons when they are repressed. This is why many well-meaning people are understandably afraid of the unconscious, and incidentally of psychology  Carl Jung, CW 18, Para 580 If, for instance, one has to deal with a dream in which the number 13 occurs, the question is: Does the dreamer habitually believe in the unfavourable nature of the number, or does the dream merely allude to people who still indulge in such superstitions? The answer will make a great difference to the interpretation. In the former case, the dreamer is still under the spell of the unlucky 13, and therefore will feel most uncomfortable in room no. 13 or sitting at a table with thirteen people. In the latter case, 13 may not be more than a chiding or disparaging remark. In one case it is a still numinous representation; in the other it is stripped of its original emotionality and has assumed the innocuous character of a mere piece of indifferent information  Carl Jung, CW 18, Para 588 This illustrates the way in which archetypes appear in practical experience. In the first case they appear in their original form they are images and at the same time emotions. One can speak of an archetype only when these two aspects coincide. When there is only an image, it is merely a word-picture, like a corpuscle with no electric charge. It is then of little consequence, just a word and nothing more. But if the image is charged with numinosity, that is, with psychic energy, then it becomes dynamic and will produce consequences  Carl Jung, CW 18, 589 It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. The word alone is a mere abstraction, an exchangeable coin in intellectual commerce. But the archetype is living matter. It is not limitlessly exchangeable but always belongs to the economy of a living individual, from which it cannot be detached and used arbitrarily for different ends. It cannot be explained in just any way, but only in the one that is indicated by that particular individual. Thus the symbol of the cross, in the case of a good Christian, can be interpreted only in the Christian way unless the dream produces very strong reasons to the contrary, and even then the specifically Christian meaning should not

be lost sight of  Carl Jung, CW 18, Para 589 The mere use of words is futile if you do not know what they stand for. This is particularly true in psychology, where we speak of archetypes like the anima and animus, the wise old man, the great mother, and so on. You can know about all the saints, sages, prophets, and other godly men, and all the great mothers of the world, but if they are mere images whose numinosity you have never experienced, it will be as if you were talking in a dream, for you do not know what you are talking about. The words you use are empty and valueless, and they gain life and meaning only when you try to learn about their numinosity, their relationship to the living individual. Then only do you begin to understand that the names mean very little, but that the way they are related to you is all-important  Carl Jung, CW 18, Para 590 The symbol-producing function of our dreams is an attempt to bring original mind back to consciousness, where it has never been before, and where it has never undergone critical self-reaction. We have been that mind, but we have never known it. We got rid of it before understanding it. It rose from its cradle, shedding its primitive characteristics like cumbersome and valueless husks. It looks as if the unconscious represented the deposit of these remnants. Dreams and their symbols continually refer to them, as if they intended to bring back all the old primitive things from which the mind freed itself in the course of its evolution: illusions, childish fantasies, archaic thought-forms, primitive instincts. This is in reality the case, and it explains the resistance, even fear and horror, one experiences in approaching the unconscious. One is shocked less by the primitivity of its contents than by their emotionality. They are not merely neutral or indifferent, they are so charged with affect that they are often exceedingly uncomfortable. They can even cause real panic, and the more they are repressed the more they spread through the whole personality in the form of a neurosis Carl Jung, CW 18, Para 591 It is just their emotionality, however, that gives them such a vital importance. It is as if a man who has lived through a period of life in an unconscious state should suddenly realize that there is a gap in his memory that important events seem to have taken place that he cannot remember. In so far as he assumes that the psyche is an exclusively personal affair (and this is the usual assumption), he will try to retrieve the apparently lost infantile memories. But the gaps in his childhood memories are merely the symptoms of a much greater loss, the loss of the primitive psyche the psyche that lived and functioned before it was reflected by consciousness  Carl Jung, CW 18, Para 592 As the evolution of the embryonic body repeats its prehistory, so the mind grows up through the series of its prehistoric stages. Dreams seem to consider it their main task to bring back a sort of recollection of the prehistoric as well as the infantile world, right down to the level of the most primitive instincts, as if such memories were a priceless treasure. And these memories can indeed have a remarkably healing effect in certain cases, as Freud saw long ago  Carl Jung, CW 18, Para 593 This observation confirms the view that an infantile memory-gap (a so-called amnesia) amounts to a definite loss and that its recovery brings an increase in vitality and well-being. Since we measure a child’s psychic life by the paucity and simplicity of its conscious contents, we do not appreciate the far-reaching complexities of the infantile mind that stem from its original identity with the prehistoric psyche. That “original mind” is just as much present and still functioning in the child as the evolutionary stages are in the embryo. If the reader remembers what I said earlier about the child who made a present of her dreams to her father, he will get a good idea of what I mean  Carl Jung, CW 18, Para 593 In infantile amnesia, one finds strange admixtures of mythological fragments that also often appear in later psychoses. Images of this kind are highly numinous and therefore very important. If such recollections reappear in adult life, they may in some cases cause profound psychological disturbances, while in other people they can produce astonishing cures or religious conversions. Often they bring back a piece of life, missing for a long time, that enriches the life of an individual  Carl Jung, CW 18, Para 594 The recollection of infantile memories and the reproduction of archetypal modes of psychic functioning create a wider horizon and a greater extension of consciousness, provided

that one succeeds in assimilating and integrating the lost and regained contents. Since they are not neutral, their assimilation will modify the personality, even as they themselves will have to undergo certain alterations  Carl Jung, CW 18, Para 595 In this part of the individuation process the interpretation of symbols plays an important practical role; for the symbols are natural attempts to reconcile and reunite often widely separated opposites, as is apparent from the contradictory nature of many symbols. It would be a particularly obnoxious error in this work of assimilation if the interpreter were to take only the conscious memories as “true” or “real,” while considering the archetypal contents as merely fantastic representations  Carl Jung, CW 18, Para 595 Dreams and their ambiguous symbols owe their forms on the one hand to repressed contents and on the other two archetypes. They thus have two aspects and enable one to interpret in two ways: one lays the emphasis either on their personal or on their archetypal aspect. The former shows the morbid influence of repression and infantile wishes, while the latter points to the sound instinctive basis  Carl Jung, CW 18, Para 595 Not only is the existence of archetypes denied, but even those people who do admit their existence usually treat them as if they were mere images and forget that they are living entities that make up a great part of the human psyche. As soon as the interpreter strips them of their numinosity, they lose their life and become mere words. It is then easy enough to link them together with other mythological representations, and so the process of limitless substitution begins; one glides from archetype to archetype, everything means everything, and one has reduced the whole process to absurdity. All the corpses in the world are chemically identical, but living individuals are not  Carl Jung, CW 18, Para 596 It is true that the forms of archetypes are to a considerable extent interchangeable, but their numinosity is and remains a fact. It represents the value of an archetypal event. This emotional value must be kept in mind and allowed for throughout the whole intellectual process of interpretation. The risk of losing it is great, because thinking and feeling are so diametrically opposed that thinking abolishes feeling-values and vice versa. Psychology is the only science that has to take the factor of value (feeling) into account, since it forms the link between psychic events on the one hand, and meaning and life on the other  Carl Jung, CW 18, Para 596 As a philosophical and metaphysical concept, the unconscious occurs fairly early, for instance as “petites perceptions” in Leibniz, “eternal unconscious” in Schelling, “unconscious Will” in Schopenhauer and as the “divine Absolute” in von Hartmann  Carl Jung, CW 18, Para 1143 In the academic psychology of the nineteenth century, the unconscious occurs as a basic theoretical concept in Theodor Lipps, who defines it as the “psychic reality which must necessarily be thought to underlie the existence of a conscious content;” and in F. H.W. Myers and William James, who stress the importance of an unconscious psyche. With Theodor Fechner, the unconscious becomes an empirical concept. Nevertheless, the empirical approach to the unconscious may properly be said to date from quite recent times, since up to the turn of the century the psyche was usually identified with consciousness, and this made the idea of the unconscious appear untenable (Wundt)  Carl Jung, CW 18, Para 1144 Freud later expanded the concept of the unconscious by calling it the “id” in contradistinction to the conscious ego. (The term derives from Groddeck.) The id represents the natural unconscious dynamism of man, while the ego forms that part of the id which is modified under the influence of the environment or is replaced by the reality principle. In working out the relations between the ego and the id, Freud discovered that the ego contains not only conscious but also unconscious contents, and he was therefore compelled to frame a concept to characterize the unconscious portion of the ego, which he called the “super-ego” or “ego-ideal.” He regarded this as the representative of the parental authority, as the successor of the Oedipus complex, that impels the ego to restrain the id. It manifests itself as conscience, which, invested with the authority of collective morality, continues to display the character of the father. The super-ego accounts for the activity of the censor in dreams  Carl Jung, CW 18, Para 1152 Although Alfred Adler is usually included among the founders of depth

psychology, his school of individual psychology represents only a partial continuation of the line of research initiated by his teacher Freud. Confronted with the same empirical material, Adler considered it from an entirely different point of view. For him, the primary aetiological factor was not sexuality but the power-drive. The neurotic individual appeared to him to be in conflict with society, with the result that his spontaneous development was blocked. On this view the individual never exists for himself alone; he maintains his psychic existence only within the community Carl Jung, CW 18, Para 1153 In contrast to the emphasis Freud laid on instinctual strivings, Adler stressed the importance of environmental factors as possible causes of neurosis. Neurotic symptoms and disturbances of personality were the result of a morbidly intensified valuation of the ego, which, instead of adapting to reality, develops a system of "guiding fictions." This hypothesis gives expression to a finalistic viewpoint diametrically opposed to the causal-reductive method of Freud, in that it emphasizes the direction towards a goal Carl Jung, CW 18, Para 1153 Each individual chooses a guiding line as a basic pattern for the organization of all psychic contents. Among the possible guiding fictions, Adler attached special importance to the winning of superiority and power over others, the urge "to be on top." The original source of this misguided ambition lies in a deep-rooted feeling of inferiority, necessitating an over-compensation in the form of security. A primary organ-inferiority, or inferiority of the constitution as a whole, often proves to be an aetiological factor. Environmental influences in early childhood play their part in building up this psychic mechanism, since it is then that the foundations are laid for the development of the guiding fiction. The fiction of future superiority is maintained by tendentiously distorting all valuations and giving undue importance to being "on top" as opposed to "underneath," "masculine" as opposed to "feminine," a tendency which finds its clearest expression in the so-called "masculine protest" Carl Jung, CW 18, Para 1153 In 1907 Jung became personally acquainted with Freud, and derived from him a wealth of insights, particularly in regard to dream psychology and the treatment of neurosis. But in certain respects he arrived at views which differed from those of Freud. Experience did not seem to him to justify Freud's sexual theory of neurosis, and still less that of schizophrenia. The conception of the unconscious needed to be broadened, inasmuch as the unconscious was not just a product of repression but was the creative matrix of consciousness Carl Jung, CW 18, Para 1156 Equally, he [Jung] was of the opinion that the unconscious could not be explained in personalistic terms, as a merely personal phenomenon, but that it was also in part collective. Accordingly, he rejected the view that it possessed a merely instinctual nature, as well as rejecting the wish-fulfillment theory of dreams. Instead, he emphasized the compensatory function of the unconscious processes and their teleological character Carl Jung, CW 18, Para 1156 For the wish-fulfillment theory he substituted the concept of development of personality and development of consciousness, holding that the unconscious does not consist only of morally incompatible wishes but is largely composed of hitherto undeveloped, unconscious portions of the personality which strive for integration in the wholeness of the individual Carl Jung, CW 18, Para 1156 In the neurotic, this process of realization is manifested in the conflict between the relatively mature side of the personality and the side which Freud rightly described as infantile. The conflict has at first a purely personal character and can be explained personalistically, as the patients themselves do, and moreover in a manner which agrees both in principle and in detail with the Freudian explanation. Their standpoint is a purely personal and egoistic one, and takes no account of the collective factors, this being the very reason why they are ill Carl Jung, CW 18, Para 1156 In schizophrenics, on the other hand, the collective contents of the unconscious predominate strongly in the form of mythological motifs. Freud could not subscribe to these modifications of his views, so Jung and he parted company Carl Jung, CW 18, Para 1156 The unconscious is a living psychic entity which, it seems, is relatively autonomous, behaving as if it were a personality with intentions of its own. At any rate it would be quite wrong to think of the unconscious as mere "material," or as a passive object to be

used or exploited. Equally, its biological function is not just a mechanical one, in the sense that it is merely complementary to consciousness. It has far more the character of compensation, that is, an intelligent choice of means aiming not only at the restoration of the psychic equilibrium but at an advance towards wholeness Carl Jung, CW 18, Para 1418 The reaction of the unconscious is far from being merely passive; it takes the initiative in a creative way, and sometimes its purposive activity predominates over its customary reactivity Carl Jung, CW 18, Para 1418 As a partner in the process of conscious differentiation, it does not act as a mere opponent, for the revelation of its contents enriches consciousness and assists differentiation. A hostile opposition takes place only when consciousness obstinately clings to its one-sidedness and insists on its arbitrary standpoint, as always happens when there is a repression and, in consequence, a partial dissociation of consciousness Carl Jung, CW 18, Para 1418 Such being the behaviour of the unconscious, the process of coming to terms with it, in the ethical sense, acquires a special character. The process does not consist in dealing with a given "material," but in negotiating with a psychic minority (or majority, as the case may be) that has equal rights Carl Jung, CW 18, Para 1419 For this reason the author [Jung] compares the relation to the unconscious with a parliamentary democracy, whereas the old ethic unconsciously imitates, or actually prefers, the procedure of an absolute monarchy or a tyrannical one-party system. Through the new ethic, the ego-consciousness is ousted from its central position in a psyche organized on the lines of a monarchy or totalitarian state, its place being taken by wholeness or the Self, which is now recognized as central. The Self was of course always at the centre, and always acted as the hidden director Carl Jung, CW 18, Para 1419 Gnosticism long ago projected this state of affairs into the heavens, in the form of a metaphysical drama: ego-consciousness appearing as the vain demiurge, who fancies himself the sole creator of the world and the Self as the highest, unknowable God, whose emanation the demiurge is. The union of conscious and unconscious in the individuation process, the real core of the ethical problem, was projected in the form of a drama of redemption and, in some Gnostic systems, consisted in the demiurge's discovery and recognition of the highest God Carl Jung, CW 18, Para 1419 This parallel may serve to indicate the magnitude of the problem we are concerned with, and to throw into relief the special character of the confrontation with the unconscious on an ethic plane. The problem is indeed a vital one. This may explain why the question of a new ethic is of such serious and urgent concern to the author, [Jung], who argues his case with a boldness and passion well matched by his penetrating insight and thoughtfulness Carl Jung, CW 18, Para 1420 One has only to think of the Jewish-Gnostic presuppositions in Paul's writings and of the immense influence of the "gnostic" gospel of John. Apart also from these important witnesses, and in spite of being persecuted, branded as heresy, and pronounced dead within the realm of the Church, Gnosticism did not die out at once by any means Carl Jung, CW 18, Para 1480 Gnosticism's philosophical and psychological aspects went on developing in alchemy up to the time of Goethe, and the Jewish syncretism of the age of Philo found its continuation within orthodox Judaism in the Kabbala. Both these trends, if not exactly forestages of the modern psychology of the unconscious, are at all events well-nigh inexhaustible sources of knowledge for the psychologist. This is no accident inasmuch as parallel phenomena to the empirically established contents of the collective unconscious underlie the earliest Gnostic systems. The archetypal motifs of the unconscious are the psychic source of Gnostic ideas, of delusional ideas (especially of the paranoid schizophrenic forms), of symbol-formation in dreams, and of active imagination in the course of an analytical treatment of neurosis Carl Jung, CW 18, Para 1480 If the tradition were concerned with a person characterized rather by individual and more or less unique traits, to whom few or no legends, miraculous deeds, and exploits or relations or parallels with mythological figures were attached, there would be no reason to suppose the presence of an archetype Carl Jung, CW 18, Para 1519 If on the other hand the biography of the person concerned contains mythical motifs and parallels, and if pos-

terity has added elements that are clearly mythological, then there is no longer any doubt that we are dealing with an archetype  Carl Jung, CW 18, Para 1519 It is unnecessary to continue this long list of phenomena of assimilation which follow without interruption, so to speak, from the remotest times to our own day. This proves irrefutably that Elijah is a living archetype. In psychology, we call it a constellated archetype, that is to say one that is more or less generally active, giving birth to new forms of assimilation. One of these phenomena was the choice of Carmel for the foundation of the first convent in the twelfth century. The mountain had long been a numinous place as the seat of the Canaanite deities Baal and Astarte. (Cf. the duality of Elijah, the transformation into a hetaira.) YHWH supplants them as inhabitant of the sacred place (Eli-yah like Khadir a kind of personification of YHWH or Allah. Cf. the temperament and the fire of the prophet!). The numinous inhabitant of Carmel is chosen as the patron of the order. The choice is curious and unprecedented  Carl Jung, CW 18, Para 1529 According to the empirical rule, an archetype becomes active and chooses itself when a certain lack in the conscious sphere calls for a compensation on the part of the unconscious. What is lacking on the conscious side is the immediate relation with God: in so far as Elijah is an angelic being fortified with divine power, having the magic name of Eli-YHWH, delivered from corruptibility, omniscient and omnipresent, he represents the ideal compensation not only for Christians but for Jews and Moslems also  Carl Jung, CW 18, Para 1529 The mastermen of the S.S. are all, when segregated each by himself, indescribably small and ugly. But the good man shines like a jewel that was lost in the Sahara.  C.G. Jung, CW 18, par. 1378 Psychotherapeutic practice and the historical approach . . . [ are not] two incommensurable things. In psychological reality . . . we are constantly coming upon phenomena that reveal their historical character as soon as their causality is examined a little more closely. Psychic modes of behaviour are, indeed, of an eminently historical nature. The psychotherapist has to acquaint himself not only with the personal biography of his patient, but also with the mental and spiritual assumptions prevalent in his milieu, both present and past, where traditional and cultural influences play a part and often a decisive one.  Carl Jung, CW 18, Page vii …mentally my greatest adventure had been the study of Kant and Schopenhauer.  Carl Jung, CW 18, Page 213 Question: Do you occasionally resort to stimulants of any kind (alcohol, morphine, hashish, etc.)? Answer: Oh no! Never! A new idea is intoxicating enough. Carl Jung, CW 18, Page 787

---

**1934 27 Jung LECTURE 8 Zarathustra Seminar (2021-12-22 04:15)**

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
Jung, C. G., and James L. Jarrett, ed.
PRINCETON

[1]Zarathustra Seminar

1934 27 Jung LECTURE 8 Zarathustra Seminar

Dr. Jung:

You will have noticed that the psychology of these figures-Zarathustra, the rope-dancer, and the buffoon-is extraordinarily mixed.

It is difficult to explain their relation to each other, as well as their position in the psychology of Zarathustra and in Nietzsche’s own psychology.

Sometimes I speak of the rope-dancer as a shadow, for instance, then of the jester as a shadow, and naturally one becomes confused because it is hard to keep in mind the major proposition.

It all depends upon the point of view from which we envisage the problem.

I tried to make that actual standpoint clear, but of course it is quite easy to lose the premise if one doesn’t quite follow the argument.

Therefore I have made up a so-called soreites syllogismos; although dealing with elusive aspects, we can introduce a certain order by using this. Soreites is the Greek word for a piece of logic.

(You know logic is a science in itself.)

The Latin word for this is acervus, meaning a heap of something.

The German word is Haufenschluss, meaning an accumulation, conclusion. Syllogismos means the conclusion.

There are always a major proposition and several minor propositions, and then the conclusion.

The major proposition is the most important, one assumes that to be a sort of certainty.

If there are a number of propositions, it amounts to this soreites syllogismos, the rational conclusion from an accumulative argument.

Now, I will show you such an argument, which is quite necessary in order to clear up these most complicated differences of levels and aspects.

In this case Nietzsche the man is the certainty: Nietzsche himself, Nietzsche the citizen, Nietzsche the anatomical and biological human being.

And he is equal to that man, the first rope-dancer, who falls dead and so anticipates Nietzsche's own fate; they are identical because their fate is identical.

That is perfectly safe, a certainty.

Now we come to the second proposition.

The figure second in importance is Zarathustra who is equal to the Superman; he is the Superman.

The third proposition is that the buffoon, the jester, is equal to the shadow of the

rope-dancer, because he follows the rope-dancer, he jumps out after him and overcomes him in the typical way that the shadow overcomes the conscious man-as for instance, when I say, "You can assume such an artificial position if you like, but be careful that your shadow doesn't get you by the neck or attack you from behind."

We start the argument with proposition 2, that Zarathustra is the Superman, and under

(a) I put: The Superman is equal to a demon because the Superman is a demoniacal

man; he is more than man, which would be of course a demon in the antique sense of the word.

(b) Then there is another demon in the play; the jester is described as a demon, so the jester equals the demon. And from that follows

(c) that the jester is equal to the Superman.

You can also say, for instance, that the demon is the jester, and also the Superman; therefore, the jester is the Superman.

If A is equal to B and B is equal to C, then A is equal to C. That is a so-called categorical conclusion or judgment.

Mr. Nuthall-Smith: Is it the same demon?-are all demons equal?

Dr. Jung: Of course you cannot say that all demons are equal if speaking of different individual demons.

I use the expression, as I said, in the antique sense of the word, which is mana, demoniacal, the daimon.

As Socrates used the term, the demon was neither female nor male, neither succubus nor incubus, but was neuter; he called it daimonion, which is a neutral thing.

In German we would say: der Damon, die Damonin, order der incubus, der Succubus, and das Damonische.

Socrates used it simply as a concept of mana, an uncanny or a peculiarly efficient thing, more than man, in a way superior to man, and in that sense to daimonion, the demoniacal.

And that applies to the Superman as well as the jester, in that they are equal.

Then another conclusion (d) is that the jester equals Zarathustra, because Zarathustra is equal to the Superman.

The Superman is equal to a demon and the jester is equal to a demon; therefore, the jester is equal to the Superman and the Superman is equal to Zarathustra.

You see, that follows logically; it is like mathematics.

Now comes the major conclusion, the end of this particular argument.

One cannot say the jester is quite equal to Zarathustra, but he is equal in his demoniacal aspect, or one could say the shadow of Zarathustra simply, the negative demoniacal side.

So the jester would correspond to the shadow of Zarathustra (e).

In other words, the jester is the negative side of the Superman.

Therefore, it is understandable that Zarathustra says: "But they think me cold and a mocker with terrible jests."

He there feels his identity with the jester; namely, his identity with his own shadow.

The major proposition is now that the jester is equal to the shadow of the rope-dancer, and the conclusion of the former proposition is that the jester is equal to the shadow of Zarathustra.

So one gets entirely mixed up.

That needs to be explained: one cannot assume that identity at first sight-that because Zarathustra is the Superman, the rope-dancer would be a Superman.

It is apparently impossible, but we will follow up that argument.

The figure in question, the rope-dancer, is Nietzsche himself. Now if the rope-dancer is equal to Nietzsche himself, then it is Nietzsche himself who is jumped over or killed by the jester, inasmuch as the jester follows the rope-dancer as if he were his shadow.

So (b) the jester is equal to the shadow of Nietzsche himself, because Nietzsche himself is equal to the rope-dancer; and the shadow of the rope-dancer is equal to the jester.

But the jester is equal to the shadow of Zarathustra, the conclusion we reached here (c).

Therefore, the end of our argument and at the same time the conclusion of the whole soreites is what?

Mrs. Baumann: Zarathustra is Nietzsche, or Nietzsche is Zarathustra.

Dr. Jung: Exactly.

Nietzsche the man is equal to Zarathustra. Voila! That is black magic.

We can write at the end q.e.d.

You see, it means that this whole complication starts from the fact that Nietzsche is identical with Zarathustra, and it would not exist if that were not so.

To put the thing in this form helps to keep the picture in mind; one needs such a complicated, magical argument.

It is like higher mathematics.

One cannot express certain functions or connections or conditions unless one makes a pretty difficult calculus: it is necessary in order to hold the whole argument together.

One gets into these complications as soon as there is such an identity; the root of the whole thing is that Nietzsche is equal to Zarathustra, so the two figures are mixed together.

Therefore

all the trouble, the whole tragedy.

And one can only clear up the peculiar interchangeable aspects of the figures in some such way.

Dr. Reichstein: Do you mean that it is an unconscious identity between Nietzsche and Zarathustra?

Dr. Jung: Oh yes, I mean an identity in fact.

He would not be conscious of it. If he were conscious of it, it most probably would not exist, or only partially, so there would still be an identity.

The complete consciousness of a projection always destroys the identity; when you are entirely convinced, really understand that a certain thing is a projection, it can no longer be experienced as something outside of yourself.

As a symbol is destroyed if it is understood: it is then completely superfluous.

You don't need to express yourself through a symbol if you know what it means.

Why not call it by its right name if you know what it is? Why make a detour?

It is infantilism.

You only need a symbol for a thing which you cannot express in any other way.

Otherwise, it would be mere allegory, and then one asks why you should talk in such a

stilted way.

Why not be natural, why be so allegorical, talking through projections?

Question: Then if one were absolutely conscious, there would be no such figures in the unconscious?

Dr. Jung: Yes, if one were. Of course that is an assumption.

If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection.

According to the Hindu myth, inasmuch as God dreams, he creates a world, he produces objects.

But a state of complete consciousness obliterates the world.

The assumption is in Buddhism that the attainment of perfect illumination, or consciousness, means nirvana, positive non-existence.

The perfect consciousness is the complete identity with divinity.

Man has returned into the deity, the world has returned to God, and nothing is because

there is no object any longer.

Now of course we don't know whether perfect consciousness is possible, but we know that with the progression and extension of consciousness, the number of known projections becomes diminished, so we assume that if consciousness were capable

of still greater extension, still more projections would enter the field of our vision.

We would destroy more of the world, as it were.

Mr. Nuthall-Smith: I don't follow the argument that (a) and (b) are really identities, that the Superman and the jester are both equal to the demon.

The demon seems to be a quality of the Superman and the jester, but not an identity.

Dr. Jung: Well, both are superhuman inasmuch as they both have demoniacal quality; therefore, I say you had best express this demon by the term Socrates used, to daimonion; the Superman is das Damonische in man.

Mr. Nuthall-Smith: They are interchangeable?

Dr. Jung: You can say, "paradoxical aspects of one and the same thing."

The proof, as I mentioned, is that Zarathustra makes the remark: "But they think me cold and a mocker with terrible jests."

You see, that is the jester, but it is Zarathustra at the same time.

So the jester is simply another aspect of Zarathustra, and they have their common

root in the daimonion.

In the case of Socrates himself, the voice of the wise old man, his daimon, always advised him, told him what to do or warned him.

He told him he ought to make more music, for instance, and then Socrates bought a flute.

And he was walking with his friends through the streets of Athens one day when his daimon whispered in his ear: "Take the other road to the right, leave this road."

Socrates obeyed and suddenly down the road they had left rushed a herd of swine, trampling down all the passers-by into the mud.

A nice picture of the conditions of public hygiene in those days!

You see, the daimon was very careful to forewarn him.

That is the prophetic voice of the seer in our unconscious, usually symbolized by the wise old man.

So the daimon is the Superman, the thing that is greater than man, yet it seems to be in man.

If you have some vision or premonition, you are tempted to assume that you are perhaps the wise old man yourself, and then one calls it an inflation.

Nietzsche himself was in the condition for an inevitable inflation.

That explains his almost pathological megalomania, which was criticized during his lifetime, that megalomanic manner of speech was a considerable obstacle in his way; people thought he made tremendous assumptions.

It was simply an inevitable inflation through the corning up of that figure and his identification with it

Mrs. Baumann: If Zarathustra is equal to the demon, then would Nietzsche be equal to the demon?

Dr. Jung: Obviously, all that is included in the demon because Zarathustra is the demon; he is the wise old man.

Whatever Zarathustra is, Nietzsche is also.

Nietzsche is the awful jester so he is also the demon that Zarathustra is.

Mrs. Crowley: If Nietzsche had been quite conscious, what would have happened to Zarathustra?

Obviously he would not have been in this form.

Dr. Jung: I am afraid that is like asking what would have happened in the history of the world if the old Romans had known gunpowder and rifles.

One can only say, if the same problem should happen to one of us, I hope he would have learned analysis enough to avoid that identity.

You see, the daimon cannot be completely wiped out by the assumption that it is a mere

projection or an identity with a fantasy; on the contrary, you can assume that you have built a certain fantasy and that the identity would not have been if you had not made just that fantasy.

But if you detach from the fantasy, from that agency which works in you, then you become aware of the extraordinary reality of the thing; only when you detach, when you make that sacrifice, do you know what it is worth.

As long as you hold onto it, you don’t know what it means, nor how it functions, and then you cannot develop and it cannot develop.

So when I have an idea that the wise old man has had his hands in something, I try to go back to my humble self and make sure that I am in no way identical with him.

Then it is freed from my cumbersome presence, and I am free from the awful assumptions of that figure, I don’t need to talk in such a stilted way, to produce hieratic language, to establish the truth of the world and the law of life, and to be infallible; I can be quite fallible, an ordinary human being.

Naturally, I try sometimes to do my best and sometimes my worst, but I am in no

way that marvelous being who talks so beautifully, in such a heavenly way, like the old parson on Sunday afternoon at two o’clock.

Therefore, I always say you had better leave God alone and then you will see what he can do.

Most people who are on such good terms with God assume that it is their virtue, but if you leave the whole thing alone you can see how it works.

For instance, perhaps you assume that you should not eat salt in your food because you don’t understand why you need it.

Then don’t bother about salt, eat your food without it, and you will soon discover what it does.

For heaven’s sake, don’t believe these things, the wise old man, the collective unconscious, etc.

Try it, and see what happens without.

It is very simple; don’t touch it and you will see how it works.

So if Nietzsche were a contemporary of mine and asked my ideas about it, I would say: "Be your humble self, say you know nothing, you have no ideas, and if you feel that there is somebody who wants to talk, give him a chance, clear out of your brain and leave it a while to the old man.

Then make notes of it, take it down and see what he says.

And then you can make up your mind whether your ideas fit in with it or not. But don’t

identify with it."

Of course, the thought probably would not enter his mind to ask my advice or anybody's advice about it.

I often meet very religious people who identify with the wise old man and I follow a certain principle in dealing with them.

I enter upon their proposition and, according to principle, whatever they want I let them have to the end, so that they finally get sick of it.

That is the old principle of Heraclitus, who said to let the Ephesians have plenty of

gold so that their viciousness would come to the daylight; without gold they would have to work, but if they have gold enough, they can develop their vices, and then they will become obvious.

So if you have to deal with people who suffer from megalomania, just favor them until

they explode-that is the best way.

If anybody is convinced that he is very good, let him believe that he is good to the very edge of his existence, for if you tell him he is evil, he will make a desperate effort to be good and never get beyond his conviction of his virtue.

I always follow that principle with lunatics also-of course people with inflations are mild lunatics and sometimes not very mild.

If a man says he is the triple god or the pope or Jesus, I say: "Why not?-anybody can be Jesus."

But it happened once that I had another man in the same ward who said he was Jesus too; we had two Jesuses, and how could I make out which was the one?

I simply put them together in the same room to let them have it out.

About half an hour later I went and listened, but there was no noise, so I went in and one was standing behind the stove and the other tapping on the window looking out.

I asked one of them, "Now what about the Jesus? Who is the real one?"

And he pointed to the other and said, "Of course that is a mad ass."

He saw right away that he was a mad man but that he himself was mad he could not see.

So what can you do? Of course, you cannot cure them.

But people who have inflations are not lunatics in the sense that their brain is already

split and congealed into that form.

In cases of inflation it is functional; it is still in a liquid condition, and the cure depends upon the attitude people take, whether they take a sort of compensatory or contrasting attitude or whether they agree and submit to the majesty of an inflation.

Sometimes there is a very great majesty in inflation, something marvelous.

Now we will continue our text:

When, however, he was but a step behind, there happened the frightful thing which made every mouth mute and every eye fixed:-he uttered a yell like a devil, and jumped over the other who was in his way.

The latter, however, when he thus saw his rival triumph, lost at the same time his head and his footing on the rope; he threw his pole away and shot downwards faster than it, like an eddy of arms and legs, into the depth.

The market-place and the people were like the sea when the storm cometh on: they all flew apart and in disorder, especially where the body was about to fall.

Zarathustra, however, remained standing, and just beside him fell the body, badly injured and disfigured, but not yet dead.

The fact that Zarathustra did not run away, but remained glued to the spot, means that he had a very particular relationship to that event; the rope-dancer who fell down had an intimate connection with him.

After a while consciousness returned to the shattered man, and he saw Zarathustra kneeling beside him.

"What art thou doing there?" said he at last, "I knew long ago that the devil would trip me up.

Now he draggeth me to hell: wilt thou prevent him?"

"On mine honour, my friend," answered Zarathustra, "there is nothing of all that whereof thou speakest: there is no devil and no hell. Thy soul will be dead even sooner than thy body: fear, therefore, nothing any more!"

This is the classical passage in Zarathustra, the prophecy, the unmistakable anticipation of the final catastrophe, his madness, where his mind or his soul was dead long before his body.

And during his madness he was utterly gone-there was absolutely no connection with him.

It was an a-typical form of the general paralysis of the insane, and he was quite bad; one could not talk to him.

There was no reasonable connection. Occasionally, he ran away.

Once he ran away from his sister’s house, and was caught naked in one of the gardens of Weimar.

Then he had quiet times when she could walk with him but he could not react if talked to; there were only a few intelligible remarks.

For instance, he once said to his sister: "Are we not quite happy?"-perfectly reasonably, and then he was gone, confused. People have concluded from that that his madness was a divine mania-what the Greeks called mania, a divine state, the state of being filled with the god; one is entheos, the god is within.

The remark was quoted as evidence that he had reached a sort of nirvana condition.

You see, we can assume that behind madness there is a sort of nirvana condition.

That would explain why in people who are quite mad there are still voices which are entirely reasonable; and when they are physically ill often they become quite reasonable.

I remember the case of a crazy woman who was full of the most absurd megalomanic ideas, but the voices she heard, which she called her telephone, told her the truth.

Once she told me something perfectly absurd, a megalomanic idea expressed in an awfully involved and artificial way.

I tried a long time in vain to get at the bottom of what she meant, and suddenly she

became impatient and kicked against something, and said: "The telephone always disturbs me." "What did the telephone say?"

She would not tell me but finally I wrested it from her.

"You are leading the doctor by the nose; it is all bunk, you really belong to the lunatic asylum."

And on another occasion when she was very unruly, I said: "But look here, if you behave like that, everybody will think you are not quite in your senses.

That is the reason you are here in the lunatic asylum; one must keep such people locked up."

She remonstrated and then suddenly was interrupted by her telephone: "The doctor is quite right; of course you are mad, and you need to be locked up."

They were voices of perfect normality and insight.

Another case was a man, one of the noisiest individuals in the ward.

He usually began at about five o’clock in the morning to be excited and unapproachable.

He cursed everybody up and down and was sometimes quite violent, one had to keep him locked up.

Then from ten on he was left in the open ward or in the garden, and when I came at that

hour he usually shouted: "There is one of that dog and monkey crowd of doctors who want to play saviors and cure lunatics; it is all bunk."

It was almost a stereotyped speech.

But once when I came, that fellow was perfectly quiet.

The nurse said he was quite nice and gentle, and he spoke to me in a normal voice.

Then I noticed that his hands were hot and found he had already thirty-nine degrees of fever.

They put him to bed and it turned out to be a case of typhoid fever which lasted for about six weeks.

During that time he was a gentle simple being, most obedient and never noisy.

Whenever I came to his bed, he said, "Thank you doctor, it is very nice of you to look after me."

And he always thanked the nurses; he was a soft, charming person, really.

We got used to his complete transformation, but one morning, when he was still very weak he said feebly, "Ah, there is again one of those dogs and monkeys of doctors who play saviors."

I thought, "You are getting up, old man," and within a week he could loudly croak his case, and then I knew he was cured.

He was back in his normal state from an abnormal condition of health.

Now, that man was in a lunatic asylum for almost twenty years and it is assumed in such a case that the brain is somewhat disturbed, that whole layers of cells are atrophied, but during the typhoid he was perfectly all right; then suddenly he fell back.

That is a well-known fact.

Therefore, originally, if these cases were treated at all, one made them artificially ill by using poisonous ointments or something which would cause an infection, because it was noticed that when suffering from high fever or infection they became relatively normal.

So the idea that there is a sort of normal or superior condition behind the diseased state of

consciousness is by no means nonsensical.

It is also possible that behind Nietzsche's condition there was a superior self which had no chance to come through.

Consciousness was diseased, but the self was sane.

For instance, I have just written a preface to a new edition of the works of Dr. Carl Ludwig Schleich, an older contemporary of mine.

He had the idea that the soul of man is not at all connected with the brain but with the body, with the sympathetic nervous system, so that even if the brain is disturbed the personality is not necessarily affected.

It was observed in the war that tremendous losses of cerebral matter did not affect the personality at all; there were only relatively slight disturbances of another kind.

Now, Mrs. Case has just asked me this question: "You stated that if there were complete consciousness, the world would no longer exist.

Do you hold the opinion that outer reality is nothing more than a projection of the unconscious?"

Of course that is a bit too quick I cannot say that I saw any conviction about such problems.

I say such things with an if They are not articles of conviction or faith, inevitable conclusions or scientific truths.

It is psychology, and psychology is a world of facts, events, all having their own nature.

If you meet an elephant in Africa, it proves nothing about the being of the world.

It is just that you run across an elephant in Africa. It can mean your end or nothing at all.

It is simply a fact. And so you run across certain ideas in human heads.

They are just there and they don't necessarily mean anything.

We must free ourselves from this most unscientific prejudice that our thoughts mean something in the sense of producing something; it is exceedingly rare that a thought produces anything.

A thought is a phenomenon in itself; it proves nothing.

That a certain crow is flying across the lake at this moment proves nothing and means nothing. It simply flies.

There is such a bird.

So we have such birds in our heads and they prove nothing as to the real structure of the world.

But it is important that we know that our world is a psychological fact; whatever we judge is a psychological

fact. For instance, you would say that this match stand was real.

But what is real in the thing? It is what you feel.

You see it here but you don't feel here; you feel up in your brain and nobody knows what the brain can do to your sense perception.

There are certain waves of air which you call sound, but you call the same waves moving with less frequency vibration, because you feel it as a vibration.

With a vibration of ten waves a second you feel the movement of the air; if it is sixteen per second, certain people can already hear a very low sound.

So our world is relative to our psyche; therefore it does matter what we say about the world, because we say it about our world.

If there is perhaps another world, what we say means precious little-no more than a louse on the North Pole.

It is an old conviction in Eastern philosophy that if you reach the state of complete or perfect consciousness, the object is abolished; the world enters into God and then it is not.

That of course includes the idea that our world is a projection. Inasmuch as we hurt ourselves against such projections, we assume that they are real.

So we cannot say the world is our projection.

It is God's projection; a superior being in man has made the projection.

Therefore, in the East matter is called the definiteness of the divine thought.

The divine thought can be vague and then the thing is not, but if the divine mind or thought is definite, it is matter.

It is quite possible that this is so; we have absolutely no argument to use against such a statement.

For instance, you can substantiate the whole of theology from the statement of modern physics, because matter as we have previously understood it doesn't exist at all. It is utterly intangible, utterly immaterial.

It becomes, and it vanishes, and the thing that really exists is a sort of energy or radia-

tion.

So the Hindu philosopher’s statement that matter is the definiteness of the divine thought is highly intelligent.

You can say, of course, that this is a human projection taken from the experience that the world apparently disappears when we faint or are asleep.

But you know the structure of the whole world suggests that it can disappear.

It has no substance in itself. It can also be in a condition which is not; matter can dissolve into radiation, and there is nothing, not even mass; the whole thing has gone.

Mrs. Case: But is not radiation just as real as matter?

Dr. Jung: Of course, but it is no longer matter.

Naturally, you must assume that there is something, inasmuch as you think about something.

You see, with all these problems you wind up with antinomies or a priori categories.

You need categories of judgment in order to be able to think about something at all; as soon as you think, you have already produced an existence, and if you assume that something is, you already think.

So the idea that a world returns to non-being by perfect consciousness is a philosophical idea which we have to notice; but we cannot say that this makes or destroys a world.

It only makes and destroys our world.

Well, all this is most unsatisfactory, I dislike talking of such philosophic questions concerning the reality of objects.

Philosophy has very much to do with the subject, and the more you think things, the more you make them enter yourself-the more you obliterate them.

You extinguish things by thinking about them; you make them unreal because you make them enter the self and then they no longer exist.

For things are our world, not the world.

Well now, we will continue our text:

The man looked up distrustfully. "If thou speakest the truth," said he, "I lose nothing when I lose my life. I am not much more than an animal which hath been taught to dance by blows and scanty fare."

“Not at all," said Zarathustra, "thou hast made danger thy calling, therein there is nothing contemptible. Kow thou perishest by thy calling, therefore will I bury thee with mine own

hands."’

When Zarathustra had said this the dying one did not reply further, but he moved his hand as if he sought the hand of Zarathustra in gratitude.

We see here that the dying rope-dancer is very close to Zarathustra, and in how far Zarathustra assimilates him.

In which sentence does that become visible?

Miss Hannah: "Thou hast made danger thy calling."

Dr. Jung: Exactly. That shows in how far Zarathustra is the ropedancer.

Dr. Reichstein: It is an anticipation, of course, but there is a parallel to this burial in old legends and alchemistic philosophy where the spiritual part must be buried in the earth in order to bring out something new.

Dr. Jung: Yes, like the grain of wheat that is buried in the earth in order that it may grow.

If we encounter the figure of the rope-dancer again, we can assume that he is here buried for the purpose of a later resurrection.

Do you know of any figure similar or analogous to the rope-dancer later on?

Miss Hannah: Is it the ugliest man?

Dr. Jung: It is quite possible that he is resuscitated as the ugliest man.

Miss Hannah: I don’t understand: "Thy soul will be dead before thy body."

I know it is a prophecy of Nietzsche’s fate, but presumably he meant something himself by putting it down.

Dr. Jung: How does it sound here?

In what tone does he speak?

Miss Hannah: It sounds like a negation of the Christian principle.

Dr. Jung: I mean with reference to the rope-dancer.

Miss Hannah: It would be to free him from the fear of death.

Dr. Jung: Well, when you are talking to a dying man with that intention, it would be a sort of last blessing, a consolation.

The Christian parallel would be: Fear nothing; thy body will die but thy soul will live.

And here he says his soul will be dead even before his body, "Fear therefore nothing any more."

Just the opposite! But how is that opposite a consolation?

I had not intended to enter upon this because it is really the anticipation of the whole tragic problem of Zarathustra which will be unfolded in the course of the drama.

It is here in the bud, you can deduce from it the later developments, but it is difficult to

demonstrate now.

Mr. Nuthall-Smith: He has already experienced the whole horror of dying when his soul dies; his body does not mean so much.

Therefore, he has nothing to fear.

Dr. Jung: Would that be a consolation?

Dr. Schlegel: The rope-dancer said if the devil appeared, he would take him to hell.

Dr. Jung: Well, the rope-dancer was afraid that the devil would drag him down to hell, and then Zarathustra tells him there is no hell-and: "Thy soul will be dead even sooner than thy body."

So there remains nothing for the devil to take away with him.

Now do you call that consolation?

It would be as if a person were suffering from a very bad toothache and somebody said: "Don't worry, I will shoot you."

One could understand it like this. But it is an exceedingly queer consolation.

Mrs. Crowley: Is it not connected with the idea that God is dead?

Dr. Jung: Yes, that is absolutely certain. It is an anti-Christian consolation.

Of course, everybody would think it consoling to say: "Now don't be afraid, man, you must get rid of your body naturally, but your soul will live.

As the old Egyptians and the Assyrians and the Christians for two thousand years, and all primitive people have believed."

But here the whole thing is turned upside down and he talks as if that were a consolation.

It is peculiar, yet I hold that there is a secret kind of consolation in it-but a consolation

which is only to be understood out of the particular condition in which Nietzsche found himself in that moment.

Otherwise, for any other kind of psychology, that would be no consolation whatever.

Mr. Allemann: Nietzsche understands that the body, the earth, is all and that the soul is nothing, the soul is meager; so there is nothing in keeping the soul and losing the body. When the body is lost the soul must be lost also.

Dr. Jung: Yes, he even takes it for a sort of consolation to keep the body and lose the soul.

He has that prejudice of the late Christian age that the soul of man is nothing, not worth saving.

It is even a great merit not to save anything so low down.

It needs a tremendous institution to save such a miserable thing: nothing further can come out of man.

The good we possess is all revealed.

We are quite incapable of producing anything good out of ourselves.

We cannot even make our way: it is all the grace of God.

You see, in Catholicism there is at least the possibility of sanctification through work, but in Protestantism there is nothing but grace, and if that doesn't work we are lost forever.

We have a very low esteem in our civilization for what one calls soul; we only have words.

When it comes to the practical showdown, there is no esteem at all, no patience.

If you say to a man that he has to spend a certain time every day for the development of his soul, he laughs in your face.

He has never heard of such a thing. It is ridiculous; one believes and that is enough.

That one should do something about it is absolutely unheard of.

Dr. Reichstein: I think the rope-dancer has committed a kind of Promethean sin, and therefore his soul will be punished for eternity.

So then it would be a consolation if his soul were not a reality.

Dr. Jung: And one could also say that it would be a consolation for the man Nietzsche who is a sort of Prometheus; and inasmuch as he is a Prometheus, he is a rope-dancer.

Thus far it is a sort of consolation to tell him his worries will be soon over.

For your soul is worry, if you have no soul there is no worry.

This consolation coincides with Zarathustra’s general teaching of the "blond beast."

Be heroic, like a fair animal.

Then you have no soul. It is bunk to have a soul.

It means foolish psychological complications; therefore be heroic. Identify with that great figure of the unconscious and get rid of all that psychology, all

those distinctions which just mean worry.

To get drunk with the figures of the unconscious is Dionysian; if you have read farther, you remember that the feast of the ass is a Dionysian orgy.

That is what he advocates as a means against the insinuations of the ugliest man, in order to overcompensate the ugliest man who is a sort of miserable Christian.

In the cult of Dionysos it is even the main purpose to be drunk and unconscious, to end the psychological worry, to forget in the embrace of nature all the things that bother you as being too small.

In Schiller’s "Hymn to Joy," you find this idea of the compensation of the small misery of man through the greatness of the completely unconscious state of the Dionysian enthusiasm. In that intoxication, the god enters the mystes.

He becomes a god himself.

He becomes the great current of nature, the stream itself, and there are no individual worries any longer.

That is a way to deal with worries when they become too great.

It is the hysterical way, to use a very cool word in that connection, and it is the way of the alcoholic, who seeks unconsciousness in intoxication.

He runs away to the great universe from his personal troubles, as the hysterical individual tries to save himself from his complex.

The other way, the psychasthenic way or the introverted way, is to lock oneself away with one’s complex, to avoid other people, to avoid intoxication in order to stare into the face of the complex and to do nothing else.

That would be the Apollonian way.

Of course that is not understood in the term Apollonian, but by definition it would be that way in the sense of discrimination, discriminating yourself as marked by a complex in contradistinction to all other beings.

Just no embrace to the universe, not one kiss to all beings, focussing all your attention upon staring into the face of the complex, being a monster in a monastery, settling down to the fact that one is excluded.

That is another way, another means of redemption or way of grace if you like to say

1.

1\ow here he advocates the Dionysian way.

Forget yourself, be dead to yourself; your soul will die before your body happily enough, for then you won’t see what happens.

You will not worry any longer.

You will perhaps enter a dream, or a state of death in the sense of complete extinction, even while the body is living on.

Already in the course of Zarathustra you see that beginning to operate.

Nietzsche tries-or perhaps he was made to try-to rise to a more and more Dionysian condition.

More and more the orgiastic hymn comes in.

The deeper the worry, the greater the tragedy becomes, the more he loses himself in the enthusiasm of the divine mania.

And that is prepared here.

To a man like Nietzsche, gripped by an extraordinary suffering, it is a real consolation when somebody says: "All that terrible trouble which burns you now with the tortures of hell, will come to an end; you will go to sleep and not know what is happening to your body."

If you have ever experienced such a state of oblivion in your life, where only your

body lives, then you know all the bliss of the Dionysian revelation.

And Nietzsche had that revelation.

There are beautiful poems later on where it becomes quite obvious.

He really got out of himself for a moment on the wings of an extraordinary enthusiasm, absolutely disentangled from the worry of discriminating consciousness.

He actually suffered from an overintensity of consciousness, which is always the case if

one is anachronistic, if one lives in a time when one is not meant to live, because one finds no understanding contemporaries.

Angelus Silesius was such a man; he lived in a time when he simply could not find his equal.

Yes, if he had been able to travel to India, he would have found his equal.

They would have said his truth was an old truth which they had known long ago.

But nobody could understand in the West. And what happened to him?

Well, he was a fellow who did not get into Dionysian enthusiasms because, as his fate shows, he locked himself away with his complex.

He locked himself up literally in a monastery where he died.

He lost all his beautiful poetry completely, and produced fifty-six awful pamphlets against Protestantism.

He had been a Protestant and he died most miserably in a hell of a neurosis in a monastery.

You see, that was the other way round: his body died before his soul, and his soul became a terrible, poisonous demon-the soul of that man who had produced "Der Cherubinische Wandersmann,'" that sweet mystic verse.

And then fifty-six pamphlets against Protestantism!

That is something horrible, really satanic.

But it is what naturally happens to the introvert, or at least to the one who prefers that mechanism.

It is of course only faintly a question of type.

I am convinced that even an introvert can use an extraverted mechanism if he uses the way of the inferior function.

Nietzsche had an extraverted mind, so he would use the extraverted mechanism, the Dionysian way.

But you see both in Nietzsche's case.

He was first a professor at the University of Basel, but he was not quite understood, so he locked himself away with his complex and lived quite isolated.

Then the unconscious came up with all its extraversion, and this time he locked the complex away from himself and dissolved in a tremendous extraversion within his isolation, exactly like old Angelus Silesius-who should have discovered the cellar of the monastery and about a thousand bottles of old wine.

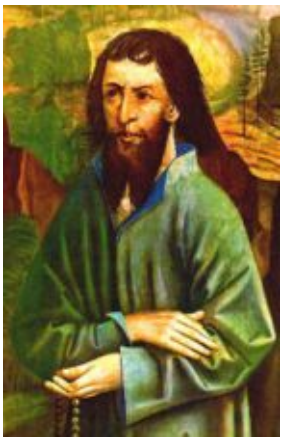
His neurosis would have been cured, but he would have died from cirrhosis of the liver. Marie-Louise Von Franz, The Dreams and Visions of Niklaus Von Der Flue, Page 129-145

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_3?crid=1H2MRJ3WMDJGL&keywords=jung+zarathustra&qid=1636291052&s=books

---

**Lecture 3 Dreams and Visions of Niklaus Van Der Flue (2021-12-22 04:24)**

[paypal _donation _button border="5"]



[1]Dreams and Visions of St. Niklaus Van Der Flue by Marie-Louise Von Franz

Lecture 3 Dreams and Visions of Niklaus Van Der Flue

Jung Institute May 22, 1957

Last time a member of the class enquired about Walter F. Otto's attitude towards the interpretation of the archetypes, and has been kind enough to lend me a copy of his book: Theophania, der Geist der Alt-Griochisehen Religion.

Otto first makes an attack on the 19th century fashion of interpreting pagan gods as vegetation gods, year gods, weather gods, spring or winter gods, and says that this is a rationalistic interpretation and that we project our view of nature into these gods as though

they were a personification of vegetation.

He is also against depth psychology which he considers to be very negative and says that the idea of the collective unconscious is quite ridiculous.

The real gods, as he thinks of them, are a personification of what he calls the coming to life of the open world, the open cosmos.

This, he says, has nothing to do with the morbid experiences of neurotic individuals.

You see from this that he commits two errors: Namely, he thinks that the gods are in the cosmos, whilst we have the idea that the gods come from the sphere of the subjective psyche, and that that is a very small phenomenon, while for him the god; are a cosmic reality.

He thinks that we have scientifically established the borderlines of the unconscious, whilst actually we have left the question completely open. He first projects into us a narrowing of our concepts and then attacks their soundness.

The other point, and that is what ties in mere closely with our subject, is that he makes a difference between the neurotic person, who, he thinks, has no inner spiritual life, and archaic man, a kind of superman who in open to the cosmos and quite another class of human being.

I think the personality of the man about whom I am lecturing is a wonderful demonstration of the arbitrary nature of Otto's views.

Nobody could contend that St. Niklaus appeared to be a schizoid person who managed just to keep himself from going completely mad.

On the contrary, he has been recognized by Switzerland as a great saint and canonized by the Catholic Church.

One can even take this saint as an illustration of the difference between a schizophrenic personality and a person who has had a great religious experience.

If people get highly excited, and in a state of exaggerated tension hear voices and believe that they have had a vision of God, they are automatically classed as schizophrenic by certain psychiatrists.

In the Napa-Valley State Hospital near San Francisco a regular question put to a new patient is whether he has ever seen or talked to God, and if the answer is in the affirmative, that is a point for a schizophrenic condition. Imagine anyone speaking of such an experience in front of twenty strangers! I saw a Negro who refused to answer such a question, and it was made a point against him.

To have had an experience of this kind does not prove to us that a person is schizophrenic, to us the difference between the normal and the schizophrenic person is in the reaction towards the vision or voice, not the voice itself.

Jung says that he is convinced that the vision of God seen by a schizophrenic is as true as the vision of any other person, but the one has a morbid reaction and the other is capable of standing his experience, and that is a very great difference between the two.

In the schizophrenic reaction there are always two facts involved: first, a tendency to identify with the vision in a wrong way and make it a feather in one's own cap, and then the coming up of an outer arbitrary consciousness, generally due to the fact that the schizophrenic is unusually narrow in mental and ethical qualities and too weak to be able to stand a great inner experience.

If, for instance, a narrow-minded, lazy man has a vision of God, he may have the wonderful idea that he is Jesus Christ and need not go to the office any longer! He thinks: "Now I am God and a great Saviour:"

If you watch such a phenomenon in reality you will observe that either the heart or brain is too small and the morbid reaction to an inner experience is the cause of such people becoming insane.

As the Esquimaux say, it depends on what you do with the experience: You see this polemic of Walter F. Otto's draws an artificial line between a neurotic person and the archaic man who had the genuine experience of the cosmic gods, which shows that Otto has never enquired into the reality of what happens in an analysis and has not read Jung's books before starting to oppose them.

I wonder what Otto would have said of St. Niklaus? Would he have taken him as an archaic person who had a vision, or as a modern neurotic individual?

Last time I spoke of the restlessness and depression into which St. Niklaus lapsed during the middle of his life and marriage, when he was so restless and unhappy that he became irritated with his family and could not stand it any longer and that during this time he had visions which, if you interpret them symbolically, show that there was a split between the process of development of his inner personality and his conscious idea of a religious attitude, that the difference in his conscious attitude and basic instinct had caused a split and brought him into conflict with himself.

During this same period he had the following vision: As he sat watching his cows and horses in a meadow and, as was his habit, started to pray and to give himself up to divine contemplation, he suddenly saw a beautiful white lily grow out of his own mouth and reach up to Heaven, and from it came a wonderful perfume.

But a little later when his cattle (which one chronicler says constituted his fortune) passed by, and he looked down at them, he saw that the lily which grew out of his mouth curved down towards his best horse, and that this horse which was also his favorite, snapped at the lily and completely consumed it.

Klaus interpreted his own vision in the sense that those who want to keep the treasure in Heaven cannot do so if they combine it with the worries and interests of earthly life.

This is like the seed of the word of God which is suffocated among thorns.

The chronicler Wolflin, was a humanistic and learned man who wrote in Latin and unfortunately in a rather pompous manner.

Thus we have to keep to the basic facts.

Klaus said that the lily represented the striving of his own soul towards the divine, and that to have pleasure in his horse meant that he was falling for the earthly pleasures of a peasant, to whom horse and cattle are of the greatest value.

He thought it meant that he was still too much involved in his peasant interests

which naturally increased his irritation with his family. He felt that his personal life

prevented the full development of his inner life.

As Professor Blanke points out, it is possible that Klaus saw the motif of a lily growing out of someone's mouth first on a picture of Christ because at that time such pictures did exist.

There is one of the Last Judgement in which the lily grows out of His mouth.

In Revelation XIX, 15, it is said: "Out of His mouth goeth a sharp sword" for He is the judge of the world. The sword coming out of the mouth of the Son of Man is in some pictures replaced by a staff with flowering lilies on it.

Such pictures have been seen in churches in Switzerland and Blanke thinks Klaus may have got the idea in this way.

The lily growing out of Christ's mouth would represent, according to the Church Fathers, the soul of Christ, for the bride in the Song of Solomon is called the lily of the valley, and she was the soul of Christ.

The lily also became a symbol of the Virgin Mary who is at the same time the mother, the bride, and the sister of Christ.

That would be the Christian tradition of the lily.

In Germanic pagan mythology it is the royal flower, it was the symbol of the King and of the Merovingian dynasty and it is to be found in the heraldic arms of the old French monarchy.

The Anglo-Saxon King, Alfred the Great, is also represented as sitting on his throne holding a branch with lilies on it. Lilies were looked upon as representing the white women, the Valkyries.

In Germanic mythology the anima is represented as a group of women in white.

These women, of ghostlike colour, followed the dead from the battlefields and accompanied the god Wotan.

The warrior is invisibly connected with the white woman who takes him to Valhalla.

They foretell the hero's death and are sometimes seen in visions during lifetime.

The lily also belongs to Ostara, the sister of Donar or Thor, whose name survives in the word Easter.

The lily, among other flowers was one of the symbols of the Goddess Ostara.

We can therefore say that in the field of Germanic mythology the lily represents the royal, superior kind of anima.

It appears only in the anima figure of a man who has a royal or outstanding; destiny, where it is a protecting spirit, the personification of his unconscious in a specific way.

The royal aspect is emphasized and the white colour.

Ghosts are usually represented by black or white, they are out of life.

If people make psychological pictures of the unconscious in black and white it is generally taken as an indication that they are detached from life, there is no emotion - as in the colour.

If an anima appears as a white woman there is no feeling or emotional connection with her, she is completely split off in the unconscious – a strange fate with which one cannot connect, which just breaks into your life from outside without connection with the feeling or inner life.

This would be the uncanny, ghostlike aspect.

As the early heroes were very emotional, the white women had the compensatory function of being the factor which leads to higher consciousness by being more detached.

In Christian symbolism, white represents innocence and the candid (white) soul, one is not emotionally involved with the dirt of this world, one is au-dessus de la mlee.

We get involved in the dirty aspects of life through our emotions and therefore it has always been a tendency of this introverted saint to keep out of being involved and to concentrate on his inner life, therefore the white might refer to this.

A lily is thus the symbol of the innocence of man and we can say that when it comes out of St. Niklaus' mouth, it represents the royal contemplative attitude, and his tendency to detach from emotional involvement in this world.

The following local story might also come into consideration.

In 1430 when a chapel was being built in Hildisrieden near Stans, a corpse was found,

and out of its heart there grew a lily.

In 1444, the same thing was found in Sempach - a corpse out of whose heart there grew a lily, and the story spread through Switzerland.

These stories naturally are the revival of an ancient archetypal idea that flowers which grow out of a corpse represent their surviving soul - a princess gets killed and a beautiful rose grows over her grave, the lover comes and picks the flower and revives the human being.

The old Egyptians when mummifying their corpses put bulbs or flowers into them and when these began to sprout that was the symbolic announcement that the dead had resurrected.

If this association is followed we are confronted with a very strange situation, because if Klaus had a vision that a lily grew out of his mouth it was tantamount to saying that he was a dead person.

Hitherto such a phenomenon had only appeared to Christ or to a dead person, now it has happened to someone living, but if we consider how Klaus

has worked on his own mortification for many years, in a way he was dead, he had died as far as the world was concerned as far as he could.

He was practically already a corpse, and therefore something happened to him which expressed the fact that his soul had become a flower, which normally only happens after death, when the corpse or the soul is transformed into a vegetative symbol.

Such an archetypal motif I consider to be a wonderfully pious analogy, but rather too poetical and one would like to know more exactly what it means.

How would such a thing manifest practically.

Niklaus' greatest achievement, and the reason why he was looked up to as a saint by

those around him and was later canonized, was the miracle that apparently he did not eat any solid food for twenty years, according to tradition.

He was said only to take the host two or three time a week, though he sometimes drank water.

What made him so interesting to people was that he could live so long without eating.

The witnesses to this fact are widespread and show that he was closely watched and his whole personality has so few other symptoms of hysteria or lying that one is faced with a problem.

He is, however, not at all the type of an hysterical person and he was never caught out in lying.

Therefore one must give him the credit of the doubt and say it might be true, which

would make a parapsychological phenomenon which we cannot explain scientifically.

Jung, in a journal of parapsychology said that he had no explanation for this phenomenon, but that he was inclined to look for it in the field of parapsychology.

He said that he had once been present at an experiment made with a medium.

An electro-engineer measured the degree of ionization of the air surrounding

the medium and found that on the right side, the side on which the ectoplasm

appeared, the ionization was more than 60 times as much as was normal.

Therefore, if such things can happen, it is just possible that people around such a person can become a source of ionization (that is, such persons can pull it out of those who surround them).

There have also been séances at which the medium has sat on scales and the weight, when taken, has proved to have diminished physically to a great degree during the session and to have been restored afterwards, as though something left the body of the person and later returned to it.

Such things occupy a kind of borderline realm of which we know very little, but it looks as though particles of the body leave and return later.

Under these circumstances; Jung thinks it possible that molecules can wander from the surroundings to the body of such a person who might thus feed on his surroundings, which could explain how it was possible for him to survive without food for such a long time.

This seems to me to link up with the fact that the visions compare St. Niklaus to a dead person and his only life is like that of a plant which draws its food from the surrounding earth.

If we bring the fact of the vision and his abnormal way of feeding together we could say that he has transformed himself into a plant, drawing his food from his surroundings, and not, like a human, by eating animal and plant food.

This is a bold hypothesis by which one can link the fact of the miracle with the strange facts of the inner development of this man.

I may have shocked many by such a cold hypothesis, but it is just a hypothesis, and I do not pretend that it is an explanation of the truth. It is a possibility which might be considered and should be studied further.

Jung said that he generally discovered in the surroundings of such people someone who is fed upon and in a very miserable physical condition, so that you had the impression that the saintly person was feeding upon the other’s vitality.

On a minor scale, we know that if you get in touch with a latent psychosis you have a feeling of being supernaturally suddenly tired.

Some people are so very tiring that if you are with them for a certain time you feel completely sucked.

There are people who tire you simply by a difficult interview, but that is quite a different thing, for these others are not demanding, yet they exhaust you completely.

It is a fact that there is such a thing as drawing on another person's vitality.

People with split-off contents do this, if there is a latent psychosis.

They cannot draw the well of their life from within if there is a schizophrenic split, for they have no well of life within themselves, they are always empty and hungry because they have not found the fountain to make their own inner desert bloom and want others to fertilize it and that gives this strange sucked dry or vampire effect experienced in the surroundings.

We imagine this only happening in the psychological field, while in the parapsychological phenomenon it would be a physical thing and here we are on dangerous ground for this is not really proved, except for the few experiments showing loss of weight.

It seems that Bruder Klaus did not feed on others and I do not know where he got his food.

If we leave it in the psychological realm and do not venture into psycho-somatic fields, we can say that this vision represents the anima of Klaus, and when the lily grows up towards Heaven you can say that that gave a beautiful symbol of his striving towards spirituality, his attempt to reach Heaven with his soul but then suddenly his eyes lower and he sees the lily eaten by his favorite horse.

What seems to me not to be objective in Niklaus' own interpretation, is that he accuses himself of what happens - he says: "I am the sinner," but it is the lily which bends down to the horse, not Niklaus, so if anything fell in love with the horse it was the lily, he only looked benevolently at the animal, but the lily got interested in it, it was no longer interested in Heaven, it wanted to touch the horse.

We have now to go back to the symbolization of the horse.

We know that the horse is a symbol of Wotan and that, especially in these countries, Wotan still survives in the form of a horse.

We have a chronicler of the 16th century, Renward Cysat, who wrote 200 years later, and his writings show that the old Wotan Sagas survived to a much later date.

says that near the Alps and around Stans, on stormy nights people ride round on horses. Sometimes you can hear them all through the night near the Pilatus and round Luzern and people call them the "Turst" or the "Wuetisheer."

The name "Turst" still exists in Swiss folklore and means the wild night demon who rides round on stormy nights and possesses people - doors and windows must be kept shut. He is the leader of the "furious army" ("Wut" - fury, rage; "Heer" - army), of the wild army rushing through the night.

Actually, it simply means the army of Wotan, and Wotan is the god of furious impulses and emotional upheaval, and still survives as the leader of such an army rushing through the woods.

He very often appears as a man with his head under his arm, or with only one eye, or in a group of racing horses whom the peasants see in the night.

The God Wotan is still much alive and is often personified as a horse.

His sons are Hengist and Horsa (Hengst – a stallion, and Horsa - a horse).

The horse was his sacred animal.

Tacitus says that horses were more intimate with the god of the Germans than even the priests and you know that the Germans had the habit of sacrificing horses and nailing their heads on oak trees and using them as oracles.

Wotan was also known as Yak, a castrated horse, or “The One who has a Horse’s Beard."

The horse is an animal symbol which is rather difficult to interpret as it is not very specific.

Animals are usually interpreted as the personification of animal instincts, as showing different aspects of the different instincts.

Anyone who gets drunk, for instance, releases the sow, who wallows in the mire.

The cat is connected with the "catty" woman, and so on.

Thus different animals represent different tendencies and manifestations so we have to think of the kind of animal: the fox would stand for cleverness, cunning; the cat for cattiness; the dog for loyalty and submissiveness; the pig for uncontrolled behavior and lust, but the horse does not seem to represent a specified instinct.

I would call it the vital libido, its name has become the standard name for driving; power.

You speak of the horsepower of engines, horsepower has become an abstract idea of vital energy, it has to do with physical vitality, the life and energy which it has at its disposal.

Mythologically, the horse can see ghosts, like chicken and sheep, it is inclined to panic

like sheep.

If someone dreams of horses watch out, for the dreamer may have an attack of panic.

A horse is a mixture of intelligence and stupidity because of this liability. The death of the mater of the house used always to be announced to all the animals, but especially to the

horse.

The horse is sexually a neutral symbol, while the mare stands for the mother and has a definite quality, it can also stand for power.

The horse was said to be able to stamp out wells with its hooves.

It personifies the excitable, temperamental aspect of a person.

You will see that St. Niklaus soon afterwards got caught in a tremendous panic and imply wanted to run away from home, so that our interpretation is to the point.

The horse also stands for the physical nature of man and dreams about dead or sick horses should be taken seriously as they often announce physical disturbance.

Nowadays such symptoms are sometimes replaced by a car.

When I get overtired, I always have a dream that my car has sand in the engine and then I know: This alternates with the horse being very tired – the store of vital energy has run out.

The rider of the horse personifies the right kind of combination of the conscious personality with the instinct, if the horse goes with the rider, that is ideal for then the conscious and instinctive personality are in tune.

Now the lily bent down towards the horse voluntarily.

I think St. Niklaus interpreted his dream too negatively when he took the horse as his own worldliness which devoured the lily.

We would say that the lily bent down to the horse.

We might say that this is a Just So story: the lily bends down to the horse and gets incorporated by it.

We could say that the vision represents an enantiodromia.

The alchemists say that the philosopher’s stone first flies from earth to heaven and then leaves heaven - return to the earth.

This circular movement of the Self is represented the opposite way in Christian symbolism for Christ came from heaven and then returned to heaven.

The lily first grows upwards and then goes down again - the opposite direction from the Christian.

We can say therefore that the lily, which is a symbol of the spiritual anima, suddenly returns towards a symbol which represents physical vitality and animal life and which has a certain connection with the physis.

So, if we had to interpret the vision to a modern person we would say - watch out, it seems that an enantiodromia is taking place in your inward development, what pulled you upwards new tends to turn back to the earth, this movement means that it wants to incarnate in physical reality.

To us, a process of individuation is only fulfilled if the spiritual becomes feasible in

ordinary human life and does not remain an abstract theory of some kind.

Perhaps it also corrects a wrong conscious attitude of the saint who consciously has the completely one-sided idea of for ever going up and up. St. Niklaus did not conceive of the idea of such a chance but, blocked by his Christian prejudice, he misinterpreted his inner vision and increased his inner tension.

If we say that the horse represents not only physical vitality but is also a symbol of the god Wotan, we can say that his Christian soul begins to bend towards the divine image of Wotan and not towards heaven.

There is a great transformation within his psyche, the image of God tends to be replaced by the horse-god Wotan and his Christian soul unites with a god below.

At this period of his life, Erny an der Halden reports that Klaus told him that he went out of his country one day with the intention of leaving his wife, children and farm and all he had in order to live in a foreign country and to finish his life there, that is, he suddenly ran away.

He went north-west in the direction of Basel, perhaps to go to the Friends of God who lived near the Rhine. He came to Liechtstal (Liestal) near Easel when it suddenly seemed to him that the whole town and everything in it turned red and he was so frightened that he at once went to a lonely farm to seek contact with someone and talked to the peasant there.

He told him of his intention to leave Switzerland and go to a foreign country, but the peasant did not approve of the plan and said that he should rather go home to his people and serve God at home, for God would like that better than if he lived with other people and became a burden on them and also that he was a Swiss, and that the Swiss were not popular everywhere.

After this conversation, Klaus left the peasant and went into the fields and lay down near a fence and hid there, and there he had a vision of a shining light which came from Heaven and touched his abdomen where he had a pain as though he had been cut open with a knife and that showed him that he should return to the Ranft, which he did.

This is a very strange episode.

Klaus did not return to his people but went to Klisterli in the Melchtal and hid there where he lived like a wild animal, without food or drink, and there his brother, Peter, by chance found him, in rags, and with a strange expression on his face.

Niklaus said that he should be left alone but Peter fetched others and they talked to him saying that he should not continue like that.

So he talked it over with the local authorities and he decided on a compromise, namely

to live like a weed hermit in a little hut which his brother and others helped him to build in the Ranft - a damp dark valley without any view.

It was the place he had seen in his vision.

By letting people follow their instincts they sometimes cure themselves for if they can get into Nature - perhaps sit up in a tree - they have a chance to gain control over their emotions and not be burst open by them.

To carry on in the outer world may be too much at such a time and therefore such people cut off one part of life in order to be able to catch the inner experience, after which they can return to normal life again.

They have saved their vital energy to digest the inner experience.

I think this is a reasonable and sound instinct and that the reaction of running away can be a normal one though it is very much on the razor's edge.

What was absolutely normal and not schizophrenic was that Niklaus went to another peasant and discussed his situation with him.

A schizophrenic would have cut every contact and have known everything better himself, but his peasant-like simplicity and humility enabled Niklaus to behave as he did and go to another peasant.

Running away to a foreign country was a national disease among the Swiss of that time, and still to some extent continues. It is a phenomenon of possession by Wotan and the result of being overcome by a tremendous rage or emotion.

For example, in the 16th century a peasant's son quarreled with his father about money and went into the woods.

There he saw a very elegant warrior who asked what the trouble was and told the boy to follow him.

After walking and walking for days like someone possessed, the boy turned up in Einsiedeln where he was recognized and asked what he was doing there.

The boy did not know but after getting a good scolding from his friends he returned home.

Dr. Riklin had a peasant patient who sometimes got caught by his autonomous complex and would get up in the night and ride off on his motor cycle in his night clothes and be found in Schaffhausen or elsewhere and be brought back.

This happened whenever the schizophrenic field was touched upon.

It is the motorist's form of running away.

Motor cycle racing is often an underground way of getting rid of the Wotan impulse.

Bruder Klaus was conscious all the time, but the phenomenon is much the same.

The Swiss are imprisoned in the narrowness of the Alps and village life and affects burst out in the blind runaway primitive impulse, known to be a characteristic of the Germanic race, what the Germans call "going berserk."

I would say that psychologically it represents a tremendous desire to become free and burst the chains of outer reality and its obligations and the narrowness of our consciousness and be one with the totality.

Many people have this impulse and say they have moments when they would like to take their passports and disappear, they don't know where.

This is a religious instinct of wanting to be free and only oneself, but if takes this concretistic form it is like an archaic form of possession by an autonomous emotion.

The red colour of Liechtstal has been interpreted as the setting sun.

Others say there was fire, or that the light was supernatural. But why did it give Niklaus such a shock?

The colour red is associated with red hot fire, with blood, emotion, and passionate

feeling. We speak of "seeing red". Red was the color of Seth in Old Egypt.

If the world is dipped in red, it suggests war and bloodshed.

The Valkyries, the white women, speak of the red death that goes through the country, that bloody cloudy pass over the sky and the air is red with the blood of heroes.

In many countries, for instance in Borneo, red is worn for evil magic and is the colour of death.

Sarcophagi and coffins were often painted red.

The analogy is to losing one's blood when wounded, so that red came to mean death.

The war dress of many primitive tribes is red to indicate the state of passion required for war.

The colour has a double aspect and can also represent the life-giving emotion.

In the saint's vision the colour red had a frightening effect and Klaus did not proceed with his plan so that here we should emphasize the negative aspect and say that the idea of going to the foreign country was laden with destructive emotion.

He projected his inner destructive emotion on to the foreign country which then stood for destruction and dissolution.

His tremendously passionate temperament is again obvious here for he must have been a very passionate and emotional person with all the dangers that that entailed. His vision of the tower at the age of 16 showed that he could only transform and integrate his passionate nature by restraint and selfdiscipline and that otherwise he would be burst open by his own passion.

One of his chroniclers states that once, when Klaus was sitting at an assembly as one of the judges, a man made a very destructive and unfair speech and that Klaus saw flames

coming out of the man's mouth which gave him such a shock that he decided never to officiate in this way again.

We have to ask ourselves why this made such an impression on him - there must have been a shadow connection.

He himself also had such a passionate nature which could explode when he got into touch with the world. For the introvert, contact with the world is the dangerous field for there he touches the area of his inferior function where he soon becomes emotional.

If such people go out even a little, they get tremendously excited afterwards.

They tend to have an over-emotional reaction to the outer world and everything that has to do with it causes an explosion within.

Schizophrenics are often hungry for contact with the outer world, from which Niklaus voluntarily retired for he had enough instinct to do the therapeutically correct thing.

His reaction was healthy, namely to keep his emotions within and try to cope with them inwardly. Marie-Louise Von Franz, Dreams and Visions of Niklaus Von Der Flue, Pages 19-27

1. Marie_Louise_von_Franz_Nicholas_von_Flue.pdf

---

**Lecture 5 Dreams and Visions of Niklaus Von der Flue (2021-12-23 03:55)**

[paypal _donation _button border="5"]

[1]Dreams and Visions of St. Niklaus Van Der Flue by Marie-Louise Von Franz

Lecture 5 Dreams and Visions of Niklaus Von der Flue

Jung Institute June 5, 1957.

You will remember that at the last lecture I just mentioned the fact, though I think that it is not generally valid, that during the process of individuation there arises the indication in the case of some people, that the unconscious wishes them to become attached or related to a certain place.

It is more frequent in primitive psychology.

In primitive civilizations the whole landscape is usually psychically mapped out: a specific mountain is a place where one can have a certain particular experience, a forest is the place where an evil spirit lingers - a magic place where darkness breaks through - certain caves are set apart for childbirth, etc., it is as though archetypal events were geographically linked up with different places.

Rationally, we can say that every place has a certain psychological impact upon us, connected with a certain archetypal situation.

If you go up to Seelisberg, for instance, there is a walk above the famous Rutli, where you look down on the lake and where, when you turn a corner, you suddenly have an open vista before you and see the whole Alps and another bit of the Lake of the four Cantons - you face a tremendous panorama. In two steps you have entered a new world.

The place is known in the local saga and it is said that if the herdsmen drive their cattle round here, that as they turn the corner it seizes them and takes them away.

You stand there with your whip and the cattle have gone!

But you must not panic, but must pretend that you have not noticed anything and crack your whip and urge the cattle on and a minute later they will be back: If you get into a panic and start searching round you may fall down a steep place or an accident may happen to the cattle.

I can only say that at this place a kind of eclipse of your unconscious takes place because you are overwhelmed by the view and, naturally, it is a magic spot, it symbolizes a psychological phenomenon.

On one side everything is black and antagonistic and suddenly a new world opens in front of you.

This is a psychological experience - everything seems black and dreary but you carry on courageously without any particular hope, and suddenly a new vista of life opens.

Therefore that place is a typical magic spot and the cowherds say it takes the cattle away.

That is an example of the psychological impact of the landscape upon our image or state of mind. It symbolizes a mood.

When the Archduke Albrecht was murdered by John Parricidia, the latter rode behind him the whole morning without having the courage to murder him, but when they came to a certain ford, a dark and gloomy place of evil repute, John Parricidia cried out: "Shall we let this bastard carry on any longer?" and slew him.

That was the place to do it! Fords all over the world are places where the spirits suddenly pull you down into the water. Cross roads also are “the right place to commit a murder."

On the Buchberg, in a certain dark spot in the woods, there is a place where again and again, rape, murder and suicide occurs, the place attracts such deeds.

Naturally, peasants say that there must be some evil lingering there. It is a northern slope, sunless, with the dark woods below, and one does think - if I wanted to commit suicide this would be the place, for the situation fits.

One could say that there was a connection with the landscape through projection. Probably in romantic landscape paintings there is an attempt to express such "soul" landscapes which fit certain moods.

In parapsychological documentation the motif of localized ghosts always appears.

There are two classes of ghosts - those people take with them and those bound to the locality.

There was the famous case in the 18th century of Mister Joller of Stans where a man

sold his haunted house and went to Zurich, but as soon as he had settled there the ghost appeared again, obviously he had brought it with him.

Such phenomena account for the hypothesis that a ghost is an autonomous split-off complex which manifests in such a pseudo-exteriorized way so that the complex travels with the person.

Then there is the other kind of ghost which is locally bound, and not affected by people coming and going.

I only mention these things in connection with our problem as to how far our unconscious is connected in a mysterious way in a time and place continuum.

That would make a nice field for investigation!

Later on we shall visit the spot where St. Niklaus was tied by his own unconscious, by the four lights showing him where to build his hermitage.

I would like to hear what impression you get of this place when you see it, what the genus loci will tell you.

It is a damp hole with absolutely no view, a place which encourages introversion and concentration on oneself. It does not pull you out of yourself as a beautiful view does.

There he retired from the world which to him was so laden with emotion.

If we look back at the history of Switzerland, it is interesting to see that the whole country has followed the pattern set by St. Niklaus.

The 15th century was the time of its greatest extraverted expansion, and after the defeat of Marignano, Switzerland retired more and more into its shell, partly voluntarily.

The Veltlin (Valtelline) was given up voluntarily and after the First World War the Vorarlberg wanted to join Switzerland unconditionally, but the Swiss refused, even though neither effort nor cost would have been involved.

The country kept strictly to its attitude of neutrality and non-expansion.

This attitude coincides with something which Jung has pointed out as typical for the Swiss character, namely that Switzerland tries, as far as possible, not to project its shadow onto foreign countries, but to "have it out" among themselves.

There is the conviction that this is the way to proceed.

There is a free press, everybody can attack anybody else, anybody can bring out a newspaper, or any scandal.

The whole democratic idea of Switzerland is to allow internal fights, and even to encourage them, with the result that the Swiss are a difficult people, but not to the outer world where, politically, they are rather harmless and agreeable, for they are not so inclined to project over the border, and the admixture of languages and potentialities encourages such a possibility.

But there is a further step which the Swiss still have to make, namely to take back within the individual the shadow problem, which is accepted already within the country and Jung thinks that is the next task ahead of us as individuals.

It is his conviction that this is the only way by which we might avoid a further world war - if enough individuals can do it.

The one man who did this and went even beyond the Swiss habit of "having it out among themselves" was St. Niklaus, and in that way he behaved as a modern person; he retired and took the whole battle on within himself.

If he had gone on with his political life he could not have contained his shadow so he took the shadow within himself and retired from the world.

From our standpoint this would seem rather irresponsible and I would say that it needed more strength to stay in the friction of the world and keep the attitude of the "tower" inside.

We should build a tower within ourselves, not outwardly become hermits but inwardly build up the strength of the individual and concentrate on the individual problem so that we could not slip out through the back door.

That. St. Niklaus could not do, for he had not the psychological ideas we have.

He had to do it in a projected form - build a hermitage and retire to it as a demonstration.

With that small act he saved Switzerland and, though chronologically this is out of order, I would like to anticipate what took place, later.

The nuclear peasant Cantons of Schwyz, Uri and Unterwalden got into quarrels with the city Cantons of Bern, Luzern, Zurich and Fribourg.

The Zurich Cantons controlled certain areas and worked up a revolution against the peasant or country Cantons and at one time civil war seemed inevitable, a war of the city Cantons against the country Cantons.

Though they tried to reconcile their differing standpoints, passions ran high and the thing seemed impossible and it was decided to declare war.

Italy, at this time, was very bitter against the Swiss; Austria was only waiting for a chance to set hold of the democracy, and France wanted to interfere, so if there had been a civil war Switzerland would have been torn to pieces and utterly destroyed.

In school books we read that at this moment St. Niklaus appeared at the "Tagsatzung" (Diet) of Stans and told the people to keep the peace.

This is a pseudo-poetical representation of the facts, but the original chroniclers of the 16th century give a different account: Niklaus' Confessor, who was at the Meeting when war was decided on, ran to St. Niklaus asking what they should do.

He was told to tell the people to be reasonable and keep the peace in the name of God – just a nice governessy kind of message!

Confessor returned with the hermit's message and discussions were resumed and it was decided to go on negotiating.

So, with a few reasonable people he worked out a compromise and in the Museum of Schwyz there are still versions of the agreement drawn up by St. Niklaus.

After several had been considered, a treaty was signed, civil war was averted and Switzerland was saved.

The amazing thing is that it was not St. Niklaus' actual message which saved the country, but what he accomplished was due to what Jung calls the unconscious authority which he had acquired.

Through realization of the process of individuation within himself he had acquired such "mana", and people stood in such awe of his personality and he meant so much to them that just with a reasonable, banal word he could stop a war!

To me that is one of the most overwhelming examples of the influence of one individual against a whole collective.

One works upon one's own soul, trying to realize all the humiliating and dirty business in one's own shadow and at the same time one gets discouraged by the news.

One feels that one day the atom bomb will come and what will it have helped to have worked upon oneself, one might just as well have enjoyed life, for the bomb will get one in the end anyway.

This statistical argument against the individual is so overwhelmingly strong and seems so reasonable that I hardly know anyone who does not from time to time succumb to this thought, it is too plain and too evident for one not to believe it and yet the dreams appearing in the process of individuation point to the fact that in the individual is something just as strong and far greater which can make up for everything else.

To take such a mystical standpoint seems even megalomanic, but in spite of that we can see that such a thing has worked: one individual working upon himself like this did save a whole country from what might have become a European conflagration.

That is an historical example and it is an encouraging one.

At least honest effort on this side seems worth while if such a thing is possible.

Possibly that is the main reason why the Swiss worship this saint so much.

He made the complete attempt to cut himself off sociologically and turned to the inner voice without compromise.

It is also impressive that he did not exclude the extraverted aspect, for he did not go so far as not to care about people and if you read the literature in this field you will see that it is generally agreed that the saint was highly intelligent.

Several noblemen visited him and discussed politics with him and wondered how it was possible that a peasant, who never seemed to bother about worldly affairs, apparently saw the whole political European situation and was not estranged from reality but knew what should be done.

But St. Niklaus put his main emphasis on his inner development and his retreat from the world did not mean running away from his own problem, but shows the importance of the inner things for him over and against the outer.

So far I have given you the biography of this saint up to the time when he built his hermitage.

In addition to the vision of the four lights, there were four other great visions before he built the hermitage, which I will now discuss with you.

These visions did not only illustrate a personal problem but go into the religious situation of the time.

The following is one which occurred during one of his depressions when he was debating, whether he should retire from the world or not.

The Vision of the Three Visitors: Three men of distinguished appearance whose dress and bearing proclaimed them to be of noble rank, appeared to him while he was

occupied with household duties.

The first entered into speech with him in the following manner: "Niklaus, will you put yourself, body and soul, into our power?"

The latter answered immediately: "I will submit myself to nobody but the all-powerful God, whose servant I desire to be with body and soul."

On receiving this reply the three turned away and broke out laughing.

Turning to him again, the first said: "If you have dedicated yourself to the eternal service of God, I promise you that when you have reached the age of 70, the merciful God in pity for all your labours, will deliver you from all your burdens, therefore in the meantime I admonish you to endure steadfastly and in eternal life I will give you the bear’s claw and the flag of the conquering army, but the cross, which reminds you of us, I leave you to carry.

By these words St. Niklaus understood that if he could bravely overcome many temptations he would enter into eternal glory followed by a mighty army.

If you look at it superficially, this vision looks like a rather transparent motif.

The three were supposed to represent the Father, Son and Holy Ghost, who visited him

and promised him eternal life, and he did die when he was exactly 70.

But from a modern psychological standpoint there are some things which seem to me to disagree with the accepted interpretation.

It is interesting that St. Niklaus seems to be quite uncertain himself as to who the three men were.

He said that he would only give himself to the service of God, so it is obvious that he is not quite sure who they are, they might be the devil! Another point is that when he says that he has dedicated himself to the service of God, they begin to laugh.

Why? Sometimes those three men speak of God as though he was another person and then again they say: "I" will give

you.... "I" will tell you that when you have reached the age of 70 God will be merciful to you.

They speak as though God were someone else and yet speak sometimes in the first person and sometimes as though they were messengers.

Commentators say that they were perhaps three angels and not God Himself.

Then there is the strange symbol of the paw - or claw - of the bear which is not to be found in Christian symbolism and which both Catholic and Protestant commentators avoid.

I propose therefore that we now look at this vision without any traditional prejudices and treat it as the dream of a modern man, which means, from the Jungian standpoint, that we take the motifs as they are. If it is not said that it is the Trinity we do not take it as such.

Probably St. Niklaus himself when he got back to a normal state of consciousness thought it was the Trinity, therefore, as an association, it would be correct, but the dream itself does not say so.

We have to accept the three noblemen who remind the saint of the Trinity, and discussed with him his way of life and promised him eternal life and a certain symbolic role.

We cannot dissociate these three noblemen from that other nobleman we had in the dream before whore he appeared and told St. Niklaus that he should not try to lead such a special life.

At that time, because it did not suit his conscious attitude, he decided it must be the devil talking to him, this time he says it is the Holy Trinity.

Let us say that the three noblemen remind us of the other, and that the figure of a nobleman putting riddles is reminiscent of Wotan who also rides about and tries people out with riddles.

This seems arbitrary, but there is something which seems to me to confirm my idea, namely the name of Wotan - Hrammi, the bear’s paw, or claw, which is one of Wotan’s official titles.

Why are there three people if this has to do with Wotan?

Wotan also sometimes called himself Bjorn, which means "little bear".

This was another title and also the title of his fellow god Donor.

The bear was a very sacred animal and Wotan very often walked around the country and entered houses of peasants and asked for a meal and when asked would hay that his name was Bjorn, and after he had left the peasants would realize that they had been visited by the god without having recognized him.

In Switzerland the bear is a very sacred animal.

You will find a bear's paws nailed over a stable door as a protection from evil spirits though usually now they are replaced by the horseshoe as easier to obtain, but paws are preferred because of the strength and power they represent, the essence of the strength and power in a battle.

In Switzerland the bear is equal to the lion of the more southern countries.

The bear was also one of the most widespread protective spirits of the Nordic Shamans who generally had a bear spirit as guarantee of their magic power.

In pre-Christian times his name might not be mentioned, he was spoken of as the "little grandfather" or the "clever father", "the old one", "the holy man", "the holy woman", "the honey eater" or "the gold foot", with the idea that he had a golden foot.

Up to the 17th and 18th century such names survived in Russia and Lithuania.

The bear seems to have been a bisexual archetypal symbol.

In Greece it was sacred to the mother goddess Artemis, and in Germany to the Fulgya, the female follower of a hero.

Bears' paws were also used as a protection from the evil eye. In old Prussia a bear's paw was put into the tombs of the dead to give them the paws and strength to climb to the Beyond.

Here the paw is combined with the idea of getting into the Beyond and eternal life, Lavaud, the best Catholic commentator, tried to find out something about the bear in the Bible and quotes a place where Isaiah says: God has watched over me like a bear, like a lion in the dark, he causeth me to miss my ways.

Isaiah complains here that God is hard on him and is like a demon waiting for him in the dark, attacking him.

The terrible animal in the Apocrypha also has the feet of a bear.

According to these hints in the Bible, the bear has to do with evil, or the dark side of God, God in his destructive aspect.

Later, as you know, St. Niklaus had a tremendous vision of the dark side of God.

The glorious army which is to follow St. Niklaus fits in with the Germanic idea of heroes going to Valhalla, where only those go who die in battle.

To sit eating and drinking and fighting and quarrelling with no women present was thought of as a wonderful life in the Beyond and if St. Niklaus goes with the banner of the victorious army into the place of Valhalla he is there as one of their leaders.

Actually, he was a flag bearer at one time.

All this might imply that he had a kind of Germanic, pagan vision which he interpreted in a Christian way, but this is not true, because the three who seem to be Wotan leave the cross to St. Niklaus and say that he must carry that to the end of his life and that it will remind him of them.

This symbol is clearly Christian and is obviously the well-known Christian idea of the imitatio Christi.

The real motif of Christ implies the carrying of the cross, and this he is told he has to do till he becomes the leader of the army in the Beyond.

The cross, taken psychologically, and not theologically, represents - I quote Jung - the suffering of becoming conscious, moral conflict, and the uncertainty of one's own thinking.

The cross has been interpreted as the cosmos and its four elements and Christ sacrificed to it.

But it has also been interpreted as the idea of the suffering between the opposites which Christ accepted voluntarily for Himself, so that the Divine undergoes this suffering.

One can therefore say that to carry one's cross is to accept one's conflict and it seems that acceptance of the utmost conflict is the way in which the flag may be obtained and the decoration of the bear's paw.

The bear, from the amplification I gave you, represents the divine animal.

The god appears in the old traditional way as the animal, which refers to the animal in the god-man.

This religious experience comes through the body, through one's own animal nature.

In the pagan mysteries before Christianity was introduced in all these countries, the ecstatic identification with one's animal nature, sexual experience, or fighting, or any other typical animal experience was experienced as the divine mystery.

In the Dionysian and Eleusinian mysteries the experiences were psychologically understood as a oneness with the Divine, but in Christian times have been treated as a mystery which one has to try to live and then be quiet about.

In Germanic tribes, in contrast to the people of the Mediterranean, it was not so much the sex drive which became deified as the fighting instinct, which constituted the bridge for experiencing the Divine, and that came into the custom of the so-called "going Berserk".

The word "serk" means skin or coat, and Berserk would mean wearing a bearskin in the sense of being possessed.

Possession is very often expressed in primitive languages as being covered by a coat - witches threw a veil or a coat over someone who then was turned into an animal, it was a way of being bewitched. It has to do with the primitive mask; by putting on the mask you are transformed but then came the situation in which the mask could not be removed.

To "go Berserk" originally was an inheritance.

In certain noble families it was an inherited capacity enabling those who had it to double their own personality.

The great hero sat in the hall and when his friend called for help, he began to yawn and suddenly there appeared on the battlefield a huge bear who killed all the enemy.

Meanwhile the body of the hero lay like a corpse in the hall or near the fire and afterwards he did not remember what had happened.

In the state of being Berserk, you do not see the hero who has perhaps done great deeds in the ecstasy of fighting and later is unconscious of what has happened.

This was also looked on as suffering.

Some chroniclers spoke of it as possession and others as a specific heroic quality.

We know that overwhelming affect can result in peculiar behavior.

In schizophrenic attacks, for instance, people can perform the most amazing tour de force - walk on one toe, or climb cut of the sanatorium hanging on to the walls like an animal.

They can accomplish the most amazing deeds which rationally would be impossible.

We can therefore say that a super-climax of affect makes a human capable of performing astonishing things and subjectively carries the experience of ecstatic oneness with the Divinity. It has a divine quality and can give the feeling of the unio mystica with God.

Many people do not want to get rid of their affects because of the tremendous joy they experience through them, even though they have to pay with exhaustion afterwards.

One is always confronted with the fact that the analysand one day will have to make his decision as to whether he wishes to be loyal to his emotional state or become more human.

Wotan is the god of this divine affect. "Wut" means rage and therefore he is the divine transformer of this frame of mind and the god of the heroes who die on the battlefield.

We have already thought that St. Niklaus must have a very violent nature and a very Berserk quality in him and this element now comes into his image of God and it can be said that the vision anticipates what he actually saw later.

He did not go into this human side of his being and he frustrated a certain realization of his own animal nature.

Jung thinks we are not thoroughly Christianized; the deeper layers of our nature remain untouched. If, therefore, a man like St. Niklaus makes an attempt, he gets up against his animal nature.

According to Christian teaching this has to be domesticated at all costs and that is St. Niklaus conscious endeavour and is why he consciously accepts the crucifix.

But what is the religious experience which the bear can give?

That part, Christianity has cut out of its program, though in other religions it belongs to the essence of its life, but it was cut out of Christianity because of its social destructiveness.

Modern man is always confronted with the question of what is to be done with the animal nature.

St. Niklaus took upon himself the cross and did it so thoroughly that he was promised that one day he should know what the other experience was.

The realization of the religious experience of the divine animal in the vision of St. Niklaus is presented so to speak ahead of the development.

You could say that there has been a worship of oneness with the divine animal.

This happens in primitive societies very often, for instance in the Mediterranean antique mystery cults.

With the Christian Trinity this element has been rejected and cut out of the religious inner life.

In the vision of St. Niklaus we could say that the symbol of the Christian faith would be the carrying of the cross, Christianity teaches us that we should only suffer the impact of this world and ourselves be crucified but never get into it, i.e. if I get into a Berserk rage I must redress it and ask God to help me to get rid of it.

Christian teaching says that is what you have suffer, that is the merit of the Christian life, that belongs to the human, that means carrying one’s cross, it is the helpless suffering belonging to this world and is looked on as an ethical merit.

Wherever there is such a tremendous primitiveness in a human being that this world is too strong and is destructive for the person, the Christian solution is adequate.

But if this process goes too far, if there is a long tradition where it has been practiced

and where a certain point has s been reached then there is another problem.

Such people have become too Christian, they are cut off from their roots, they are thin, the pleasure of life and vitality has gone, the repressed world becomes destructive and then you have the noble Christian person with the tremendous explosive shadow - the gentleman who goes to church on Sunday and on Monday manufactures the atom

bomb and enjoys the phantasies of when “they” will get it.

There comes an explosive destruction and that is what Christianity has brought about.

Therefore nature seems to think of another way - to take this world and put it ahead of us, to say Christianity is something to go through for the sake of civilizing ourselves.

Whoever has lived in primitive countries knows the value of this.

If you have seen how people in non-Christian countries, where there is no care for the sufferings of others, simply say that that is karma, you realize the tremendous value of the Christian attempt at selfdiscipline, and that the humanizing of our most primitive animal instincts is a stage to be gone through.

But in the vision of St. Niklaus you have the return of the original world and his unconscious says first you have to carry the cross, but after death you will carry the bear’s paw.

The solution is projected into life after death, the program is too high for this life, but there the hope that what one does not achieve here one may achieve in the next life.

So becoming the hero and attaining one’s Christian attitude at the same time is an impossible ideal.

Therefore St. Niklaus could only suffer the Christian fate, suffering the impact of this world and hoping that after death he might attain in some other way.

The image of this man’s problem was the same as that of many other 15th century people; the desire for a real union of the two opposites if the animal nature could be integrated, without loss of the former values.

In Communism they go back into paganism where you have slaves and a free life, and if you are in a rage you just kill.

The great problem is the danger that one slips back, which is no merit.

In this vision the unconscious outlines a program in which the animal could be integrated ahead and united with the values of the Christian civilization.

The borderline between the regression into a pre-Christian state or progression into the post-Christian is very small. In St. Niklaus’ time the old Wotan and his wild hunters were still to be found in the country in spook forms and thus the regression was as near as progression.

When Klaus was creeping about in a half-naked state among the bushes it was touch and go as to which way things would turn out.

The pagan world had gripped him so strongly that to keep his Christian way was almost impossible.

The only possibility if touched by this problem is to intern oneself until one discovers where the thing leads.

Wotan, as stated by a member of the class, does not only represent the ecstatic experience of fighting and raging, but also the ecstatic joy of death.

The whole Germanic race is very much influenced by this tendency towards a kind of suicide in death such as is described in a book entitled "Letters of German Students from the War".

They are letters from men, who later died, describing; what they experienced and felt about the war before they fell and the mystical longing for death is amazing.

There is no hate of the enemy, no real conviction of the Nazi ideal, but a mystical longing to die and a projection that this would be an ecstatic religious experience.

This has always made the Germans such dangerous soldiers and gives them such a tremendous drive.

It is very similar to the Berserk-rage; you can call it inverted aggressivity.

People with such an inner conviction have a tendency to self-destruction.

This romanticism and longing for the experience of death you meet with in several countries in the type of the puer eternus and with the mother problem.

You have the early dying youthful god and the slight tendency towards death mysticism.

In the Germanic race it combines with the aggressivity problem, the early dying heroic youth with the aspect of Berserk-rage.

The archetypal image which rules all this is the god Wotan.

Why is only the bear’s paw mentioned and not the whole bear?  And why does he only get the decoration in the Beyond and only carry the cross in this life?

The bear’s paw is evidently a sign for the power of its nature, the bear itself.

The bear is dead and only the paw remains, so we could say that it is not the bear but the symbol of the bear that he will experience after death, the reintegration of what the bear means has to take place on a symbolic layer.

It is a sublimation of the bear which wants to be integrated in the bear in its heroic

form, which means if this world returns in a post-Christian realization it is on a psychological level that it gets integrated and not on a concrete level, which would mean a regression into pagan behavior.

Klaus will carry the paw as a kind of symbol and not become the bear himself.

Carrying the flags with animal symbols is an old custom of Germanic priests; they carry such symbols round their fields to promote fertility.

Therefore it can be said that St. Niklaus has become a priest of a new religious attitude which reminds one of a pagan attitude, but is actually a further development, a step forward in the Christian attitude.

I would like to point out that the Germanic priests who carried such flags with animal symbols wore long hair and women's clothes, like the Nordic Shaman.

St. Niklaus wore a long shirt, the female Shaman wears man's clothing, which is a primitive way of expressing wholeness.

A female Shaman among the Bructerers who, according to Tacitus, lived in a tower, often received deputies from other countries and gave them advice just as St. Niklaus gave consultations to people.

We can therefore say that he is becoming a Christian hermit with certain features which represent the old Germanic priest and that the sense of awe which he formerly experienced on seeing a priest must have been an anticipation of his own future development.

I want to read a few passages from "Symbolik des Geistes" which amplify the idea of the change from the pagan to the Christian problem. Jung says that the Christian symbol of the cross represents a stage in which man becomes conscious of his ethical conflict and his own inner opposites.

In pre-Christian times though people knew that they had a shadow, the right hand did not really know what the left hand did, the shadow just splashed out all over the place.

This accounts for the social situation of late pagan antiquity which led to an intolerable situation.

In Christianity man awoke for the first time to the ethical conflict and to the fact of his social duties.

Within the Trinity, Christ belongs to the divine form of the son.

The Father represents the state where the shadow is simply lived from time to time and is also repressed.

The age of the Son, of Christ, is where we have become conscious of ethical problems.

Pre-Christian Stage Of the Father Stage of the Son Stage of the Holy Ghost

Worship of the state of oneness with the God in His double nature.

Christianity and the Cross.

Here the animal element is cut out.

Where submission to the irrational is restored.

There is something which reaches beyond the Christian cross – the submission of the

ego to the inner totality. In this stage a symbolic figure turns up, which represents the human totality.

(We can say that St. Niklaus is an example of a person who has assimilated the Christian faith within himself and has gone beyond it to reach a totality with the integration of the animal nature.)

The integration of the divine animal is such a great problem because only through ecstasy could one get a complete experience of the oneness of the personality and the oneness of nature.

If the experiment is rejected in some way one remains mutilated.

The idea is the integration of the dark side without loss of one's ethical qualities, that is the great moral problem here.

The Berserk man is the man who is in a state of oneness with the totality through an ecstatic emotion.

In the next vision Christ appears as a Berserk figure, there could not be a more perfect union of the opposites.

Christ will turn up as a man with a bearskin, so you see where the unconscious is aiming. Marie-Louise von Franz, Dreams and Visions of Niklaus van der Flue, Page 37-45

1. Marie_Louise_von_Franz_Nicholas_von_Flue.pdf

---

**Lecture 4 Dreams and Visions of Niklaus Von Der Flue (2021-12-23 04:40)**

[paypal _donation _button border="5"]

[1]Dreams and Visions of St. Niklaus Van Der Flue by Marie-Louise Von Franz

Lecture 4 Dreams and Visions of Niklaus Von Der Flue

May 29, 1957 Jung Institute

At the last lecture we discussed St. Niklaus' strange experience when he ran away from home intending to go to a foreign country.

The old German word "Elend" (foreign land) means "misery" in modern German and "to go to the Elend" at the time of St. Niklaus meant to go somewhere where one

would be very unprotected and insecure, somewhere where one could even be murdered.

You will remember that after the shock he experienced when he saw the town of Liestal bathed in red, Klaus went and talked to a peasant and was advised to go home and that later, when he fell asleep, he had a vision of a light which hit him and gave him such a pain in the abdomen that he felt as if he had been cut open with a knife and then pulled as with a cord, which, according to some reports, was pulling him home.

The next morning he went home and hid first in his own stable and then inan Alp he owned where he was later found by his brother.

We began to discuss the red colour and I said that it had an affinity with consciousness and the motif of death on the one hand, and with life on the other; on the one hand it is linked with death, bloody war, evil, destructive fire, and on the other with feeling, warmth, the life blood and positive aspects. It can therefore be interpreted as the emotional emphasis the world had for Bruder Klaus, a supposition supported by the fact that once when he attended

the village Council he had a vision of fire of fire coming out of the mouth of one of the men present and thereafter he retired from all worldly duties because, he said, it was so difficult to deal with worldly affairs.

To him they were a tremendous responsibility and so difficult that one could be pulled out of oneself.

It could be said, that to a certain extent, every introvert has this attitude.

Usually an introvert has a primitive, extraverted shadow, much attracted to the world and worldly affairs, but outer things have such an emotional overemphasis that he tends to withdraw from them.

I venture to make the hypothesis that Bruder Klaus had a violent and emotional temperament and was in very grave danger of blowing up, of getting angry, or disturbed and upset by outer events, and that the sight of evil deeds which he was unable to prevent worried him excessively.

There are people who cannot just stand by and witness evil, they feel that it should be stopped, but they also realize either that they are helpless, or that if they get too emotional they get out of balance, psychologically, themselves.

Therefore without the realization that it is the individual's own emotionality which conditions the experience, the evil of the world is very

disturbing.

But to attain such realization would require a certain psychological insight, a possibility which did not exist in those days and in Bruder Klaus' time, and he therefore retired from activities where such destructive experiences could hit him.

Seeing the world dipped in red is a theme which occurs in an alchemical text, the Turba, where it is said that when the red spirit appeared the adepts began to notice for the first time the original substance of the world - its basic substance - and from then on it could be transformed into the philosopher's stone.

For the alchemists, it was a sign that they had reached the basic matter of the world, i.e. that form of psychological emotional energy which builds up our picture of the world; it is the moment of realization of the psyche as a principle of its own.

The alchemists say if you have found this "red spirit" that then you can build up a new inner world.

This amplification ties in very well with our text for Bruder Klaus built up a new inner life after his experience of the "red spirit".

Niklaus' reaction to his experience is strikingly not that of a schizophrenic.

He did not cut himself off but, on the contrary, his healthy instinct told him immediately, that it was the moment to keep in contact with human beings and he had the simple humility that

enabled him to go and consult a peasant.

There is no sign of megalomania; he never adopted the attitude of being specially favored and unable to contact simple people.

A schizophrenic would be more likely to retire into isolation, being caught in the archetypal experience and unable to keep his feet on the ground.

It seems that Bruder Klaus did not discuss his inner experiences with the peasant but kept them to himself and thus neither lost the subtle feeling of the mystery by talking too much, nor shut himself off in arrogant isolation to be "alone with God".

He kept a middle way between the two extreme reactions - the difference between a schizophrenic and a normal person who had had a religious psychological experience.

It is interesting that when the peasant tells him to go home and serve God at home, that he agrees, and then hides and has the further experience which confirms him in his intention of returning home, for he feels "as though a cord were pulling him".

The peasant lived near the border and knew how the Swiss were treated when abroad. In listening to him Klaus showed humility and common sense, proving that he had preserved his inner balance.

Such a healthy reaction is something one has or has not, though when people succumb to such an experience one feels that it is either through some kind of stupidity, or obstinacy, or vanity, or small-heartedness.

One feels that the person should not have snapped, but should have accepted the experience and not been so childish, but it is a tragic fact that some can hold it and others cannot.

One cannot judge - some vessels break, others do not.

I think it is best to have a double attitude:

to convey to the person that you think it would be wrong to run away, but, if they cannot stand it, to remember that one is not God and cannot judge.

Ultimately, I think it is the simplicity of the instinctive reaction which is the deciding factor.

Later, towards the end of his life, Klaus had a terrifying vision of God and says that "he threw himself on the ground - lest his heart should break."

He knew that it was too much for him. The heart breaking would mean schizophrenia and this Niklaus prevented by flinging himself flat on the ground and not looking at the vision any further.

One might say that it was a sign of reverence and of his simplicity.

He never lost the spontaneity of his basic personality, the final criterion which preserved him.

The alchemists call the philosopher’s stone the res simplex, the ultimately simple thing, the not composite thing, a unit so condensed that it cannot be further split,

the homo simplex, the, simple soul.

That is simplicity in the positive sense.  In Latin, homo simplex means a naive and not very differentiated person.

In an alchemical parable of the 16th century, a king enters a well which he is dissolved in and he reappears reborn, representing the making of the philosopher’s stone.

In his bath he is assisted by one person only, the homo simplicicus, the basis for the whole transformation without which nothing could be done in alchemy.

It is clear, therefore, that the homo simplex is an aspect of the Self, an image of the Anthropos, just an anonymous, humble human being, man himself, who has the basic quality of being human.

If the "homo simplex" turns up within us, that is the saving and transforming aspect through which one can stand such tremendous experiences without breaking.

Wherever anyone is deeply split or dissociated, it is always a question of whether this aspect will appear.

If it does, the situation is saved and if not then things become very tragic.

One could say that this simplicity of human reaction is something divine in man.

Professor Jung describes it as Nature’s answer within man which has immediate access to consciousness.

From the depths of Nature something reaches ego consciousness with an immediate impact.

Bruder Klaus had this simplicity.

There is the same idea in Zen Buddhism where instruction is directed to first bringing the pupil into complete dissociation with himself, a condition which is reinforced until, as the Zen Buddhist says, the "original man" turns up from within, when it is possible to look into one’s own nature, or the original man manifests from our own depths.

That is the moment of enlightenment.

It is the same idea as the alchemist’s homo simplex and is what manifested in the reactions of Bruder Klaus.

The motif of the pulling cord plays a great role in the ancient rites of the Shaman initiates, the rites of the circumpolar initiation.

The initiate has to climb a birch tree and a rope is attached from this tree to another in which an old Shaman is hidden who sends over the rope the magic tools required by the initiate in his future work:

the drum, and all the different staffs, and implements of the Shaman.

The rope establishes a connection with the Beyond and the spirit world from which the initiate gets all his gifts for his future duties.

They also assert that the original Paradise and spirit world was at one time right in our world and that everything was in a blissful state, but that later, because of the sin of man, the spirits retired, though Kings and Shamans still have a cord with which they can cross to the other world, which is why they wear such a cord themselves.

Thus the cord represents a connection with the collective unconscious, it is an understanding which links one with it and it has also, like all archetypal symbols, an instinctive basis.

Professor Jung says that every archetype we know has an instinctive basis; the archetype of the tower would be the instinct for self-defense and so on, so that one can ask, “What is the instinctive basis of the archetypal image of the cord?”

I think it has to do with the animal’s instinctive dependence on a certain piece of ground.

According to Professor Hediger, it has to do with the umbilical cord. Hediger speaks of the attachment of an animal to a certain area of terrain for each animal has its specific terrain.

A possible intruder who remains outside the area is not attacked, unless he comes within a certain distance.

It has been proved by measurement that animals have definite limits to their territory.

If the animal is removed from its terrain, it will walk back as far as a thousand kilometers.

Mice will slowly walk back taking weeks and weeks to do it.

If the distance is greater they won’t attempt it, the frontier coincides exactly with their minimum chance of getting home.

The animal is safest within his own terrain where it knows all the hiding places, whereas if it has to search or is uncertain, a slight delay may mean exposure to the enemy.

Beyond the thousand kilometers chances of survival are too small so an effort is made to establish a new home by attacking another mouse.

This instinctive attachment to one’s own ground is very strong, and we have reason to believe that the human being has the same instinct.

Hediger believes that this connection with the terrain is a secondary development, the first being the umbilical cord and the connection with the mother.

He cites the kangaroo, where the mother's body is home and the same instinctive attachment is later transferred to the place where the animal lives.

One speaks of the mother country, the maternal body on which we ]]live.

We are the children of mother earth. Attachment to one's own terrain comes instinctively to mind here.

Strangely enough it exists also on a spiritual level, it comes from the instinctive feeling that one belongs somewhere and deals with the mythological image of having an inner spiritual home.

The word "home" becomes a religious symbol of the Self, like the heavenly Jerusalem.

Paradise and the return home after death have to do with this archetypal constellation.

It seems to me that this theme appears when Klaus realizes that he has to go home - now the moment has come when he has to find where he belongs; he could not go on in his split, restless condition.

And then he had the strange experience of a light coming down which cut him open.

We may assume that this light which comes clown from heaven has to do with the star of his pre-natal vision which has now come down to him.

We interpreted it a the principle of individuation projected by him onto the star.

It was then a far away idea, far from his consciousness and in cosmic realms.

Now the light touches him and expresses the moment when he has been reached by the emotion of what it meant.

That is why the light hit him, or cut him open. Into the belly we project the

seat of desire or emotion. In the Greek language all this part of the body stands for desire, hunger and thirst, and sexual appetite.

All the emotions were said to be seated in the belly. In the order of the Chakras in Tantric Yoga, the belly is the Manipura-chakra, the seat of emotional realization.

In a certain African tribe they say, do not make me think so much, it gives me a belly ache, showing that they think and react in this region.

Jung, in a discussion with an African chief, said that the earth was a sphere, but the man replied that it was flat, so Jung asked: "When you see a ship coming over the horizon what do you see first?"

The man replied "The chimney, the smoke, the middle, and then the whole of the ship." So Jung said that that showed that the earth was round.

But the man said "No, in the Koran it is said that the world is a big bull which Allah had thrown into the sea, but one horn sticks out, which is the earth, but please do not make me think any more, because it gives me a belly ache."

It does happen that if something moves us very deeply we may have to go to the toilet. It may be that this light which came from heaven was a sudden enlightenment which did not touch his conscious person, but the depth of his animal personality.

Jung interprets this as an enlightened realization, corresponding to a latent unconscious content.

Of the content itself, we only know that it was an experience of being enlightened

without the ability to name the content.

The later visions show that it is an anticipation of a vision of God, but for the moment Klaus is touched by a light and does not know what it is, but the effect of it was his retreat from the world.

The process of individuation has hit or reached him as an emotional reality, not yet as a thought or feeling reality, but he is gripped by it, and acts unconsciously in accordance with its message.

It is the religious experience which you find in all countries.

For instance, a Zen Buddhist Master says: "Change your body and your spirit into a bit of nature, like a stone, or a piece of wood.

When you are completely turned inwards so that all signs of life disappear, then suddenly a plenitude of light will enter you, like light out of the deepest darkness, then you will find the Self, the original face of your own being, then you will find the marvelous landscape of your original home.

All the symbols are there. There is only one direct way open and without hindrance and you can enter upon it as soon as you have given everything away.”

Thus it seems to me that the "going home" of St. Niklaus is symbolical and has the same meaning as turning to "the marvelous landscape of his inner home", giving himself to the process which drove him to future development.

But the enlightenment has the character of a very painful lesion.

There is a close parallel in Nordic Shamanism and medicine man initiations of other primitive

peoples.

As Mircea Eliade says, being elected as a medicine man is generally connected with a

psychological crisis.

Frequently the man is hit by enlightenment, which is taken as a sign that he will become a Shaman.

Or a meteorite may fall to the ground near him - the star and the stone coming together on the earth. Initiates often say that the Master has taken out their insides and put magic stones into them for the renewal of the body.

There is an Australian report of a medicine man initiation where it is said that the Master had put a lot of little stones into the man's belly which had this effect.

The motif of lightning is also very frequently observed and has to do with acquiring a protecting spirit.

The protecting spirit tells the Shaman how to act.

One Nordic Shaman said that the protecting spirit Angakok consisted of a mysterious light which he suddenly felt within his body and by it he could see in the night and into the hidden thoughts of others.

When people came to Bruder Klaus for advice he knew before they spoke, from the inner light which he felt in his body, why they came and what was in their minds.

We can say that the symbolic meaning of the cutting open of the person and through that transforming him into a medicine man means that the naive, natural unconscious personality is renewed by the process of individuation, or by the realization of the Self.

To become involved in the process of individuation is not sheer pleasure, but a very severe lesion of the personality which accounts for the regret many people feel that they ever entered upon it.

They look back to the happy time when they were just going along in life and did not have to deal with the difficult task of coming to terms with their unconscious.

Carrying the process of individuation is a very heavy burden.

St. Christopher who took the Christ child across the river nearly broke down in the middle, for he realized he had taken the whole cosmos on his shoulders.

One may have entered analysis to get rid of disagreeable symptoms but gradually one realizes that one has taken on the obligation of becoming oneself.

In the Sumerian (and Babylonian) epic, before Gilgamesh met Enkidu, his double, he dreamt that he saw a lot of stars in the sky and that one fell on him.

Later he dreamt that a mountain fell on him.

As Frau Dr. Kluger interpreted this in her lecture, this dream announces the coming of the moment where the process individuation begins.

Painful cutting open is a motif also very often found in alchemy.

Professor Jung has interpreted the text of Zosimos, one of the earliest Greek alchemists of the 3rd century A.D. Zosimos had the vision of an altar in the form of a shallow bowl with a priest standing on it who said: "I am the priest of the innermost hidden sanctuaries and I am undergoing a terrible punishment. In the early morning someone came running in great haste and cut me into pieces with his sword." Zosimos saw at that moment how to change himself through great suffering into a spirit. As Jung says Zosimos' interpretation that it is a punishment is probably a projection of the dreamer. It rather symbolizes the unconscious man, caught in matter, who can only become conscious through being dissected and cut apart in such a way, which means the act of self-knowledge. Analysis expresses that, it means dissolution. We accept the fact that we are investigated, cut open and dissected, and then there is a new synthesis of the personality. We can say that the beginning of the process of individuation is a death experience. Or, as Jung says, it is a heroic and tragic task entailing great suffering for the ego, for the ordinary empirical man has to submit to a power greater than himself and the ego has to give up its self-will, it is, so to speak, raped by the Self. We can compare this to the suffering of God under the injustice of man and the darkness of this world. People frequently dream and have visions of the suffering god-man, or even of the crucified Christ. As Jung said, human and divine suffering are complementary and if man can understand that it is the divine power which suffers because it has to enter the world, and that he suffers because he is on the way to his inner totality and his ego is beginning to submit to the divine power, his suffering is more bearable. What appears as the suffering of the god is a process of incarnation which the human experiences as individuation. The ego has to be enlarged for the Self by suffering, and for the Divine it is as though it had to be narrowed into the individual, the moment of incarnation. In the Apocryphal Acts of John, Christ says to St. John: "If you dance with me, think about what I am doing, because your suffering is that human suffering which I want to suffer." It is the suffering of the god who wants to become real in the human being, a complementary process which meets in the moment of extreme suffering. We can therefore say that there is a transformation process of God with which the human being begins to participate. As St. Niklaus had a very intense relatedness to God, he was, as Jung said; open to a tremendous invasion of the unconscious with the possibility of unusual enlargement of his consciousness and personality, for he was from the beginning destined to suffer this complementary process. Question: "What is the difference between the suffering connected with the process of individuation, and what we call neurotic suffering?" Answer: In practical words, you can say that neurotic suffering is felt to be meaningless. It is like a puppy chasing its own tail, always milling round in the same circle and something tells us that that is unnecessary. It seems as thought one could get rid of it if one had a certain insight or realization and therefore it is generally accompanied by a guilty conscience. One suspects that one could avoid it, that one is tormenting oneself in a meaningless way. In the process of individuation the suffering is actually much greater, but one has at the same time the deep instinctive intuitive knowledge that it has to be and is meaningful, and thus one can stand it better, but the borderline between the two kinds of suffering is very small for if the ego has not the right understanding, the suffering of the process can become neurotic suffering. I can illustrate this by a very rude story: An idiot confided to another his depression over the fact

that he could not control his urine. The other said that this could easily be cured by going to a psychologist. After treatment the two met again and the sufferer on being asked if he was cured replied: "Oh, No, I still do it, but now I get a kick out of it!" ("es macht mir 'Freud'.") St. John of the Cross speaks of the dark night of the soul. A Catholic suffering from a neurosis on reading that might believe that his suffering was the dark night of the soul. I do not know how religious people and priests who have to hear confessions, can judge the difference if they do not know anything about analytical work and dream interpretation. According to Jung, a feeling of guilt implies guilt. Question: "If one dreamt of the cord as something inhibiting, how could that be explained?" Answer: In mythology the cord and the thread stand for a meaningful connection and the acceptance of an ethical obligation. You could say that God had put you on a leash and that you had to follow Him - that would be an ethical religious obligation. The negative aspect of the cord found all over the world implies being bound or tied magically, and would apply to infantile dependence. In a dream either aspect may be emphasized and the context has to be studied as well as the trend of the whole dream, with special attention to the lysis. One of Bruder Klaus' friends states that his place of retirement was not an arbitrary choice, but that Klaus had a vision of four shining lights, like candles coming down from Heaven, showing him where he should build. It is in a rather narrow, damp, quiet green valley with woods and a little river at the bottom. There is no view of the mountains down there. Normally, medieval monasteries were built in beautiful places. St. Teresa of Avila even said that they should never be built except where there was a beautiful view. At Klaus' old home there was still his old father and his brother Peter, as well as his eldest son now 20 years old, so that there were enough people to look after the farm. Had this not been so, it would have been very irresponsible of Klaus to leave his wife and children alone. His wife was then about 40 and the youngest son, Niklaus, only 16 weeks old. His wife had consented to his retirement. She seems really to have been convinced that he was doing the right thing and was not bitter about it, though it must have been very hard on her. Apparently she was a pious woman and able to appreciate his reasons. She used to visit him on Sundays and usually brought some of the children with her so that he had a short talk with the family. He himself said that he never felt the slightest temptation to return home. From the time that he had the vision of the light he fasted totally and did not eat again before his death. But there was an uproar about it all and he was accused of being crazy and of lacking in his duty as a father. All the pros and cons of the case were discussed in a very humiliating way, which probably accounts for his wish to leave Switzerland. It is much more difficult to become a prophet in one's own country, and naturally all his friends and enemies commented on his behavior, and there are still people who contend that he was a misanthrope and a schizophrenic. Jung, in his paper on Bruder Klaus, says that one cannot speak of his retreat as misanthropic, or compare it with the hiding away of asocial individuals; he says that in this case we should rather see that the impact of the inner experience was so great that for that reason he had to retire. To retire out of a dislike for mankind is different from retiring because there is something more important to be done. He could not divide his energy, he had to attend to the inner thing, but he remained an alert person, capable of contact with others and did not grow peculiar, on the contrary, his spiritual liveliness and intelligence and capacity for contact increased tremendously after his retreat. From the time of his retreat, St. Niklaus devoted every morning to prayer and contemplation. In the afternoon he sat in the sun or visited another hermit, Ulrich im Mosli, a Swabian of good family who had visited St. Niklaus and become so enthusiastic about him that he had decided to become a hermit too. He also built a hermitage in imitation of St. Niklaus, but he took a lot of books with him which were a solace to both of them. It was rumored that Ulrich im Mosli had committed a murder, or done something equally bad, but he became very saintly and even decided to fast like St. Niklaus, but the latter advised him to go slowly. He managed to keep it up for exactly three days before breaking down. When St. Niklaus heard

of it he smiled and said that he had already asked his wife to cook a meal for him. But the two were good friends and Ulrich attained a certain degree of holiness and though he was never beatified or canonized he had a good local reputation. St. Niklaus visited him when he needed company and they talked together. According to some reports St. Niklaus sometimes left his hermitage and went for long walks. He frequently went to Einsiedeln where he would attend mass and then walk back. He always went barefoot. If he had too many visitors he would leave the hermitage and disappear into the woods. He became such a "medicine man" that he had about a hundred visitors a day and it grew to be so bad that he had to ask the priest to issue permits to the people. Some times people had to wait two or three weeks before they could see him. Crowds arrived daily and sometimes after working till mid-night he had to send people away. He cured all kinds of psycho-somatic diseases and gave advice to people about their problems, as, for instance, those of a woman who could not control her jealous suspicions about her husband though she knew them to be untrue. He generally knew what people wanted and surprised them by telling them before they spoke. He was very witty and ill-intentioned people he generally met with a rather biting and witty remark - though not beyond what was compatible with saintliness – but he retained his peasant wit completely. He gave sound, simple advice and effected miraculous cures. Before he was canonized reports about his miracles and cures were collected. He has been described as a good-looking man who looked his age. He had brown hair, slightly gray, was well built and tall and had a deep, male voice. He did not express himself as a peasant but as an educated man. Some people say his hands were always cold and that he looked melancholy, others that his hands were warm and his colour natural, and that he was gay and friendly and open to contact. This may have depended on the visitor! One report says that he always had his mouth a little open as though listening or looking at something. After his great vision of God on December 31, 1478, St. Niklaus must have changed enormously. It is said that people ran away and could not bear to look at him because of the shaken expression on his face. That tremendous vision must have altered him considerably. The four lights St. Niklaus saw, descending like four candles, and showing him the place where he should build, were his third light symbol: 1) the star; 2) the light which hit him and cut him open, and 3) the four lights coming down and showing him where to build. The number four always refers to the possibility of making a content conscious. If the Self is represented as a circle it has the idea of a totality; if a square it is the totality in its possibility of becoming conscious. After he has been hit and touched emotionally by the light and the process of individuation then comes the stage of becoming conscious. People hit by the archetypal processes, which come spontaneously from the bottom of the psyche and who are not connected with the outer world, are often strangely and emotionally moved by something which they feel has taken them out of reality. They cannot describe what it is and can only say indirectly that something is going on. If you observe the dreams in such a case you will find that tremendous archetypal contents have been touched and that a new creative content has come up from the depths and since it is completely new, consciousness does not know about it. A genius with a new idea working inside him cannot either say exactly what it is. One has to watch the symptoms through which the future realization tries to manifest itself for this is the beginning of the process of the realization of the Self. Why, in this case, and probably in many others, is the process linked with the motif of attachment to a certain place on the earth? This is the psychological problem of the genius loci. Certain specific places contain a genius, say a psychological potency, a kind of psychological factor bound to a tree or a lake and with which a human person can get into connection. You find that people who go through the process of individuation have become tied to certain places and are forced to stay there. I confess that I have no explanation but can only give amplification. It seems as though there were originally the problem of the process of individuation going beyond the personality and into connection with the whole cosmos. It is a great problem and worthy of

thought.  Page 28-36

1. Marie_Louise_von_Franz_Nicholas_von_Flue.pdf

---

**Carl Jung:  ...a poem is never a confrontation with it-it is only a formation of the unconscious. (2021-12-24 04:24)**

[paypal _donation _button border="5"]

[1]Black Books

Tuesday.  Jung saw five patients.  On November 10, Julius Vodoz gave a presentation to the Association for Analytical Psychology on Victor Hugo's Marriage of Roland.

In the discussion, Jung commented,

"Prof.  Vodoz said that the poem was a confrontation with the unconscious- a poem is never a confrontation with it-it is only a formation of
the unconscious. A confrontation would be to describe the contents of the unconscious, which enter consciousness through dreams, fantasies etc.  and to examine its meaning afterwards as if it was a counterpart."

To this Erika Schlegel asked,

"Can't a poem be the result of a confrontation?"

Jung replied,

"It can be, but not eo ipso.  e.g., in Faust, there is a lot of confrontation, but the second part is still so symbolic that it is not yet a confrontation. Of course, the formation is already a huge task and a part of life. But if the solution is still so symbolic that there is no

clarification but only a symbolic representation, it is no confrontation from the analytical point of view. Faust I I does not deliver such an absolute solution that the problem would be solved. It is similar in the case of Zarathustra. It contains a lot, but an essential piece is missing: that Nietzsche himself had proved Zarathustra through his ability to live" (MAP, pp. 23-24) . The Black Books, Vol. VII, Page 158, fn 51

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=38EKACVTD2XFO&dchild=1&keywords=jung+black+books&qid=1609594120&sprefix=j

---

**17 October 1934 LECTURE II Zarathustra Seminar (2021-12-24 04:52)**

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

LECTURE II Zarathustra Seminar 17 October 1934

Dr. Jung:

Before we begin today I have a proposition to make.

I wish that a committee of members of the seminar would occupy themselves with research about the archetype of the wise old man.

We used to make such researches in former seminars: you remember perhaps the very excellent "Moon" paper that Dr. Harding and her committee worked out.

The moon is of course the archetype of the inner mother, the faint light of the dark earth.

We encountered that figure of the earth mother in the Visions also.

Since that is a predominant, prevailing archetype of the woman's unconscious, the ruling aspect, it is characteristic for the particular development of fantasies; therefore we made a special investigation into the phenomenology of the archetype of the mother aspect of the moon.

Now we are occupied with a man's psychology, so I want a report made about the phenomenology of the archetype of the wise old man.

He is the sun but a sun within, an illuminating factor, the sun of understanding, the light of the Gnosis for instance; in the Gnostic texts you always find that light symbolism associated with the wise old man who is the initiator, the bringer of light, the real Lucifer with all the implications of that name.: Concerning the method, you have a number of sources for your researches.

First of all you have the comparative history of religions, and the figures of the founders of religions; then you have the mythology of all races, and folklore and fairytales where there is the figure of the sorcerer, for example, in many forms, great and small; then literature, belles-lettres, and particularly poetic art.

And besides the great official religions, there are minor ones, primitive religions, tribal customs, and the noncanonical traditions-the heretic traditions-in which a lot of psychology is to be found.

Psychology has often been exiled from official religions because it is awkward, so one finds there material of an extremely philosophic nature.

In our Christian world, for instance, you have the historical traditions of the Gnostics which is heretic philosophy, both early and medieval Gnosticism, the new Platonists, and the later medieval philosophy in the form of alchemy, the Rosicrucians, etc.

In literature you encounter the figures of the anima and animus, of course, but you will have great trouble to find suitable examples of the more remote figures that are beyond.

The animus and anima are in our immediate experience while these great figures are not-they are always far more projected and therefore less easily recognizable-but they do exist in literature.

The earth mother is an exceedingly rare symbolism just because it is highly symbolical, but the wise old man is rather more frequent-there are definite examples because the wise

old man has become an institutional figure while the earth mother is no institutional figure, of course.

She has always been terribly awkward; she does not fit into a man's institutional world because she is always upsetting institutions.

I think this investigation is highly worthwhile in order to make ourselves realize the general aspect of the archetype, so that we may not labor too much under the impression that Nietzsche is such a particular case, that it is only possible for such a figure as Zarathustra to live in the mind of Nietzsche.

This research will show beyond question that it is really a representation collective.

Now we return to our text.

You remember we touched upon the problem of the hunger.

Zarathustra suddenly becomes aware of that symptom and says: "Hunger attacketh me like a robber."

This theme of being overcome with hunger as if it were a robber is anticipated in the passage where the grave-diggers meet him and make jests about him: "A fine thing that Zarathustra hath turned a grave-digger! For our hands are too cleanly for that roast. Will Zarathustra steal the bite from the devil? Well then, good luck to the repast! If only the devil is not a better thief than Zarathustra!-he will steal them both, he will eat them both!"

One reads such a passage and hardly notices it; it sounds a bit queer, and one doesn't stop to marvel about it and ask oneself what the devil it means, whether it is a mere figure of speech or has any deeper meaning.

I emphasize this passage because it is really characteristic of the style of Zarathustra in general.

You see, it is a sort of joke-one could almost say that the jesting way the grave-diggers talk to Zarathustra should have a comical effect-yet there is something, not exactly uncanny, but painful, about it.

There is a certain brilliant yet peculiar, painful aspect.

Now this painful aspect is pathological, and a pathological joke has a marked difference from a normal joke in that it doesn't help one to laugh from the depth of one's heart because at the same time one feels a stabbing pain somewhere.

This is due to the fact that in that joke there is a breaking line, a sort of split on account of the pathological interference; something which is not a jest at all, something gruesome, horrible, is mixed up with it.

And that is the case throughout the whole of Zarathustra: there are many attempts to be funny but always with a peculiar split in them, always with that painful admixture of poison as if something awful were behind.

We will try to understand what that is.

Obviously, in the allusion made by the grave-diggers it first touches Zarathustra; then in the form of hunger it really comes to him.

He says, rightly, that it overtakes him; it has been behind his consciousness and then it catches him suddenly he is made to realize that he feels very hungry.

Also, it is anticipated when still unconscious in the hungry howling of the wolves.

Animals always denote unconscious instinctiveness, and it is still projected into the wolves in the woods as if it were their hunger.

As, for instance, when you have a pain, a toothache perhaps, you sometimes dream that somebody else is in the same bed and that he or she has the pain. In the dream it is delegated: you are split in half and the other half has the toothache.

You are sort of projecting away the pain which threatens to disturb your sleep.

The supposition, then, is that Zarathustra's hunger, which appears in the end, was there all the time; he was hungry all day long even when he didn't know it.

Now, under what condition does one not notice that one is hungry?

Mrs. Baumann: When one doesn't know that one has a body.

Dr. Jung: Yes. It often happens with intuitive types.

That doesn't happen to me. I am very intuitive but I know when I am hungry-I never was short of such a realization.

But there are people who do not know it, who think hunger is a psychological problem, and Zarathustra represents such a person here. Where is the evidence for it?

Miss Hannah: Because he is burying it.

Dr. Jung: Exactly, the body is the corpse; it is Mr. Nietzsche himself, and he is going to bury Nietzsche.

Even a ghost, if he wants to make any effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do.

And so Zarathustra needs the man Nietzsche.

If he is going to bury the corpse Nietzsche, then he has no body or he is unconscious of it; then he is stepping beyond Nietzsche as the jester threatens to step beyond him: we read that passage where the jester threatens to jump over Zarathustra as he had jumped over the rope-dancer.

You see, the jester is a terrible danger.

If he should jump over Zarathustra, what would be the result?

Mrs. Baumann: You said last week it would be insanity.

Dr. Jung: Yes. You see, Zarathustra is a ghost.

He cannot die in the body; he can only fall off the rope, fall off his synthetic mind-and

then it would be a psychosis, not the death of the body but the death of the mind.

Now, under what conditions is Zarathustra particularly threatened by the jester?

Miss Hannah: By staying in town, remaining with humanity.

Dr. Jung: Yes. If Zarathustra remains with Mr. Friedrich Nietzsche, then Friedrich Nietzsche can say something to him, can realize when he is hungry; he can feed his body, and then the danger is not great.

As Mr. Nietzsche, he is only saddled with the problem of the wise old man, which presumably does not fit into his psychology.

Sure enough, he wouldn't follow his suggestion.

He would not yield easily to that old wise man of the 8th century B.C.

That was a rather unexpected feature of his life.

Therefore, if Zarathustra could remain in the town he would remain with Nietzsche-and Nietzsche would remain.

But since Nietzsche is threatened with death, it means he is overcome by Zarathustra, he is as good as a corpse.

He is dead as the rope-dancer; he cannot play his game any longer.

And then Zarathustra simply carries a corpse and has no relation to life; he is without physical feet, a pied a Terre, and therefore he loses reality.

As a man, he loses touch with earth, he is always threatened by insanity.

There is no reason why he should not dissolve into infinity, for such a man as a rule does dissolve into infinity.

You see, the body inasmuch as it is alive is hungry.

Nietzsche is hungry for physical substance: he needs that in order to sustain life.

So the body announces its need to be fed, in order that he may form a sort of opposite to Zarathustra, a balancing weight to the mad enthusiastic impulse which Zarathustra gives.

But Zarathustra doesn’t realize it.

Or only a faint realization of the fact that the body has its claims comes through in an indirect way, in that allusion of the grave-diggers.

Now we will try to understand further what the grave-diggers suggest, what their joke really means.

They say first that the corpse he is carrying would be too unclean for their hands.

That is an immense depreciation of the body.

This carrion is only good for hell; it is what the devil would eat; and as the devil is the principle of utter destruction, this morsel is only good for utter destruction.

And Zarathustra will perhaps steal this morsel from the devil-he will play the role of the devil in eating that carrion.

This idea is logically continued.

They say: "Well then, good luck to the repast," which means that the devil stealing

the morsel of carrion will devour it-implying of course utter destruction of the body.

If Zarathustra steals the corpse from the devil, he steals it for the sake of an anthropophagous or sarcophagus meal; therefore, they congratulate him on that repast.

You see here a very peculiar old anthropophagical idea is corning in, and of course there are historical reasons why it comes in just here.

I hope that is clear! I will repeat it: The idea is that the devil will fetch that carrion, it is his morsel; the devil means utter destruction, so utter destruction will devour the morsel.

But Zarathustra is apparently going to steal it from the devil, as if he were another devil also meant to devour and thereby destroy the carrion.

And because they assume it is so they say: "Blessings on the repast."

They congratulate him that he has stolen it, but they think it is pretty dangerous to deceive the devil and to take a morsel out of his teeth; the danger then might be that the devil would out thieve Zarathustra and steal both, eat both.

For it is perfectly obvious that if Zarathustra succeeds, he will eat the body.

You see, that is what we said before: he has overcome the body.

But it is a sort of anthropophagous act: he becomes a carrion eater, like a sarcophagus.

(The name of a coffin means the eater of flesh.)

He becomes the sarcophagus of Mr. Nietzsche.

Now that is the awful joke; it sounds like a sort of battling with empty brilliant words, yet at the bottom of it is the terrible allusion to an anthropophagous tendency of Zarathustra, the tendency of the wise old man to be a vulture.

Miss Hannah: Was there a chance that Zarathustra would get back the body by eating it?-having killed it, I mean?

Dr. Jung: No, he would play the role of the devil and completely destroy the body.

That is the utterly destructive quality of the spirit if the body doesn't resist it properly.

Where have we an excellent example of this truth?

Mrs. Baynes: The saints who retired into the desert.

Dr. Jung: Yes, in the history of the saints one sees what the spirit can do. Cities of many thousands of inhabitants in the East were depopulated completely; all the inhabitants went into the desert because they were eaten by the spirit.

And think of the martyrs who voluntarily went into the arena.

Even the holy Christian church, which is the incarnation of divine love, burnt more than a hundred thousand of her own children alive.

Think of the heretics who were burned in Spain, and the witches who were burned, and the terrible things religious wars brought upon mankind.

And all the "isms" in our day are man-eaters, not only wolves but lions and sharks.

In our actual politics, human life counts for very little indeed; one of the means of persuasion is bullets and hanging.

We approach social conditions that are similar to those of the Middle Ages.

We have tyrants and secret police, execution without trials, and all that is done by a certain spirit, a certain "ism," or a certain conviction in the name of truth.

It is a nice picture. You see, that is the spirit when it breaks away.

Zarathustra is a very wise and beautiful spirit in a way, and then he is the devil himself; therefore, I say Lucifer with every implication of that word.

You know, the German philosopher Klages is a great enemy of the spirit: he accuses the spirit of strangling life, of being murderous and depleting life of blood, and to a certain extent that is perfectly true.

If the spirit prevails against the body, there is destruction; it has an almost infernal power.

Nietzsche often played with that idea; for instance, in the Unzeitgemasse Betrachtungen, one of his earliest works, he says that one spark fallen from the eternal fire into the soul of a man searching after truth suffices to devour his entire life.

You see, in that sentence he expresses very clearly the descent of the Holy Ghost: that is a fiery spark of the eternal fires, and this most holy ghost is able to devour the whole of a human life.

We think it is beautiful, but we cannot deny the fact that all this beauty and grandeur can also produce most horrible destruction.

Of course, you can put yourself on the standpoint that it had to be; obviously it would not have happened if it had not been necessary.

But that is perfectly meaningless: it does not do away with the suffering.

If it happens to you, you will soon discover the other side of it.

To be devoured by the spirit is just as bad as to be devoured by a wild animal: it is an act of destruction.

That aspect of the spirit is absolutely strange to the Christian standpoint, where if you speak of spirit you are admitted to the company of the righteous ones.

Nobody doubts that the spirit is a marvelously good thing.

Yet it is by no means true; the spirit has a gruesome aspect and that comes through here indirectly in this joke.

Now, when Zarathustra says: "Hunger attacketl1 me like a robber," the choice of that word shows how he feels the appetite of the body; it apparently takes something away from him.

Anything that does not go into the spirit, any life of the body, seems to be a minus for the spirit.

If the spirit has any actual claim, it will invariably claim all the rights of the body-quite irrespective of the fact that it has no feet without the body.

He says: "Among forests and swamps my hunger attacketh me, and late in the night."

It is just there, in the woods and swamps, when he is lonely and should have a companion in the night, that he becomes aware of the fact that his body suffers pain or no longer

exists.

For there he would need a body relation.

Otherwise, he is like a will o’ the wisp. "Strange humours hath my hunger.

Often it cometh to me only after a repast, and all day it hath failed to come: where hath it been?"

That this need of the body is not perceived regularly shows what the case is.

It apparently only appears as a symptom-when one doesn’t expect it; or after having eaten, it is realized-showing of course that it is also a psychical need. That kind of hunger is like a hysterical symptom.

Mrs. Crowley: I would like to understand why it would have been better if he had stayed in the town.

Dr. Jung: Well, better! I say if he had stayed in the town, he would have remained with the body; he would have had a chance to resurrect the body.

But these symbolic facts are not so definite; they can be changed any time.

The body is not definitely dead, only relatively; only the rope-dancer is dead.

Mrs. Crowley: But in the town he is playing the role of the Superman in speaking down to the people, so I don’t see how it can help him.

Dr. Jung: It would not help him in the least. He would have made himself a complete fool; nobody would have understood.

They would say, Oh, that is just Mr. Nietzsche!

He would defeat his own purpose; as long as one remains with human beings one defeats the purpose of the spirit.

You see, it is logical that he gave it up and went away, because he did not want to make a fool of himself.

He had to become a dweller in solitude.

He could not possibly have remained in town without having the position of an ordinary citizen.

Everybody would have taken a snapshot of him, would know where he lived, how he shaved, where he bought his clothes, who his acquaintances were-and that would have taken away all the glamour of the spirit.

For nobody among mortals believes that the man whom he sees every day is a genius or a spirit.

Can you believe that the man living next door is Jesus?

Live a while with him and you will be convinced that he is altogether too human.

So it is destructive to remain, but a certain amount of destruction is very healthy for a human being; man is then able to live normally and persist, and the spirit can be held at bay.

But that is of course ignominious from the Christian point of view, very heathenish.

Now we will go on with the text:

And thereupon Zarathustra knocked at the door of the house.

An old man appeared, who carried a light, and asked: "Who cometh unto me and my bad sleep?"

"A living man and a dead one," said Zarathustra. "Give me something to eat and drink, I forgot it during the day. He that feedeth the hungry refresheth his own soul, saith wisdom."

The old man withdrew, but came back immediately and offered Zarathustra bread and wine.

"A bad country for the hungry," said he; "that is why I live here. Animal and man come unto me, the anchorite. But bid thy companion eat and drink also, he is wearier than thou."

Zarathustra answered: "My companion is dead; I shall hardly be able to persuade him to eat." "That doth not concern me," said the old man sullenly; "he that knocketh at my door must take what I offer him. Eat, and fare ye well!"

Thereafter Zarathustra again went on for two hours, trusting to the path and the light of the stars: for he was an experienced night-walker, and liked to look into the face of all that slept.

When the morning dawned, however, Zarathustra found himself in a thick forest, and no path was any longer visible.

He then put the dead man in a hollow tree at his head-for he wanted to protect him from the wolves-and laid himself down on the ground and moss.

And immediately he fell asleep, tired in body, but with a tranquil soul.

What is the remarkable thing in this new passage?

Mrs. Crowley: The anchorite?-meeting again the same old man?

Dr . .Jung: Have you evidence that it is the same man?

Mrs. Crowley: He is transformed, but it seems to me the same figure.

For one thing, when he appears in section 2, he asks why Zarathustra must drag his body as he is now doing, as if it were a prophecy.

Then Zarathustra says he is going to preach this message of the Superman to the people, and the old man rather laughs at him and says they really wouldn't want his wisdom at all; it would be better for him to carry part of their load.

And in this last part he again gives him something to eat and drink.

Dr . .Jung: Yes. And you remember what we said about that former old man?

Mrs. Crowley: Zarathustra said that the old man did not know that God was dead, and the interpretation was that he was the old idea of Christianity. He was mumbling in the forest, making hymns and so on, but at the same time he seemed to contain something which Zarathustra lacked, and that was the soul part. Zarathustra is on the spirit side.

And now he seems to come back to nature, not the spirit side but the soul side.

Dr . .Jung: Exactly. It is indeed the same old man to whom he comes in this moment.

Now, this moment also is characterized by the hunger; he is in need of something. He realizes that all is not well and so he approaches, as it were suddenly, former convictions; it is rather doubtful here apparently, like a sort of regression, and that is the reason why he meets the former old man.

You remember Zarathustra experienced the sad fact, when he preached in the marketplace, that people did not understand him at all.

He had no success and so he left, and then there was a great fatality. Now he is hungry and has nothing to eat.

He has had the experience of this world which he doesn't know how to cope with, and so he naturally approaches a former point of view, as if something in him said: "Well, don't you think that was perhaps more reasonable than what you are trying now?"

So he has to beg the old man to give him food, and he is giving him bread and wine. To what does that point?

Mrs. Crowley: Communion.

Dr . .Jung: Yes. In going back to the old man, he naturally goes back to the central mystery of late Christianity, the only thing that has retained a certain living symbolism.

This makes it clear that the old man is the old Christian spirit.

He is the wise old man inasmuch as he has taken form or been incarnated in the spirit of the Christian church.

So what he really seeks for food is the communion. And why just the communion?

Mrs. Crowley: Would it not be that he is now coming to himself, so it would be more the inner reality, the inner experience?

Before, everything was projected and you might say it was more as if he were giving communion, as if he were the priest.

Dr . .Jung: Well, there is a more definite reason.

Mrs. Brunner: Doesn't he feel lonely?

Dr . .Jung: Yes, he has lost the body. You know, from the primitive's point of view the spirit that is always about with no body is forever seeking one, and as soon as they touch a body they go into it and imagine that it is their own.

But they only cause possessions. Spirits crave food in order to be active in this world.

Therefore, in Homer, Ulysses kills the sheep and pours out the blood for the ghosts; and only those to whom he wants to talk does he allow to drink of it-the others he wards off with his sword.

And as soon as the ghosts have drunk blood, they can speak with an audible voice.

They become active.

They make themselves understood.

They are tangible, visible when they add material substance to their spiritual existence.

Now, all spirits want bodies; they are crazy without bodies.

And that is what Zarathustra wants: he wants material substance in order to communicate with people.

Having no body he cannot convey his meaning to them; he is practically invisible.

And this substance is at the same time communion.

The real meaning of the communion is the flesh or the body, the blood.

You see it is not in vain that Luther defended the estin ("is") against our Swiss reformer Zwingli, who in a somewhat lame way said the communion was a sort of symbol.'

But Luther defended the primitive point of view, that it was the real body and the blood, because it is utterly important that the primitive instinct of man, the anthropophagous instinct, should be satisfied.

For the real communion with the qualities of human beings, particularly the psychical

qualities, only takes place when you can eat them.

So when the red Indian wants to acquire courage, he eats the heart of the enemy; or to acquire cunning, he eats his brain.

That is the way in which they understand assimilation, by projection.

He naturally assumes that his enemy's magic is better than his-as one is convinced, for instance, that the doctors abroad are always better than those at home.

And as the English papers say, the universities abroad are remarkable, while their own are nothing, only institutions to preserve old prejudices.

Or as primitives say, the tribe on the other side of the mountain have good magicians, big medicine, and much better weapons, because they have mana.

That is all projection and they try to get it back by eating their enemies.

They also eat their uncles and aunts and grandfathers in order to retain the family mana.

On a higher level, they are quite content if the tribe contains mana, and then they delegate the eating of the dead to the next village.

For instance, in Bugishu, on the western slope of Mt.  Elgon, where they have only very recently come into contact with the white man, they were only relative anthropophagists: they did not eat the enemies caught in war.

They were quite nice, gentle people, but they had the somewhat peculiar custom of eating the dead.

So when there is a sad loss in the family, an uncle perhaps, they send a message to the next village: "We are bereft of our dear uncle," or, "It has pleased God to take our uncle and tonight we put him into the Bush, so will you pay attention to it?"

Then the people in the next village prepare all sorts of presents-food, drink, beer and they carry them into the Bush and exchange loads; the mourners take over the presents, and the people from the other village take the body and chop it up and boil it for two or three hours.

And in the morning it is eaten and the bones are cleared up by the hyenas.

That is the way they get rid of their dead.

As a matter of fact, they say that is no longer done.

My head-man, who was from the south side, said they never would dream of doing such a thing; but we never found the dead, and I was by no means sure that the uncles and aunts were not eaten.

Miss Hannah: Why did they not eat it themselves?

Dr. Jung: Perhaps because it is not so nice; they try to get away from it and to let the others do it.

When somebody died in the other village they themselves had the same duty, however.

I don't think they liked it so much. I had the impression that it was a sort of politeness-because I am your cousin, I will eat your uncle.

People say that they are very keen on eating human flesh, but I doubt it.

Of course, terrible things happen.

There was a case in West Africa where in one night they cleared out the whole cemetery of a hospital and ate them all-something simply incredible.

Nobody ever has explained why they did it, because usually they prefer fresh food-a fat prisoner of war fed up for the purpose, for instance, as they do in the South Sea Islands.

They say human chops are one point better than pig.

But that they should eat such awful filth means that there must be something behind it; we don't know, the whole thing is exceedingly deep and mysterious.

They know it is filth.

They like fresh meat, particularly in the tropics, and they say of hyenas that they are horrible because they eat carrion.

So it had quite certainly a magic purpose.

This a true case. It is reported, I think, in that book by Talbot, In the Shadow of the Bush.

At all events it is quoted by Sir Wallis Budge in Osiris and the Egyptian Religions.

The symbol of communion here, then, means Zarathustra's attempt to reconcile himself with the body; or one can say it is the need of the body that Zarathustra should become reconciled to it.

Therefore, the return to the old ways, which silently take into account the insistence

of the needs of the body.

An old religion, which one even might call somewhat degenerate, is more human in that respect than a later one; a new religion is always apt to disregard the body.

Protestantism is much more dangerous than Catholicism, which is the older and takes the body into account.

That is a matter of reproach from the Protestant side, but it is also a title of honor; an earthy Catholicism is much better because, without seeking it really, it reconciles the spirit and the body.

It doesn’t exaggerate the spirit, the body is taken care of.

There is an extraordinary tolerance in Catholicism concerning the body; and if you study the origin of the rites of the church, you will see that the church has taken over many ceremonies from the pagan cults, the mass for instance, and the robes of the priests. And that funny square black cap they wear, folded into four corners with one black pompom on top, is the original cap of the Flamines, the priests of Jupiter in Rome.

Then the bells in the Mass, and the host with the cross marked on top are Mithraic, and our Christmas day is the birthday of Mithras.

And naturally much of the antique point of view was also taken over; the standpoint of the church in certain legal matters, or in reference to sex morality, is very like the antique point of view, a bit stricter but not a bit moral in the way we would feel morality.

So the relation between the life of the spirit and the life of the body is very critical.

Too much of the body and the spirit dies; too much of the spirit and the body dies.

There is a sort of changing equilibrium between the two factors, and a bit too much of one means the destruction of the other.

You see, if Zarathustra returns to the old ways, he gets into a sort of modus vivendi that

guarantees at least a minimum of existence to the body; and he is no longer alone because through communion he has relation to humanity, his body is fed.

He can add substance to himself.

But it is at the expense of his own spiritual standpoint.

Now, the anchorite regards the corpse, not as a corpse, but as a companion rather; and he says to Zarathustra that he should get him to eat and to drink. Zarathustra then explains that that fellow is dead, so one cannot persuade him to eat, wherewith the old man is grumblingly satisfied.

He doesn’t insist upon it, it doesn’t concern him.

Naturally it would not, because he personifies a sort of traditional attitude which has no activity in itself, all the activity being in Zarathustra.

And it depends entirely upon him whether he is willing to accept the body in his system or not.

After this, he continues his way, and something is said about Zarathustra’s being a good walker in the night and one who loves to look into the face of sleeping things.

What does that mean?

Mrs. Crowley: Walking in the night is a reference to the unconscious.

Dr . .Jung: Yes, Zarathustra is first the unconscious side; inasmuch as the spirit is not born, it is the archetype living in the unconscious.

Then it is born into consciousness and takes a modern shape.

So old Zarathustra reborn in Nietzsche takes on the shape of "Thus Spake Zarathustra."

This Zarathustra has nothing whatever to do with the old Zarathustra-the only thing they have in common is the name-but in a way this Zarathustra carries the message of today.

When the archetype appears, it always carries first a message of remotest antiquity apparently.

very strange; and then inasmuch as the conscious listens to the message and assimilates it, it will give a modern form to it.

It will give it rebirth in other words.

And the message, as you know, always appears in the moment when it is absolutely needed by the time.

Whenever an old system of representations collectives has become overdue, when its life is ebbing away so that it doesn’t carry life any longer-then that archetype is constellated, then it brings its message out of the dark.

But until then it has been a walker in the night, or "a caller in the desert," as the prophet says.

Nobody hears him, he talks to empty space.

So as long as the archetype is unconscious, his only preoccupation would be to walk about in the night, in the unconscious, and to study sleeping things; therefore, to be in the darkness is a thing to which he is used.

Finally, he finds himself in the deep forest and no way is visible. Where would that be? What does the wood mean?

Mrs. Sigg: It might be the realm of the earth mother, because he buries the dead in the tree, and the tree is the mother.

It would be to give him rebirth.

Dr. Jung: Yes, it is the depths of the unconscious.

The wood in this respect is simply another symbol like the sea; it is the darkness.

One is projected, one can conceal oneself in the wood as if buried in water.

Also, a wood has the same mysterious in penetrability as water, and it is full of living beings that suddenly appear and disappear, especially primordial forests which are exceedingly uncanny: no paths and anything is possible in it, particularly that one loses one's bearings.

That is the most horrible thing of all; it instantly calls up the collective unconscious and causes one to revert to the animal.

Now, Zarathustra is moving into the unconscious in order to bury the corpse there.

What would be the consequence, or the purpose, of Zarathustra in burying it in the unconscious?

Remark: To forget it.

Dr. Jung: Yes, one hides it there.

Then he can move easily because he has not to remember that corpse all the time, He is no longer burdened with that preoccupation.

The last trace of heaviness has gone and he becomes light, a dancer.

Zarathustra often calls himself that; he insists upon his light step, the step of a dancer, as if he had no weight what ever; he tries to get rid of the weight of the body because he cannot live the life of the spirit with the body.

Mrs. Baumann: Is that not contradicted by the next sentence? He wanted to protect it from the wolves.

Dr. Jung: But the wolves are the hunger.

Those are the robbers and the robber is in himself in order that he, Zarathustra, can no longer eat the body.

You see, Zarathustra is almost afraid of his own craving for a body.

To the primitive mentality, ghosts are immensely hungry things that walk about the whole night crying: "Where is my body? I am seeking my body."

They suppose that the wandering spirits are terribly keen on bodies because they have lost their own, and when somebody is sick in the kraal, perhaps lying unconscious and unable to defend himself, the spirit sees it and in it goes to his body.

That is the way they describe it.

Have I told you about the little ghost houses they build to keep the spirits away from the kraal?

Well, you know, all the native trails leading from the jungle to the kraal are very serpentine, many curves with a short radius.

I will draw you a picture of one.

You see, it winds down from the bamboo forest above, where the ghosts are supposed to live, towards the kraal below where the human beings are.

Then at a particularly sharp angle or at a likely spot where there is a clump of trees perhaps, the people in the kraal who are supposed to be spirit haunted, make another path with a flatter house kraal curve, a sort of trap trail.

This is paved and outlined with stones on each side, like the way to the burial place-or in one case I heard of, to the chief's house where the stones indicated the number of people he had killed.

(One still sees such stone avenues in Cornwall leading to holes in the ground which were dwelling places in the neolithic age.)

This little decoy road branches off the main path and leads to an open space like a real kraal, and in that clearing they build the ghost house, a hut about as high as your waist. Inside is a bed of mats, and sometimes a clay figure on the bed.

And they put in food, corn or sweet potatoes, and outside is ajar in the ground filled with water. The clay figure is a sort of bait, of course.

Then in the night the spirit comes swinging and swerving down the path into the decoy trail, and he says: "Nice hut here, much good, I stay here in the hut. I get into that body; now I am at home, I have much mealy-mealy, I have much seed water."

Then suddenly the sun comes up, and he jumps out of the body and runs back to the bamboo forest.

They tell that story in such a vivid way that one sees at once that it is absolute truth to them.

They protect the body by those traps, and you can be almost certain, when walking along a primitive trail, that you will come across one.

They don't call it a trap.

They call it a spirit house, and of course negroes would not go that way; they would say it was

very bad. We had such a case near our camp: a young woman fell ill and the Gandu, a sorcerer who is a particular authority, smelt a ghost.

He went round the kraal in ever-widening circles, sniffing like a dog exactly, till he touched a certain spot, and then he said: "Here they come, this is the trail where the ghosts come in the night."

And then they built a trap there.

This girl had been left an orphan very early; the parents died when they were quite young people so they were terribly sad and angry that they had lost their bodies so early, and were minded to do all sorts of evil to that kraal because their little girl was harbored there, and they wanted to have her with them.

Even in Homer you find that same psychology: the shadow people in Hades are very sad.

They are always wandering aimlessly about as disembodied shadows; it is a dim and shadowy world, and as soon as there is blood anywhere, they go like vultures and drink it in order to get substance, to have a body again.

\l Practically all primitive people are convinced that that is a truth-if they have developed a spiritualistic system at all.

So one can understand this wolfish hunger of Zarathustra-that it is represented by wolves.

You know, wolves howl very peculiarly, and hyenas are particularly like ghosts because they eat the bones of the dead and so are supposed to have their bellies full of ancestral souls.

One must handle them with the utmost care; if one kills a hyena it means trouble.

They really are spooky, I never have heard anything so demoniacal as a pack of hyenas; they lend themselves to that superstition.

They do their level best to represent disembodied spirits.

When they are hungry, that whining and laughter is just awful.

Naturally they are taken for ghosts by the primitives.

If it is heard in a place where hyenas are not supposed to be, or if there is anything in the least unusual about it, then it is probably a ghost.

Hyenas are not feared in themselves, but if it is a ghost, that is something else.

Ghosts are supposed to imitate, not only hyenas, but any other animals; and it is recognized by its extraordinary behavior.

The Red Indians call certain animals "doctor animals" when they behave in a way which is not according to rule.

So Zarathustra’s idea, in burying the dead in the wood, is to forget him altogether, to

give him a decent burial, which means to lock him in somewhere so that he cannot get out.

We piously put a stone upon the graves of our ancestors, but that was originally to keep the dead in the hole.

There have been such customs as nailing the body to the ground by driving a pole or a nail through the belly in order that the body should not rise again; or a lot of stones were heaped upon the grave in order to prevent the dead from escaping.

In Switzerland, I think it was in Canton Aargau, in the 1gth century the custom still prevailed that when somebody died one opened the windows and said to the soul of the dead, Fahre hin un fiadere, "Farewell and flutter away," thus inviting it not to return.

On a certain South Sea island they have the most elaborate ceremonies to inveigle the soul of the dead to leave the body, so that they may be sure it will never return: a boat lands and then the medicine-man takes the corpse by the hand and leads the soul very politely to the boat and puts it on board and it sails away.

So the meaning of the hollow tree was surely a burial place.

Of course in reality bodies were put into hollow trees for protection against wolves or foxes, partially because of a certain belief in bodily resurrection, and partially because of the fear that the dead would be badly offended by not having had a decent burial-that is the most frequent reason.

There were Christian societies in Rome in the first century, sort of insurance companies, which guaranteed a decent burial; they were called thiasotai, and some of them were to guarantee to members one meal daily also.

"There was a tremendous traffic congestion in old Rome.

The streets were exceedingly narrow and there were no buses or cars except slow horse-carts which were all needed for the transport of food.

Rome had a population of about two million people at that time.

A great many people went to town every day for business and there was no time to go home at midday for a meal.

There were no trains to the suburbs; it was all plain walking, and they had to eat their meal in the town, as we do.

So they formed societies.

They took a room or a basement and had a man there to cook meals, and it was the custom to name the society after a patron saint, the Society of Theseus, or Heracles, for example.

The cook, who prepared the meal, had already eaten when the society arrived; and while they ate, he read the gospels to them-which were not then considered to be inspired truth, only very good books.

Or he told them stories, or read the epistles that came from abroad to that particular society.

You see, that is the origin of the idea of the mass; the altar is the cooking range, the hearth, where the magic or spiritual food is prepared, and the priest is the cook who gives it to the people.

There is the same custom in monasteries; one of the monks reads the sacred texts or other good books while the others eat.

They had such insurance companies for decent burial, because otherwise the soul would begin to work havoc and cause no end of trouble.

Even today, Italians are exceedingly careful to bury their people well.

They go to great lengths to get monuments; the cemetery of Genoa, for instance, is full of monuments of awfully bad taste but touching in their naivete.

To primitive people, as to the unconscious, the dead mean a tremendous lot.

So, as we are moving here on the fringe of the collective unconscious with the figure of Zarathustra, it is by no means strange that he should observe a primitive custom and bury the corpse in such a way that he would have no reason to return.

For it would not suit Zarathustra if that spirit of heaviness should come back and burden him with the banality of an ordinary human life. Carl Jung, Zarathustra Seminar, Page 166-184

Dr. Jung:

Before we begin today I have a proposition to make.

I wish that a committee of members of the seminar would occupy themselves with research about the archetype of the wise old man.

We used to make such researches in former seminars: you remember perhaps the very excellent "Moon" paper that Dr. Harding and her committee worked out.

The moon is of course the archetype of the inner mother, the faint light of the dark earth.

We encountered that figure of the earth mother in the Visions also.

Since that is a predominant, prevailing archetype of the woman’s unconscious, the ruling aspect, it is characteristic for the particular development of fantasies; therefore we made a special investigation into the phenomenology of the archetype of the mother aspect of the moon.

Now we are occupied with a man’s psychology, so I want a report made about the phenomenology of the archetype of the wise old man.

He is the sun but a sun within, an illuminating factor, the sun of understanding, the light of the Gnosis for instance; in the Gnostic texts you always find that light symbolism associated with the wise old man who is the initiator, the bringer of light, the real Lucifer with all the implications of that name.: Concerning the method, you have a number of sources for your researches.

First of all you have the comparative history of religions, and the figures of the founders of religions; then you have the mythology of all races, and folklore and fairytales where there is the figure of the sorcerer, for example, in many forms, great and small; then literature, belles-lettres, and particularly poetic art.

And besides the great official religions, there are minor ones, primitive religions, tribal customs, and the noncanonical traditions-the heretic traditions-in which a lot of psychology is to be found.

Psychology has often been exiled from official religions because it is awkward, so one finds there material of an extremely philosophic nature.

In our Christian world, for instance, you have the historical traditions of the Gnostics which is heretic philosophy, both early and medieval Gnosticism, the new Platonists, and the later medieval philosophy in the form of alchemy, the Rosicrucians, etc.

In literature you encounter the figures of the anima and animus, of course, but you will have great trouble to find suitable examples of the more remote figures that are beyond.

The animus and anima are in our immediate experience while these great figures are not-they are always far more projected and therefore less easily recognizable-but they do exist in literature.

The earth mother is an exceedingly rare symbolism just because it is highly symbolical, but the wise old man is rather more frequent-there are definite examples because the wise old man has become an institutional figure while the earth mother is no institutional figure, of course.

She has always been terribly awkward; she does not fit into a man’s institutional world because she is always upsetting institutions.

I think this investigation is highly worthwhile in order to make ourselves realize the general aspect of the archetype, so that we may not labor too much under the

impression that Nietzsche is such a particular case, that it is only possible for such a figure as Zarathustra to live in the mind of Nietzsche.

This research will show beyond question that it is really a representation collective.

Now we return to our text.

You remember we touched upon the problem of the hunger.

Zarathustra suddenly becomes aware of that symptom and says: "Hunger attacketh me

like a robber."

This theme of being overcome with hunger as if it were a robber is anticipated in the passage where the grave-diggers meet him and make jests about him: "A fine thing that Zarathustra hath turned a grave-digger! For our hands are too cleanly for that roast. Will Zarathustra steal the bite from the devil? Well then, good luck to the repast! If only the devil is not a better thief than Zarathustra!-he will steal them both, he will eat them both!"

One reads such a passage and hardly notices it; it sounds a bit queer, and one doesn't stop to marvel about it and ask oneself what the devil it means, whether it is a mere figure of speech or has any deeper meaning.

I emphasize this passage because it is really characteristic of the style of Zarathustra in general.

You see, it is a sort of joke-one could almost say that the jesting way the grave-diggers talk to Zarathustra should have a comical effect-yet there is something, not exactly uncanny, but painful, about it.

There is a certain brilliant yet peculiar, painful aspect.

Now this painful aspect is pathological, and a pathological joke has a marked difference from a normal joke in that it doesn't help one to laugh from the depth of one's heart because at the same time one feels a stabbing pain somewhere.

This is due to the fact that in that joke there is a breaking line, a sort of split on account of the pathological interference; something which is not a jest at all, something gruesome, horrible, is mixed up with it.

And that is the case throughout the whole of Zarathustra: there are many attempts to

be funny but always with a peculiar split in them, always with that painful admixture of poison as if something awful were behind.

We will try to understand what that is.

Obviously, in the allusion made by the grave-diggers it first touches Zarathustra; then in the form of hunger it really comes to him.

He says, rightly, that it overtakes him; it has been behind his consciousness and then it catches him suddenly he is made to realize that he feels very hungry.

Also, it is anticipated when still unconscious in the hungry howling of the wolves.

Animals always denote unconscious instinctiveness, and it is still projected into the wolves in the woods as if it were their hunger.

As, for instance, when you have a pain, a toothache perhaps, you sometimes dream that somebody else is in the same bed and that he or she has the pain. In the dream it is

delegated: you are split in half and the other half has the toothache.

You are sort of projecting away the pain which threatens to disturb your sleep.

The supposition, then, is that Zarathustra's hunger, which appears in the end, was there all the time; he was hungry all day long even when he didn't know it.

Now, under what condition does one not notice that one is hungry?

Mrs. Baumann: When one doesn't know that one has a body.

Dr. Jung: Yes. It often happens with intuitive types.

That doesn't happen to me. I am very intuitive but I know when I am hungry-I never was short of such a realization. But there are people who do not know

it, who think hunger is a psychological problem, and Zarathustra represents such a person here. Where is the evidence for it?

Miss Hannah: Because he is burying it.

Dr. Jung: Exactly, the body is the corpse; it is Mr. Nietzsche himself, and he is going to bury Nietzsche.

Even a ghost, if he wants to make any effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do.

And so Zarathustra needs the man Nietzsche.

If he is going to bury the corpse Nietzsche, then he has no body or he is unconscious of it; then he is stepping beyond Nietzsche as the jester threatens to step beyond

him: we read that passage where the jester threatens to jump over Zarathustra as he had jumped over the rope-dancer.

You see, the jester is a terrible danger.

If he should jump over Zarathustra, what would be the result?

Mrs. Baumann: You said last week it would be insanity.

Dr. Jung: Yes. You see, Zarathustra is a ghost.

He cannot die in the body; he can only fall off the rope, fall off his synthetic mind-and then it would be a psychosis, not the death of the body but the death of the mind.

Now, under what conditions is Zarathustra particularly threatened by the jester?

Miss Hannah: By staying in town, remaining with humanity.

Dr. Jung: Yes. If Zarathustra remains with Mr. Friedrich Nietzsche, then Friedrich Nietzsche can say something to him, can realize when he is hungry; he can feed his body, and then the danger is not great.

As Mr. Nietzsche, he is only saddled with the problem of the wise old man, which presumably does not fit into his psychology.

Sure enough, he wouldn't follow his suggestion.

He would not yield easily to that old wise man of the 8th century B.C. That was a rather unexpected feature of his life.

Therefore, if Zarathustra could remain in the town he would remain with Nietzsche-and Nietzsche would remain.

But since Nietzsche is threatened with death, it means he is overcome by Zarathustra, he is as good as a corpse.

He is dead as the rope-dancer; he cannot play his game any longer.

And then Zarathustra simply carries a corpse and has no relation to life; he is without physical feet, a pied a Terre, and therefore he loses reality.

As a man, he loses touch with earth, he is always threatened by insanity.

There is no reason why he should not dissolve into infinity, for such a man as a rule does dissolve into infinity.

You see, the body inasmuch as it is alive is hungry.

Nietzsche is hungry for physical substance: he needs that in order to sustain life.

So the body announces its need to be fed, in order that he may form a sort of opposite to Zarathustra, a balancing weight to the mad enthusiastic impulse which Zarathustra gives.

But Zarathustra doesn't realize it.

Or only a faint realization of the fact that the body has its claims comes through in an indirect way, in that allusion of the grave-diggers.

Now we will try to understand further what the grave-diggers suggest, what their joke really means.

They say first that the corpse he is carrying would be too unclean for their hands.

That is an immense depreciation of the body.

This carrion is only good for hell; it is what the devil would eat; and as the devil is the principle of utter destruction, this morsel is only good for utter destruction.

And Zarathustra will perhaps steal this morsel from the devil-he will play the role of the devil in eating that carrion.

This idea is logically continued.

They say: "Well then, good luck to the repast," which means that the devil stealing the morsel of carrion will devour it-implying of course utter destruction of the body.

If Zarathustra steals the corpse from the devil, he steals it for the sake of an anthropophagous or sarcophagus meal; therefore, they congratulate him on that repast.

You see here a very peculiar old anthropophagical idea is corning in, and of course there are historical reasons why it comes in just here.

I hope that is clear! I will repeat it: The idea is that the devil will fetch that carrion, it is his morsel; the devil means utter destruction, so utter destruction will devour the morsel.

But Zarathustra is apparently going to steal it from the devil, as if he were another devil also meant to devour and thereby destroy the carrion.

And because they assume it is so they say: "Blessings on the repast."

They congratulate him that he has stolen it, but they think it is pretty dangerous to deceive the devil and to take a morsel out of his teeth; the danger then might be that the devil would out thieve Zarathustra and steal both, eat both.

For it is perfectly obvious that if Zarathustra succeeds, he will eat the body.

You see, that is what we said before: he has overcome the body.

But it is a sort of anthropophagous act: he becomes a carrion eater, like a sarcophagus.

(The name of a coffin means the eater of flesh.)

He becomes the sarcophagus of Mr. Nietzsche.

Now that is the awful joke; it sounds like a sort of battling with empty brilliant words, yet at the bottom of it is the terrible allusion to an anthropophagous tendency of Zarathustra, the tendency of the wise old man to be a vulture.

1V1iss Hannah: Was there a chance that Zarathustra would get back the body by eating it?-having killed it, I mean?

Dr. Jung: No, he would play the role of the devil and completely destroy the body.

That is the utterly destructive quality of the spirit if the body doesn’t resist it properly.

Where have we an excellent example of this truth?

Mrs. Baynes: The saints who retired into the desert.

Dr. Jung: Yes, in the history of the saints one sees what the spirit can do. Cities of many thousands of inhabitants in the East were depopulated completely; all the inhabitants went into the desert because they were eaten by the spirit.

And think of the martyrs who voluntarily went into the arena.

Even the holy Christian church, which is the incarnation of divine love, burnt more than a hundred thousand of her own children alive.

Think of the heretics who were burned in Spain, and the witches who were burned, and the terrible things religious wars brought upon mankind.

And all the "isms" in our day are man-eaters, not only wolves but lions and sharks.

In our actual politics, human life counts for very little indeed; one of the means of persuasion is bullets and hanging.

We approach social conditions that are similar to those of the Middle Ages.

We have tyrants and secret police, execution without trials, and all that is done by a certain spirit, a certain "ism," or a certain conviction in the name of truth.

It is a nice picture. You see, that is the spirit when it breaks away.

Zarathustra is a very wise and beautiful spirit in a way, and then he is the devil himself; therefore, I say Lucifer with every implication of that word.

You know, the German philosopher Klages is a great enemy of the spirit: he accuses the spirit of strangling life, of being murderous and depleting life of blood, and to a certain extent that is perfectly true.

If the spirit prevails against the body, there is destruction; it has an almost infernal power.

Nietzsche often played with that idea; for instance,

in the Unzeitgemasse Betrachtungen, one of his earliest works, he says that one spark fallen from the eternal fire into the soul of a man searching after truth suffices to devour his entire life.

You see, in that sentence he expresses very clearly the descent of the Holy Ghost: that is a fiery spark of the eternal fires, and this most holy ghost is able to devour the whole of a human life.

We think it is beautiful, but we cannot deny the fact that all this beauty and grandeur can also produce most horrible destruction.

Of course, you can put yourself on the standpoint that it had to be; obviously it would not have happened if it had not been necessary.

But that is perfectly meaningless: it does not do away with the suffering.

If it happens to you, you will soon discover the other side of it.

To be devoured by the spirit is just as bad as to be devoured by a wild animal: it is an act of destruction.

That aspect of the spirit is absolutely strange to the Christian standpoint, where if you speak of spirit you are admitted to the company of the righteous ones.

Nobody doubts that the spirit is a marvelously good thing.

Yet it is by no means true; the spirit has a gruesome aspect and that comes through here indirectly in this joke.

Now, when Zarathustra says: "Hunger attacketl1 me like a robber," the choice of that word shows how he feels the appetite of the body; it apparently takes something away from him.

Anything that does not go into the spirit, any life of the body, seems to be a minus for the spirit.

If the spirit has any actual claim, it will invariably claim all the rights of the body-quite irrespective of the fact that it has no feet without the body.

He says: "Among forests and swamps my hunger attacketh me, and late in the night."

It is just there, in the woods and swamps, when he is lonely and should have a companion in the night, that he becomes aware of the fact that his body suffers pain or no longer exists.

For there he would need a body relation.

Otherwise, he is like a will o’ the wisp. "Strange humours hath my hunger.

Often it cometh to me only after a repast, and all day it hath failed to come: where hath it been?"

That this need of the body is not perceived regularly shows what the case is.

It apparently only appears as a symptom-when one doesn’t expect it; or after having eaten, it is realized-showing of course that it is also a psychical need. That kind of hunger is like a hysterical symptom.

Mrs. Crowley: I would like to understand why it would have been better if he had stayed in the town.

Dr. Jung: Well, better! I say if he had stayed in the town, he would have remained with the body; he would have had a chance to resurrect the body.

But these symbolic facts are not so definite; they can be changed any time.

The body is not definitely dead, only relatively; only the rope-dancer is dead.

Mrs. Crowley: But in the town he is playing the role of the Superman in speaking down to the people, so I don't see how it can help him.

Dr. Jung: It would not help him in the least. He would have made himself a complete fool; nobody would have understood.

They would say, Oh, that is just Mr. Nietzsche!

He would defeat his own purpose; as long as one remains with human beings one defeats the purpose of the spirit.

You see, it is logical that he gave it up and went away, because he did not want to make a fool of himself.

He had to become a dweller in solitude.

He could not possibly have remained in town without having the position of an ordinary citizen.

Everybody would have taken a snapshot of him, would know where he lived, how he shaved, where he bought his clothes, who his acquaintances were-and that would have taken away all the glamour of the spirit.

For nobody among mortals believes that the man whom he sees every day is a genius or a spirit.

Can you believe that the man living next door is Jesus?

Live a while with him and you will be convinced that he is altogether too human.

So it is destructive to remain, but a certain amount of destruction is very healthy for a human being; man is then able to live normally and persist, and the spirit can be held at bay.

But that is of course ignominious from the Christian point of view, very heathenish.

Now we will go on with the text:

And thereupon Zarathustra knocked at the door of the house.

An old man appeared, who carried a light, and asked: "Who cometh unto me and my bad sleep?"

"A living man and a dead one," said Zarathustra. "Give me something to eat and drink, I forgot it during the day. He that feedeth the hungry refresheth his own soul, saith wisdom."

The old man withdrew, but came back immediately and offered Zarathustra bread and wine.

"A bad country for the hungry," said he; "that is why I live here. Animal and man come unto me, the anchorite. But bid thy companion eat and drink also, he is wearier than thou."

Zarathustra answered: "My companion is dead; I shall hardly be able to persuade him to eat." "That doth not concern me," said the old man sullenly; "he that knocketh at my door must take what I offer him. Eat, and fare ye well!"

Thereafter Zarathustra again went on for two hours, trusting to the path and the light of the stars: for he was an experienced night-walker, and liked to look into the face of all that slept.

When the morning dawned, however, Zarathustra found himself in a thick forest, and no path was any longer visible.

He then put the dead man in a hollow tree at his head-for he wanted to protect him from the wolves-and laid himself down on the ground and moss.

And immediately he fell asleep, tired in body, but with a tranquil soul.

What is the remarkable thing in this new passage?

Mrs. Crowley: The anchorite?-meeting again the same old man?

Dr . .Jung: Have you evidence that it is the same man?

Mrs. Crowley: He is transformed, but it seems to me the same figure.

For one thing, when he appears in section 2, he asks why Zarathustra must drag his body as he is now doing, as if it were a prophecy.

Then Zarathustra says he is going to preach this message of the Superman to the people, and the old man rather laughs at him and says they really wouldn’t want his wisdom at all; it would be better for him to carry part of their load.

And in this last part he again gives him something to eat and drink.

Dr . .Jung: Yes. And you remember what we said about that former old man?

Mrs. Crowley: Zarathustra said that the old man did not know that God was dead, and the interpretation was that he was the old idea of Christianity. He was mumbling in the forest, making hymns and so on, but at the same time he seemed to contain something which Zarathustra lacked, and that was the soul part. Zarathustra is on the spirit side.

And now he seems to come back to nature, not the spirit side but the soul side.

Dr . .Jung: Exactly. It is indeed the same old man to whom he comes in this moment.

Now, this moment also is characterized by the hunger; he is in need of something. He realizes that all is not well and so he approaches, as it were suddenly, former convictions; it is rather doubtful here apparently, like a sort of regression, and that is the reason why he meets the former old man.

You remember Zarathustra experienced the sad fact, when he preached in the market-place, that people did not understand him at all.

He had no success and so he left, and then there was a great fatality.

Now he is hungry and has nothing to eat.

He has had the experience of this world which he doesn't know how to cope with, and so he naturally approaches a former point of view, as if something in him said: "Well, don't you think that was perhaps more reasonable than what you are trying now?"

So he has to beg the old man to give him food, and he is giving him bread and wine. To what does that point?

Mrs. Crowley: Communion.

Dr . .Jung: Yes. In going back to the old man, he naturally goes back to the central mystery of late Christianity, the only thing that has retained a certain living symbolism.

This makes it clear that the old man is the old Christian spirit.

He is the wise old man inasmuch as he has taken form or been incarnated in the spirit of the Christian church.

So what he really seeks for food is the communion. And why just the communion?

Mrs. Crowley: Would it not be that he is now coming to himself, so it would be more the inner reality, the inner experience?

Before, everything was projected and you might say it was more as if he were giving communion, as if he were the priest.

Dr . .Jung: Well, there is a more definite reason.

Mrs. Brunner: Doesn't he feel lonely?

Dr . .Jung: Yes, he has lost the body. You know, from the primitive's point of view the spirit that is always about with no body is forever seeking one, and as soon as they touch a body they go into it and imagine that it is their own.

But they only cause possessions. Spirits crave food in order to be active in this world.

Therefore, in Homer, Ulysses kills the sheep and pours out the blood for the ghosts; and only those to whom he wants to talk does he allow to drink of it-the others he wards off with his sword.

And as soon as the ghosts have drunk blood, they can speak with an audible voice. They become active.

They make themselves understood.

They are tangible, visible when they add material substance to their spiritual existence.

Now, all spirits want bodies; they are crazy without bodies.

And that is what Zarathustra wants: he wants material substance in order to communicate with people.

Having no body he cannot convey his meaning to them; he is practically invisible.

And this substance is at the same time communion.

The real meaning of the communion is the flesh or the body, the blood.

You see it is not in vain that Luther defended the estin ("is") against our Swiss reformer Zwingli, who in a somewhat lame way said the communion was a sort of symbol.'

But Luther defended the primitive point of view, that it was the real body and the blood, because it is utterly important that the primitive instinct of man, the anthropophagous instinct, should be satisfied.

For the real communion with the qualities of human beings, particularly the psychical qualities, only takes place when you can eat them.

So when the red Indian wants to acquire courage, he eats the heart of the enemy; or to acquire cunning, he eats his brain.

That is the way in which they understand assimilation, by projection.

He naturally assumes that his enemy's magic is better than his-as one is convinced, for instance, that the doctors abroad are always better than those at home.

And as the English papers say, the universities abroad are remarkable, while their own are nothing, only institutions to preserve old prejudices.

Or as primitives say, the tribe on the other side of the mountain have good magicians, big medicine, and much better weapons, because they have mana.

That is all projection and they try to get it back by eating their enemies.

They also eat their uncles and aunts and grandfathers in order to retain the family mana.

On a higher level, they are quite content if the tribe contains mana, and then they delegate the eating of the dead to the next village.

For instance, in Bugishu, on the western slope of Mt. Elgon, where they have only very recently come into contact with the white man, they were only relative anthropophagists: they did not eat the enemies caught in war.

They were quite nice, gentle people, but they had the somewhat peculiar custom of eating the dead.

So when there is a sad loss in the family, an uncle perhaps, they send a message to the next village: "We are bereft of our dear uncle," or, "It has pleased God to take our uncle and tonight we put him into the Bush, so will you pay attention to it?"

Then the people in the next village prepare all sorts of presents-food, drink, beer and

they carry them into the Bush and exchange loads; the mourners take over the presents, and the people from the other village take the body and chop it up and boil it for two or three hours.

And in the morning it is eaten and the bones are cleared up by the hyenas.

That is the way they get rid of their dead.

As a matter of fact, they say that is no longer done.

My head-man, who was from the south side, said they never would dream of doing such a thing; but we never found the dead, and I was by no means sure that the uncles and aunts were not eaten.

Miss Hannah: Why did they not eat it themselves?

Dr. Jung: Perhaps because it is not so nice; they try to get away from it and to let the others do it.

When somebody died in the other village they themselves had the same duty, however.

I don't think they liked it so much. I had the impression that it was a sort of politeness-because I am your cousin, I will eat your uncle.

People say that they are very keen on eating human flesh, but I doubt it.

Of course, terrible things happen.

There was a case in West Africa where in one night they cleared out the whole cemetery of a hospital and ate them all-something simply incredible.

Nobody ever has explained why they did it, because usually they prefer fresh food-a fat prisoner of war fed up for the purpose, for instance, as they do in the South Sea Islands.

They say human chops are one point better than pig.

But that they should eat such awful filth means that there must be something behind it; we don’t know, the whole thing is exceedingly deep and mysterious.

They know it is filth.

They like fresh meat, particularly in the tropics, and they say of hyenas that they are horrible because they eat carrion.

So it had quite certainly a magic purpose.

This a true case.  It is reported, I think, in that book by Talbot, In the Shadow of the Bush.

At all events it is quoted by Sir Wallis Budge in Osiris and the Egyptian Religions.

The symbol of communion here, then, means Zarathustra’s attempt to reconcile himself with the body; or one can say it is the need of the body that Zarathustra should become reconciled to it.

Therefore, the return to the old ways, which silently take into account the insistence of the needs of the body.

An old religion, which one even might call somewhat degenerate, is more human in that respect than a later one; a new religion is always apt to disregard the body.

Protestantism is much more dangerous than Catholicism, which is the older and takes the body into account.

That is a matter of reproach from the Protestant side, but it is also a title of honor; an earthy Catholicism is much better because, without seeking it really, it reconciles the spirit and the body.

It doesn’t exaggerate the spirit, the body is taken care of.

There is an extraordinary tolerance in Catholicism concerning the body; and if you study the origin of the rites of the church, you will see that the church has taken over many ceremonies from the pagan cults, the mass for instance, and the robes of the priests. And that funny square black cap they wear, folded into four corners with one black pompom on top, is the original cap of the Flamines, the priests of Jupiter in Rome.

Then the bells in the Mass, and the host with the cross marked on top are Mithraic, and our Christmas day is the birthday of Mithras.

And naturally much of the antique point of view was also taken over; the standpoint of

the church in certain legal matters, or in reference to sex morality, is very like the antique point of view, a bit stricter but not a bit moral in the way we would feel morality.

So the relation between the life of the spirit and the life of the body is very critical.

Too much of the body and the spirit dies; too much of the spirit and the body dies.

There is a sort of changing equilibrium between the two factors, and a bit too much of one means the destruction of the other.

You see, if Zarathustra returns to the old ways, he gets into a sort of modus vivendi that guarantees at least a minimum of existence to the body; and he is no longer alone because through communion he has relation to humanity, his body is fed.

He can add substance to himself. But it is at the expense of his own spiritual standpoint.

Now, the anchorite regards the corpse, not as a corpse, but as a companion

rather; and he says to Zarathustra that he should get him to eat and to drink. Zarathustra then explains that that fellow is dead, so one cannot persuade him to eat, wherewith the old man is grumblingly satisfied.

He doesn't insist upon it, it doesn't concern him.

Naturally it would not, because he personifies a sort of traditional attitude which has no activity in itself, all the activity being in Zarathustra.

And it depends entirely upon him whether he is willing to accept the body in his system or not.

After this, he continues his way, and something is said about Zarathustra's being a good walker in the night and one who loves to look into the face of sleeping things.

What does that mean?

Mrs. Crowley: Walking in the night is a reference to the unconscious.

Dr . .Jung: Yes, Zarathustra is first the unconscious side; inasmuch as the spirit is not born, it is the archetype living in the unconscious.

Then it is born into consciousness and takes a modern shape.

So old Zarathustra reborn in Nietzsche takes on the shape of "Thus Spake Zarathustra."

This Zarathustra has nothing whatever to do with the old Zarathustra-the only thing they have in common is the name-but in a way this Zarathustra carries the message of today.

When the archetype appears, it always carries first a message of remotest antiquity ap-

parently.

very strange; and then inasmuch as the conscious listens to the message and assimilates it, it will give a modern form to it.

It will give it rebirth in other words.

And the message, as you know, always appears in the moment when it is absolutely needed by the time.

Whenever an old system of representations collectives has become overdue, when its life is ebbing away so that it doesn't carry life any longer-then that archetype is constellated, then it brings its message out of the dark.

But until then it has been a walker in the night, or "a caller in the desert," as the prophet says.

Nobody hears him, he talks to empty space.

So as long as the archetype is unconscious, his only preoccupation would be to walk about in the night, in the unconscious, and to study sleeping things; therefore, to be in the darkness is a thing to which he is used.

Finally, he finds himself in the deep forest and no way is visible. Where would that be? What does the wood mean?

Mrs. Sigg: It might be the realm of the earth mother, because he buries the dead in the tree, and the tree is the mother.

It would be to give him rebirth.

Dr. Jung: Yes, it is the depths of the unconscious.

The wood in this respect is simply another symbol like the sea; it is the darkness.

One is projected, one can conceal oneself in the wood as if buried in water.

Also, a wood has the same mysterious in penetrability as water, and it is full of living beings that suddenly appear and disappear, especially primordial forests which are exceedingly uncanny: no paths and anything is possible in it, particularly that one loses one's bearings.

That is the most horrible thing of all; it instantly calls up the collective unconscious and causes one to revert to the animal.

Now, Zarathustra is moving into the unconscious in order to bury the corpse there.

What would be the consequence, or the purpose, of Zarathustra in burying it in the unconscious?

Remark: To forget it.

Dr. Jung: Yes, one hides it there.

Then he can move easily because he has not to remember that corpse all the time, He is no longer burdened with that preoccupation.

The last trace of heaviness has gone and he becomes light, a dancer.

Zarathustra often calls himself that; he insists upon his light step, the step of a dancer, as if he had no weight what ever; he tries to get rid of the weight of the body because he cannot live the life of the spirit with the body.

Airs. Baumann: Is that not contradicted by the next sentence? He wanted to protect it from the wolves.

Dr. Jung: But the wolves are the hunger.

Those are the robbers and the robber is in himself in order that he, Zarathustra, can no longer eat the body.

You see, Zarathustra is almost afraid of his own craving for a body.

To the primitive mentality, ghosts are immensely hungry things that walk about the whole night crying: "Where is my body? I am seeking my body."

They suppose that the wandering spirits are terribly keen on bodies because they have lost their own, and when somebody is sick in the kraal, perhaps lying unconscious and unable to defend himself, the spirit sees it and in it goes to his body.

That is the way they describe it.

Have I told you about the little ghost houses they build to keep the spirits away from the kraal?

Well, you know, all the native trails leading from the jungle to the kraal are very serpentine, many curves with a short radius.

I will draw you a picture of one.

You see, it winds down from the bamboo forest above, where the ghosts are supposed to live, towards the kraal below where the human beings are.

Then at a particularly sharp angle or at a likely spot where there is a clump of trees perhaps, the people in the kraal who are supposed to be spirit haunted, make another path with a flatter house kraal curve, a sort of trap trail.

This is paved and outlined with stones on each side, like the way to the burial place-or in one case I heard of, to the chief’s house where the stones indicated the number of people he had killed.

(One still sees such stone avenues in Cornwall leading to holes in the ground which were dwelling places in the neolithic age.)

This little decoy road branches off the main path and leads to an open space like a real kraal, and in that clearing they build the ghost house, a hut about as high as your waist. Inside is a bed of mats, and sometimes a clay figure on the bed.

And they put in food, corn or sweet potatoes, and outside is ajar in the ground filled with water. The clay figure is a sort of bait, of course.

Then in the night the spirit comes swinging and swerving down the path into the decoy trail, and he says: "Nice hut here, much good, I stay here in the hut. I get into that body; now I am at home, I have much mealy-mealy, I have much seed water."

Then suddenly the sun comes up, and he jumps out of the body and runs back to the bamboo forest.

They tell that story in such a vivid way that one sees at once that it is absolute truth to them.

They protect the body by those traps, and you can be almost certain, when walking along a primitive trail, that you will come across one.

They don’t call it a trap.

They call it a spirit house, and of course negroes would not go that way; they would say it was very bad. We had such a case near our camp: a young woman fell ill and the Gandu, a sorcerer who is a particular authority, smelt a ghost.

He went round the kraal in ever-widening circles, sniffing like a dog exactly, till he touched a certain spot, and then he said: "Here they come, this is the trail where the ghosts come in the night."

And then they built a trap there.

This girl had been left an orphan very early; the parents died when they were quite young people so they were terribly sad and angry that they had lost their bodies so early, and were minded to do all sorts of evil to that kraal because their little girl was harbored there, and they wanted to have her with them.

Even in Homer you find that same psychology: the shadow people in Hades are very sad.

They are always wandering aimlessly about as disembodied shadows; it is a dim and shadowy world, and as soon as there is blood anywhere, they go like vultures and drink it in order to get substance, to have a body again.

l Practically all primitive people are convinced that that is a truth-if they have developed a spiritualistic system at all.

So one can understand this wolfish hunger of Zarathustra-that it is represented by wolves.

You know, wolves howl very peculiarly, and hyenas are particularly like ghosts because they eat the bones of the dead and so are supposed to have their bellies full of ancestral souls.

One must handle them with the utmost care; if one kills a hyena it means trouble.

They really are spooky, I never have heard anything so demoniacal as a pack of hyenas; they lend themselves to that superstition.

They do their level best to represent disembodied spirits.

When they are hungry, that whining and laughter is just awful.

Naturally they are taken for ghosts by the primitives.

If it is heard in a place where hyenas are not supposed to be, or if there is anything in the least unusual about it, then it is probably a ghost.

Hyenas are not feared in themselves, but if it is a ghost, that is something else.

Ghosts are supposed to imitate, not only hyenas, but any other animals; and it is recognized by its extraordinary behavior.

The Red Indians call certain animals "doctor animals" when they behave in a way which is not according to rule.

So Zarathustra’s idea, in burying the dead in the wood, is to forget him altogether, to give him a decent burial, which means to lock him in somewhere so that he cannot get out.

We piously put a stone upon the graves of our ancestors, but that was originally to keep the dead in the hole.

There have been such customs as nailing the body to the ground by driving a pole or a nail through the belly in order that the body should not rise again; or a lot of stones were heaped upon the grave in order to prevent the dead from escaping.

In Switzerland, I think it was in Canton Aargau, in the 1gth century the custom still prevailed that when somebody died one opened the windows and said to the soul of

the dead, Fahre hin un fiadere, "Farewell and flutter away," thus inviting it not to return.

On a certain South Sea island they have the most elaborate ceremonies to inveigle the soul of the dead to leave the body, so that they may be sure it will never return: a boat lands and then the medicine-man takes the corpse by the hand and leads the soul very politely to the boat and puts it on board and it sails away.

So the meaning of the hollow tree was surely a burial place.

Of course in reality bodies were put into hollow trees for protection against wolves or foxes, partially because of a certain belief in bodily resurrection, and partially because of the fear that the dead would be badly offended by not having had a decent burial-that is the most frequent reason.

There were Christian societies in Rome in the first century, sort of insurance companies, which guaranteed a decent burial; they were called thiasotai, and some of them were to guarantee to members one meal daily also.

"There was a tremendous traffic congestion in old Rome.

The streets were exceedingly narrow and there were no buses or cars except slow horse-carts which were all needed for the transport of food.

Rome had a population of about two million people at that time.

A great many people went to town every day for business and there was no time to go home at midday for a meal.

There were no trains to the suburbs; it was all plain walking, and they had to eat their

meal in the town, as we do.

So they formed societies.

They took a room or a basement and had a man there to cook meals, and it was the custom to name the society after a patron saint, the Society of Theseus, or Heracles, for example.

The cook, who prepared the meal, had already eaten when the society arrived; and while they ate, he read the gospels to them-which were not then considered to be inspired truth, only very good books.

Or he told them stories, or read the epistles that came from abroad to that particular society.

You see, that is the origin of the idea of the mass; the altar is the cooking range, the hearth, where the magic or spiritual food is prepared, and the priest is the cook who gives it to the people.

There is the same custom in monasteries; one of the monks reads the sacred texts or other good books while the others eat.

They had such insurance companies for decent burial, because otherwise the soul would begin to work havoc and cause no end of trouble.

Even today, Italians are exceedingly careful to bury their people well.

They go to great lengths to get monuments; the cemetery of Genoa, for instance, is full

of monuments of awfully bad taste but touching in their naivete.

To primitive people, as to the unconscious, the dead mean a tremendous lot.

So, as we are moving here on the fringe of the collective unconscious with the figure of Zarathustra, it is by no means strange that he should observe a primitive custom and bury the corpse in such a way that he would have no reason to return.

For it would not suit Zarathustra if that spirit of heaviness should come back and burden him with the banality of an ordinary human life.  Carl Jung, Zarathustra Seminar,  Page 166-184

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=3BE5XZ2QZ4NMH&keywords=jung+zarathustra&qid=1636383358&s=books

---

**Carl Jung "Anthologies" on Many Topics all with Citations (2021-12-24 11:17)**

[paypal _donation _button border="5"]

The following is meant for personal study only.  It is a work in progress and will be updated periodically:

Abraxas, Absolute Knowledge, Active Imagination, Alone, Afternoon of Life, Ancestral, Angels, Animals, Alchemy, Ancestral, Anima/Animus, Animus, Archetypes, Artist, Assumption, Atheism, Aquarius, Being, Belief, Bible, Bollingen, Books, Bottom, Brain, Bridges, Buber, Buddha, Cancer, Catholic, Causality, Chaos, Character, Child, Christ in Liber Novus, Church, Collective Unconscious, Common Sense, Complexes, Creative Life, Daimon, Dante, Death,

Depression, Directed Thinking, Doubt, Dragons, Dreams, Egg, Ego, Einstein, Emma Jung, Emotion, Empiricist, Emptiness, Endurance, Energy, Enlightenment, Eros, Eternity, Europe, Evil, Eyes, Fate, Faust, Feeling, Fish, Freedom, Free Will, Freud-Jung, Ghosts, Gnostic, God, God in Liber Novus, Gods, Green, Guru, Hallucinations, Hidden, History, Human Being, Human Body, I-Ching, Illusion, Immortality, Individual and Society, Individuation, Inner World, Inorganic Life, Insoluble, Instincts, Intellect Introvert, Intuition, Intuitives, Isolation, Journey, Joy, Jung/Freud, Karma, Kingdom of Heaven, Kundalini, Khunrath, Lao Tzu, Law, Life, Limits, Lion, Loneliness, Longing, Lotus, Love, Madness, Magic, Manichaeism, Mandala, Mary, Marriage, Matter, Meditation, Middle Age, Missionaries, Money, Morality, Mountains, Mystic/Mysticism, Myth, Neurosis, Nietzsche, Normal, Numbers, Organism, Parents, Participation Mystique, Patients, Perfection, Persona, Personality, Philemon, Philosopher, Plato, Pleroma, Politics, Prayer, Primitive[s], Problems, Projection, Prometheus, Prophecy, Psyche, Psychic, Psychoid, Psychotherapy, Psychiatry, Race-Racial, Reality, Rebirth/Reincarnation, Religion, Riddles, Salome, Salvation, Satan-Lucifer, Saturn, Schiller, Science, Sea, Self, Self-Realization, Serpent, Sex, Shadow, Shame, Simplicity, Sin, Sleep, Society, Solitude, Soul, Spirituality, St. Paul, Star, Stone, Subtle Body, Suffering, Symbols, Synchronicity, Tao, Taoism, Terror, Theosophy, “Therapists, Thinking, Thoughts, Trees, Trickster, Trinity, Types, UFO’s, Unus Mundus, Visions, Void, West and East, White[Victor],Wholeness, Wine, Wisdom, Within, Women, Words, Wrath, Yoga, Your “Self,”

**Carl Jung and “Abraxas” – Anthology**

You should worship only one God. The other Gods are unimportant. Abraxas is to be feared. Therefore it was a deliverance when he separated himself from me. You do not need to seek him. He will find you, just like Eros. Jung’s Soul, The Black Books, Vol. V, Page 272

He gives joy and peace, since he is beyond death and beyond what is subject to change. He is no servant and no friend of Abraxas. He himself is an Abraxas, but not unto you, but in himself and his distant world, since you yourself are a God who lives in faraway realms and who renews himself in his ages and creations and peoples, just as powerful to them as Abraxas is to you. Jung’s Soul, The Black Books, Vol. V, Page 275

Therefore because you are the heart of your God, aspire toward him, love him, live for him. Fear Abraxas, who rules over the human world. Jung’s Soul, The The Black Books, Vol. V, Page 275

You are the suffering heart of your one star God, who is Abraxas to his world. Therefore because you are the heart of your God, aspire toward him, love him, live for him. Fear Abraxas, who rules over the human world. Jung’s Soul, The The Black Books, Vol. V, Page 275

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. The one God thus delivers himself from the suffering of the earth into which his Eros plunged him; since when the one God saw the earth, he sought its procreation, and forgot that a world was already given to him in which he was Abraxas. Jung’s Soul, The The Black Books, Vol. V, Page 276

But the freeing of man from the power of Abraxas docs not follow man's withdrawing from the power of Abraxas because no one can pull away from it-but through subjugating himself to it. Even Christ had to subjugate himself to the power of Abraxas, and Abraxas killed him in a gruesome manner. Jung's Soul, The Black Books, Vol. V, Page 276

Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions. But to the same degree the star God in you gains in pew longing and power, in that the fruit of deception and human disappointment falls to him. Jung's Soul, The Black Books, Vol. V, Page 276

If you flee Abraxas from fear, you escape pain and disappointment and you remain terrified, that is, out of unconscious love you cling to Abraxas and your one God cannot catch fire. The Black Books, Vol. V, Page 276

So do not flee from Abraxas, do not seek him. You feel his coercion, do not \ resist him, so that you shall live and pay your ransom. Jung's Soul, The The Black Books, Vol. V, Page 277

The painting Systema Mundi Totius has a legend at the bottom: "Abraxas dominus mundi" (Abraxas Master of the World). The Black Books, Vol. V, Page 278, fn 403

He deems you worthy of this sacrifice. Abraxas has mercy upon you. Jung's Soul, The Black Books, Vol. V, Page 279

I am going to teach it to my own, to the nearest, so don't throw it on the street. Why do you want to help Abraxas? He has the power, he should create from himself; why should l bleed for him and be consumed by eternal :fires? My God, deliver me from fear. Give me the redeeming vision, into your hands l commit my spirit. Jung's Soul, The Black Books, Vol. V, Page 279

He is the effectual itself, not any particular effect, but effect in general. He takes unreal effect, because he has no definite effect. He is also creation, since he is distinct from the Pleroma. God4has a definite or determinable effect, and so does the devil. Therefore they appear to us more effective than the indefinite Abraxas. Carl Jung, The Black Books, Vol. VI, Page 212

In a critical entry of January 16, 1916, his [Jung] soul presented an elaborate thiogenic cosmogony.' She described her own nature, the nature of the daimons, the heavenly mother, and the Gods. Of particular significance was Abraxas, the powerful and fearful self-renewing God of the cosmos. She characterized the nature of man as striving for absolute individuality, through which he concentrated and countered the dissolution of the Pleroma, or the "all." Jung drew a schematic diagram of this system. At some point later, he proceeded to paint it, and titled the work Systema Mundi Totius, system of all the worlds. On the back of it, he wrote in English: "This is the first mandala I constructed in the year 1916, wholly unconscious of what it meant."' The Black Books, Vol. 1, 48

He had studied the literature on Gnosticism in the course of his preparatory reading for Transformations and Symbols of the Libido. In early 1913, he read Dieterich's Abraxas, still from the perspective of his libido theory. In January and October 1915, while doing military

service, he studied the works of the Gnostics intensively. He was struck by the closeness of these texts and his own Liber Novus, and also with what he saw as the similarity between the modern epoch and the time of early Christianity. After writing the Septem Sermones in the Black Books, Jung recopied it in a calligraphic script into a separate book, slightly rearranging the sequence. He added the following inscription under the title:

"The seven instructions of the dead. Written by Basilides in Alexandria, the city where the East touches the West." He then had this privately printed, adding to the inscription: "Translated from the Greek original into German." This legend indicates the stylistic effects on Jung of late nineteenth century classical scholarship. He recalled that he wrote it on the occasion of the founding of the Psychological Club and regarded it as a gift to Edith Rockefeller McCormick for founding the Club.He gave copies to friends and confidants. He inscribed a copy to Adolf Keller: "This little book, that I entrust to your well meaning and friendly forbearance, brings a wish with it: it would like to have a good cover in this cold world weather./ The non-author and copyist."

Presenting a copy to Alphonse Maeder, he wrote:

I could not presume to put my name to it, but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated. It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort for me in my bad hours. The Black Books, Vol. 1, 50-51

The seventh sermon had culminated in an evocation of a star God:

At immeasurable distance a lonely star stands in the zenith. This is the one God of this one man, this is his world, his Pleroma, his divinity. In this world man is Abraxas, the creator and destroyer of his own world. This star is the God and the goal of man, this is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently. To this one God man shall pray. The Black Books, Vol. 1, Page 59

This description of Jung’s experience of God corresponds to the vision of Abraxas in the Sermones. The realization of the significance of the self for Jung was not only a conceptual but also an experiential matter. The Black Books, Vol. 1, Page 68

For example, Jung’s vision of the God Abraxas bore striking parallels to the figure of Mercurius in alchemy. The Black Books, Vol. 1, 108

**Carl Jung and “Absolute Knowledge” – Anthology**

Man’s consciousness is receptive to what Jung called absolute knowledge a cosmic principle or quasi intelligence outside the psyche. All thinking which takes place in the ego obscures this ˜knowledge. The quieting of the ego is required before one can approach it. Marie Louise von Franz, Aurora Consurgens, (Page number needed)

The meaning that unites these inner and outer happenings consists of knowledge unmediated

by the sense organs. This quality of knowledge is what Jung calls absolute knowledge, since it seems to be detached from our consciousness. [CW 8, par. 148] Marie Louise Von Franz, Number and Time, Page 35.

The absolute knowledge, which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, Letters Vol. II, Page 445-449

The lowering of consciousness means on the other hand an approach to the unconscious, and because the unconscious seems to have access to this “absolute knowledge,” information can be mediated which can no longer be explained rationally and causally. Carl Jung letter to S. Wieser, 6July1951

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental. Carl Jung, Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

**Carl Jung on Active Imagination – Anthology**

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH Lectures, Volume II, Page 12.

The alchemistic development of active imagination broke off after the Middle Ages, but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

Children are full of active imagination, but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3, Page 12.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture, Pages 174.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Page 238.

If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious through automatic writing instead of through “active imagination.” Carl Jung, Jung-Ostrowski, Page 18.

The technique of active imagination can prove very important in difficult situations — where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means. Carl Jung, Jung-Ostrowski, Page 18.

Passive fantasy is always in need of conscious criticism whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

I used the same technique [Active Imagination] of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth. Carl Jung, 1925 Seminar, Page 68

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung’s Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

**Carl Jung on being “Alone.” – Anthology.**

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life; therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and

ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

To the extent that he does live in reality the whole range of his particular life, the individual is an alchemical retort, in which the elements present in the collective are melted down and refashioned to form a new synthesis, which is then offered to the collective. But the predigestion of evil which he carried out as part of the process of assimilating his shadow makes him, at the same time, an agent for the immunization of the collective. An individual's shadow is invariably bound up with the collective shadow of his group, and as he digests his own evil, a fragment of the collective evil is invariably co-digested at the same time. Erich Neumann, Depth Psychology and a New Ethic, p. 130.

The highest and most decisive experience of all is to be alone with. [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, Psychology and Alchemy, CW 12, par. 32.

[The philosophers] called their stone animate because, at the final operations, by virtue of the power of this most noble fiery mystery, a dark red liquid, like blood, sweats out drop by drop from their material and their vessel. And for this reason they have prophesied that in the last days a most pure [or genuine] man, through whom the world will be freed, will come to earth and will sweat bloody drops of a rosy or red hue, whereby the world will be redeemed from its Fall. In like manner, too, the blood of their stone will free the leprous metals a and also men from their diseases and that is the reason why the stone is called animate; For in the blood of this stone is hidden its soul. For a like reason they have called it their microcosm, because it contains the similitude of all things of this word, and therefore again they say that it is animate, as Plato calls the macrocosm animate. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 381.

Since the stone represents the homo totus, it is only logical for Dorn to speak of the "putissimus homo" [most true man] when discussing the arcane substance and its bloody sweat, for this is what it is all about. He is the arcanum, and the stone and its parallel or prefiguration is Christ in the garden of Gethsemane. This "most pure" or "most true" man must be no other than what he is, just as "argentum putum" is unalloyed silver; he must be entirely man, a man who knows and possesses everything human and is not adulterated by any influence or admixture from without. This man will appear on earth only "in the last days." He cannot be Christ, for Christ by his blood has already redeemed the world from the consequences of the Fall. On no account is it a question here of a future Christ and salvator microcosmi, but rather of the alchemical servator cosmi (preserver of the cosmos), representing the still unconscious idea of the whole and complete man, who shall bring about what the sacrificial death of Christ has obviously left unfinished, namely the deliverance of the world from evil. Like Christ he will sweat a redeeming blood, but it is "rose-colored"; not natural or ordinary blood, but symbolic blood, a psychic substance, the manifestation of a certain kind of Eros which unifies the individual as well as the multitude in the sign of the rose and makes them whole. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 390.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it

suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

**Carl Jung on "Afternoon of Life" -Anthology**

The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114.

But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Page 787.

Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the programme of life ‘'morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 78

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained and more than attained shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense? Whoever carries over into the afternoon the law

of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Para 787

Thoroughly unprepared, we take the step into the afternoon of life. worse still, we take this step with the false presupposition that our truths and our ideals will serve us as going forward. But we cannot live the afternoon of life according to the program of life morning, for what was great in the morning will be little at evening and what in the morning was true, at evening will have become a lie. Carl Jung, Modern Man in Search of a Soul, Page 111

Obviously, it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification-in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say? -that he needs no more education. There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail. Carl Jung, CW 8, Para 113

An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway they have their lives behind them and are no better than petrified pillars of the past. But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is finished. afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114

Man has two aims the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins the cultural aim. For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps. Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to

the illusion of youth or to their children, hoping to salvage in this way a last little scrap of youth.

One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up. No wonder that so many bad neuroses appear at the onset of life's afternoon. It is a sort of second puberty, another storm and stress a period, not infrequently accompanied by tempests of passion" the dangerous the problems that crop up at this age are no longer to be solved by the old recipes the hand of this clock cannot be put back. What youth found and must find outside; the man of life's afternoon must find within himself. Carl Jung, CW 7, Para 114

The transition from morning to afternoon means a revaluation of the earlier values. There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much antagonism and even hatred lay in what, until now, had passed for love. Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former ego.; Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite

The snag about a radical conversion into one's opposite is that one's former life suffers repression and thus produces just as unbalanced a state as existed before, when the counter-parts of the conscious virtues and values were still repressed and unconscious.; Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through the repression of former idols. It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process-which is energy can take place. Therefore, the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

**Carl Jung on "Ancestral" – Anthology**

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; Memories Dreams and Reflections; Page 237.

This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman. Since this image is unconscious, it is always unconsciously projected upon the person of the beloved and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

The deposit of manâ's whole ancestral experience is so rich in emotional imagery of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

These constituents of the personality which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral souls these constituents do not always fit. Carl Jung, Dream Analysis, Page 453

**Carl Jung on "Angels" -Anthology.**

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. Carl Jung, Letters Vol. 1, Page 375.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign.

That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

**Carl Jung on "Animals." – Anthology**

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; Memories Dreams and Reflections; Page 359.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; Memories, Dreams and Reflections; Chapter 8.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, Civilization in Transition, Page 446.

Emotional manifestations are based on similar patterns and are recognizably the same all over the earth. We understand them even in animals, and the animals themselves understand each other in this respect, even if they belong to different species. Carl Jung, Symbols of Transformation, Page 234.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation; archetypes go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.

Primitives are re ally human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

In these days, on the other hand, we are becoming very sentimental about animals, every kind of society for the prevention of cruelty to animals exists, which shows that we are getting more friendly towards our instincts. Carl Jung, ETH Lectures, Vol. 2, Page 220.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

**Carl Jung on “Alchemy” “Alchemy” – Anthology**

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

Not for nothing did alchemy style itself an “art,” feeling and rightly so that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, Psychology and Alchemy, Page 482.

That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, Psychology and Alchemy, Page 312.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, Psychology and Alchemy, Page 222.

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only the moment that Faust was seeking: all his life. Carl Jung, Psychology and Alchemy, Page 214.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

The secret is that only that which can destroy itself is truly alive. Carl Jung, Psychology and Alchemy, Page 81.

Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, Psychology and Alchemy, Page 81.

Natural man is not a "self" he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, Psychology and Alchemy, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that

his own soul is rebelling against him in a suicidal way in the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

But a conscious attitude that renounces its ego-bound intentions not in imagination only, but in truth and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, Psychology and Alchemy, Page 46.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, Psychology and Alchemy, Page 44.

The substance is always the same, but a new value is given to it, and the new value is the treasure. That is the secret of alchemy for instance. Carl Jung, Zarathustra Seminar, Page 653.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion". Carl Jung, CW 9, Page 96.

This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Alchemical Studies, Page 25.

The circulation is not merely movement in a circle but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration. Carl Jung, CW 13, Alchemical Studies, Page 25.

When I say as a psychologist, that God is an archetype, I mean by that the “type” in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be “nothing but.” On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea. Carl Jung, CW 12, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, the religion’s function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

A saying of the alchemist is, “God is a circle whose centre is everywhere and whose circumference is nowhere.” The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.

There is no recrossing the Rubicon. Carl Jung; “Individual Dream Symbolism in Relation to Alchemy”, 1935.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; Transformation Symbolism in the Mass”; CW 11, par. 399.

[The alchemist Gerhard] Dorn says, “In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; “Psychology and Religion” in CW 11, page 93, note 47.

Nature must not win the game, but she cannot lose. Carl Jung; “Alchemical Studies, 1942.

The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension of opposites. Carl Jung; “Alchemical Studies”, 1942.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung; Collected Works 13; Alchemical Studies; Page 16.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his

own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung; Mysterium Coniunctionis; Paragraph 792.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Everything that the modern mind cannot define it regards as insane. Carl Jung; "Psychology and Alchemy," 1944.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

Once the exploration of the unconscious has [begun]the Individual is confronted with the abysmal contradictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil. Carl Jung; "Psychology and Alchemy,"1944.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung; Psychology and Alchemy; CW 12; Page 48.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg symbolized by the round cooking vessel will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. – "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since the soul is by nature Christian this result is bound to come as infallibly as it did in the life of Jesus: we all have to be crucified with Christ, i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

The divine process of change manifests itself to our human understanding as punishment, torment, death, and transfiguration. Carl Jung; Alchemical Studies.

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the Stone, of which the Tractatus aureus: Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee. To this a scholiast adds: The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth. The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is like a teacher mediating between the stone and the disciple. To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung; Memories Dreams and Reflections; Page 398 and Psychology and Alchemy, CW 12, par. 44.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world

– all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth – the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99.

Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung; Alchemical Studies; Collected Works 13, par 53.

The highest and most decisive experience of all is to be alone with [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: P.32.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; Memories Dreams and Reflections; Page 395.

Hence one could say cum grano salis that history could be constructed just as easily from one's own unconscious as from the actual texts. Carl Jung, Psychology and Alchemy, Page 86.

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche a blissful and terrible experience. Carl Jung, Psychology and Alchemy, Page 90.

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, Psychology and Alchemy, Page 90.

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, Psychology and Alchemy, Page 146

Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, Alchemical Studies, Page 140.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, Psychology and Alchemy, Page 14.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, Psychology

and Alchemy, Page 14.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as chaos or nigredo. Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, Aion, CW 9 II, Para 304.

No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

The divine process of change manifests itself to our human understanding as punishment, torment, death, and transfiguration. Carl Jung, Alchemical Studies, CW 13, par. 139.

“Sense” and “nonsense” are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

No matter how lonely you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung, citing an Alchemist, Letters Vol. II, Page 595.

The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld. Carl Jung, Children’s Dreams Seminar, Page 366.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Thus, with Augustine, the first day of creation begins with self-knowledge, by which is meant knowledge not of the ego but of the self, that objective phenomenon of which the ego is the subject. Carl Jung, Alchemical Studies, Page 248, Para 301.

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

From the alchemical saying:

Heaven above All that is above

Heaven below Also is below

Stars above Grasp this

Stars below and rejoice. Carl Jung, CW 16, par. 384.

Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Carl Jung, Psychology and Alchemy, Page 31, Para 36.

I do not hold myself responsible for the shortcomings in the lay public's knowledge of psychology. Carl Jung, Psychology and Alchemy, Page 4.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. Carl Jung, Psychology and Alchemy, Page 11.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, Psychology and Alchemy, Page 12.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 13.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, Psychology and Alchemy, Page 15.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

The alchemistic development of active imagination broke off after the Middle Ages, but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

One text says that the “heart” of Mercurius is at the North Pole and that he is like a fire (northern lights). He is, in fact, as another text says, “the universal and scintillating fire of the light of nature, which carries the heavenly spirit within it.” Carl Jung, Alchemical Studies, Para 256.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change into yin. Carl Jung, CW 13, Alchemical Studies, Para 13.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, Modern Psychology, Alchemy, Page 59.

But that “the One” should meditate, and that the world should be produced by the spirit in its creative role, is a conception which goes directly back to the philosophy about the Nous in antiquity. Carl Jung, Modern Psychology, Alchemy, Pages 59-60.

The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature. Carl Jung, Modern Psychology, Alchemy, Page 61.

The world is an image to us, even when we have a scientific conception of it and assert: “This is so and so”, it is still only an image. Carl Jung, Modern Psychology, Alchemy, Page 62.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

In the cheap and vile substance, which can be found everywhere and which is despised,

the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.

This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice. Carl Jung, ETH, Lecture XI, Page 97.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108?

The “Processing” is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in

any essential way from the western treatises, in fact in places they agree with each other almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect, and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here – those of Yoga, Mahayana Buddhism and the Ignatian exercises – the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the “mercurial serpent”, the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent “reason” or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us “Intuitionen” (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

The serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

Therefore the prima materia is called “monad”, “ens reale” and “forma interna”, that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

If we regard alchemy rationally it is complete nonsense, but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.

The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

In alchemy, the redemption of man is brought about through the opus; in contrast to

Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books. Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

Women played a considerable part in alchemy and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness,

the “homo totus” of the Western and the ChÃªn-yÃªn (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. Carl Jung, Psychology and Alchemy, Page 7.

The Western attitude, with its emphasis on the object, tends to fix the ideal Christ in its outward aspect and thus to rob it of its mysterious relation to the inner man. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, Psychology and Alchemy, Page 12.

Just as the alchemists knew that the production of their stone was a miracle that could only happen “Deo concedente,” so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

These “centres” are the so-called chakras? and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga. Carl Jung, CW 18, Para 16.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual Tao with the universal Tao. Carl Jung, CW 14, Para 762.

An alchemical text says: “The mind should learn compassionate love for the body.” Carl Jung, Jung-Ostrowski, Page 25.

It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make

out about the nature of the archetypes, in a peculiar way that's foolish. Carl Jung, Evans Conversations, Page 17.

It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy. It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages. Carl Jung, Evans Conversations, Page 17.

I am an orphan, alone; nevertheless, I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind. Carl Jung, Letters Vol. II, Pages 184-187.

Faust II has been my companion all my life, but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz's Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Pages 246-247.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Pages 246-247.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis. Carl Jung, Letters Vol. II, Pages 267-268.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Pages 392-396

Therefore, as far as I can make out, Meister Eckhart is about the first where the self begins to play a noticeable role. After him some of the great German alchemists took up the idea and handed it down to Jacob Boehme and Angelus Silesius and kindred spirits. Carl Jung, Letters Vol. II, Pages 453-454.

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Pages 453-454.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Pages 463-464

The bird signifies the aerial, volatile spirit (in the chemical sense “spirit” is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis. Carl Jung, Letters Vol. II, Pages 476-477

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Pages 534-536

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown. Carl Jung, Letters Vol. II, Pages 534-536

On the side of physics it was Pauli alone who appreciated alchemical thought very highly. Carl Jung, Letters Vol. II, Pages 534-536

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Pages 579-580

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, Psychology and Alchemy, Page 222

“Sense” and “nonsense” are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Pages 600-603

So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems. Carl Jung, Letters Vol. II, Pages 617-620

The fact that deity and devil belong together also plays a great role in alchemy. Carl Jung, Children’s Dreams Seminar, Page 373.

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children’s Dreams, Page 367.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, Aion, Para 141

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of being and non-being, it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

We know that the mask of the unconscious is not rigid it reflects the face we turn towards it. Hostility it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty. Carl Jung, CW 12, Para 61

The archetype is, so to speak, an eternal presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 3

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.

I may define self as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest whole man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

But no matter how much the parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Para 152

Our prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.

Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24.

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of being and on-being it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is; first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Carl Jung, CW 12, Para 18

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 12, Para 18

The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination. Carl Jung, CW 12, Para 394

However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432

It is clear enough from this material what the ultimate aim of alchemy really was it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the body, in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Since all the essentials [in Alchemy] are expressed in metaphors they can be communicated only to the intelligent, who possess the gift of comprehension. Carl Jung, CW 12, Para 423.

They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like. Carl Jung, CW 12, Para 422

Alchemy was never a business or a career, but a genuine opus to be achieved by quiet, self-sacrificing work. Carl Jung, CW 12, Para 422.

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called individuation Carl Jung, CW 12, Para 330

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: Without beginning, without end, without past, without future. Carl Jung, CW 13, Para 80

The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself. Carl Jung, CW 13, Para 80

The Tao grows out of the individual. Carl Jung, CW 13, Para 80

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience

show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325.

It was from the spirit of alchemy that Goethe wrought the figure of the superman Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to create a god for yourself out of your seven devils. Carl Jung, CW 13, Para 163.

Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163.

Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same. Carl Jung, CW 13, Para 26.

Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star Lucifer, the light-bringer. Carl Jung, CW 13, Para 299

Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring. Carl Jung, CW 13, Para 129

If people would only take the trouble to turn up the actual writings of the ancient alchemists, they would find a deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today. Carl Jung, C.G. Jung Speaking, Page 444

This represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

It is for this reason that the alchemists believed in the truth of matter, because matter was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 22

**Carl Jung on "Ancestral" – Anthology**

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

Thus we remain ignorant of whether our ancestral components find an elementary grati-

fication in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; Memories Dreams and Reflections; Page 237.

This image is fundamentally unconscious, a hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman. Since this image is unconscious, it is always unconsciously projected upon the person of the beloved and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

The deposit of manâ's whole ancestral experience rich in emotional imagery of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

The constituents of the personality which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral souls these constituents do not always fit. Carl Jung, Dream Analysis, Page 453

**Carl Jung on Anima/Animus – Anthology**

Though the effects of anima and animus can be made conscious, they themselves are

factors transcending consciousness and beyond the reach of perception and volition. Hence, they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.

The unconscious as we know can never be done with once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these dangers, which are especially great in neurosis, can in some measure be avoided. It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature.

The, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are. Carl Jung; Syzygy: Anima and animus.

The conscious side of woman corresponds to the emotional side of man, not to his “mind.” Mind makes up the soul, or better, the “animus” of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

The conscious side of woman corresponds to the emotional side of man, not to his “mind.” Mind makes up the soul, or better, the “animus” of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world. Carl Jung, CW 9i, Page 559

The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales. The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly

all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. Carl Jung, CW 9i, Page 451.

The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them. It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor. The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual. The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions. We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars better to assume that it is a phenomenon of time – Carl G. Jung in 1929

Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid, par. 59.]

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But be-

cause the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Carl Jung, CW 7, Page 309.

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima – possessed and have thus been transformed into the animus of their own anima. Aion (1951). Carl Jung, CW 9i, Page 29.

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man." Marriage as a Psychological Relationship" Carl Jung, CW 17, Page 338.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung, CW 91, Para 19,

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. Carl Jung, CW 9i, Page 291.

The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting incapacitated somehow the persona, the ideal picture of a man as he should

be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.

If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. –Carl Jung CW 7, Page 309

The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairy-tales. The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. The result of a phenomenological study of psychic structure, consisting of the observance and description of the products of the unconscious, is described as the development of a psychological typology of situations and figures, called motifs, in the psychic processes of man. The principal types of motifs of the human figure include the shadow, the wise old man, the child, the mother as a supraordinate personality or a maiden, the anima in man and the animus in woman. One such motif is the Kore figure, belonging in man to the anima type and in woman to the supraordinate personality, or the self; like the other psychic figures, the Kore is observed to have both positive and negative manifestations. Images such as the Kore are considered to rise from an area of the personality which has an impersonal, collective nature, and to express this psychic material in the conscious. The experience of these archetypal expressions has the effect of widening the scope of consciousness. Several dream visions described by men and women are analyzed in their manifestations of the Kore symbol as supraordinate personality and anima. I reference. The phenomenology of the spirit in fairytales. 1. Concerning the word "spirit." In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. p. 207-214.

Anima and animus are both characterized by an extraordinary many-sidedness. In a marriage it is always the contained who projects this image upon the container, while the latter is only partially able to project his unconscious image upon his partner. The more unified and simpler this partner is, the less complete the projection. In which case, this highly fascinating image hangs as it were in midair, as though waiting to be filled out by a living person. There are certain types of women who seem to be made by nature to attract anima projections; indeed, one could almost speak of a definite “anima type.” The so-called “sphinxlike” character is an indispensable part of their equipment, also an equivocalness, an intriguing elusiveness — not an indefinite blur that offers nothing, but an indefiniteness that seems full of promises, like the speaking silence of a Mona Lisa. A woman of this kind is both old and young, mother and daughter, of more than doubtful chastity, childlike, and yet endowed with a naive cunning that is extremely disarming to men. Not every man of real intellectual power can be an animus, for the animus must be a master not so much of fine ideas as of fine words — words seemingly full of meaning which purport to leave a great deal unsaid. He must also belong to the “misunderstood” class or be in some way at odds with his environment, so that the idea of self-sacrifice can insinuate itself. He must be a rather questionable hero, a man with possibilities, which is not to say that an animus projection may not discover a real hero long before he has become perceptible to the sluggish wits of the man of “average intelligence.” Carl Jung, (from Marriage as a Psychological Relationship Anima and Animus C.J. Jung (1925):

SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a personality. In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual. Carl Jung, CW 6, Para 797

The name’s people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalÃ´, and these can be connected etymologically with the Greek aiolos, quick-moving, twinkling, iridescentâ The Greek word psyche also means butterfly. SaiwalÃ´ is related on the other side in the Old Slavonic sila, strength. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force. The- Latin words animus, ˜spirit, and anima, soul, arc the same as the Greek anemos, wind. The other Greek word for wind, pneuma, also means spirit. In Gothic we find the same word in us-anan, to breathe out, and in Latin it is anhelare, to pant. In Old High German, spiritus sanctus was rendered by “atum” breath. In Arabic, ˜wind is rih, and is soul, spirit. The Greek word psyche has similar connections; it is related to psychein, to breathe, psychos, cool, psychros, cold, chill, and physa, ellows. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the cold breath of the spirits. And this is probably the reason why the primitive view also endows the soul with an invisible breath-body. Carl Jung, CW 8, Para 663.

**Carl Jung on “Anima Mundi” (World Soul) – Anthology**

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

A saying of the alchemist is, “God is a circle whose centre is everywhere and whose circumference is nowhere.” The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

Ever since the Timaeus it has been repeatedly stated that the soul is a sphere. As the anima mundi, the soul revolves with the world wheel, whose hub is the Pole. Carl Jung, CW 9ii, Para 212

The later views seem to cluster round the following central idea: The anima mundi, the demiurge or divine spirit that incubated the chaotic waters of the beginning, remained in matter in a potential state, and the initial chaotic condition persisted with it. Thus the philosophers or the “sons of wisdom” as they called themselves, took their prima materia to be a part of the original chaos pregnant with spirit. By “spirit” they understood a semimaterial pneuma, a sort of “subtle body,” which they also called “volatile” and identified chemically with oxides and other dissoluble compounds. Carl Jung, CW 11, Para 160

I have pointed out that outwardly Mercurius corresponds to quicksilver but inwardly he is a "deus terrenus" and an Anima Mundi—in other words, that part of God which, when he "imagined" the world, was as it were left behind in his Creation or, like the Sophia of the Gnostics, got lost in Physis. Mercurius has the character which Dorn ascribes to the soul. Carl Jung, CW 14, Para 699

It is a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches are identical with each other, and where they function as if they were the one undivided psyche the ancients called anima mundi or the psyche tou kosmou. Carl Jung, Letters Vol. II, Page 399

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Now this living matter, this primordial matter, ought to be vivified, ought to be transformed from a sort of dormant condition into an active, flourishing, or developing condition, and therefore, it ought to be impregnated by the anima mundi. Carl Jung, Dream Symbols of the Individuation Process, Page 300

With the triumph of Christianity under Constantine the old pagan ideas did not vanish but lived on in the strange arcane terminology of philosophical alchemy. Its chief figure was Hermes or Mercurius, in his dual significance as quicksilver and the world soul, with his companion figures Sol (= gold) and Luna (= silver). The alchemical operation consisted essentially in separating the prima materia, the so-called chaos, into the active principle, the soul, and the passive principle, the body, which were then reunited in personified form in the coniunctio or "chymical marriage." In other words, the coniunctio was allegorized as the hierosgamos, the ritual cohabitation of Sol and Luna. From this union sprang the filius sapientiae or filius philosophorum, the transformed Mercurius, who was thought of as hermaphroditic in token of his rounded perfection Carl Jung, CW 13 Para 157

**Carl Jung on "Animus" – Anthology**

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima. Carl Jung, Cornwall Seminar, Page 27.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

The animus is the masculine thinking in a woman. Carl Jung, CW 13, The Philosophical Tree; Page 267.

Like every archetype, the animus has a Janus face. Carl Jung, CW 13, The Philosophical Tree; Page 268.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God — not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

The animus which is not realized by the mother is like a part of a soul with a relative ex-

istence of its own. Carl Jung, Conversations with C.G. Jung, Page 29.

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, cliché from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

It has just struck me that in my commentary I have suggested using logos for hun instead of animus, because animus i a natural term for the minds of a woman, corresponding to the anima of a man. European philosophy must take into account the existence of feminine psychology. The ânima of a woman might suitably be designated Eros. Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

The animus of women is an answer to the spirit which rules the man. Carl Jung, Letters Vol. 1, Pages 479-481.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

Thus hun [Animus] means ‘cloud-demon,’ a higher ‘breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ‘expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in ‘the one effective, true human nature’, in the ‘house of the Creative,’ they are two. Carl Jung, Secret of the Golden Flower, Page 114.

‘The animus is in the heavenly heart.’ The animus lives in the daytime in the eyes (that

is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths. Richard Wilhelm, Secret of the Golden Flower

In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

If, on the other hand, it has been possible during life to set going the "backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. Secret of the Golden Flower, Page 17.

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lectures, Page 204.

Possession caused by the anima or animus presents a different picture. In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

The Soul which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious. Carl Jung, Letters Vol. II, Pages 341-343.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote.

Carl Jung, Letters Vol. II, Pages 477-478

So we should talk to our animus or anima so you listen to the inner mentor, you develop your inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought Carl Jung, Cornwall Seminar, Page 26.

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208

The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all.; Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the; soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

The animus is meant to be cosmic. Carl Jung, Visions Seminar, Page 1228.

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Pages 208-209

The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis, Page 53.

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy. Carl Jung, CW 7, Para 336

For a woman, the typical danger emanating from the unconscious comes from above, from the spiritual sphere personified by the animus, whereas for a man it comes from the chthonic realm of the world and woman, i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lecture 8th Dec 1939

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which

means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a “precipitating” effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

**Carl Jung on “Anti-Semitism -” Anthology**

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Pages 223-224

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Pages 160-163

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

There is a number of Jewish doctors who have studied with me, but the reason why you haven’t discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol. I, Pages 223-224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Pages 223-224

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah. Erich Neumann, Jung Correspondence 30 Jan 1936

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

On account of my critical utterances I was “marked down” by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Pages 404-406

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Meetings with Jung, Page 24.

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Meetings with Jung, Page 26

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as I have just done or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference.; Carl Jung, Letters Vol. I, Page 167

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Here in Switzerland we are still rationed but can’t complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

If somebody is clever enough to see what is going on in people’s minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.

It led to Jung, on his return, asking Swiss high schoolers to come to Kusnacht to observe them and compare them to the manic Germans. One was the 18-year-old Marie Louise Von Franz: “One morning it was about the middle of the stopped me on the stairs and said: Take care, you are getting dangerously out of yourself. I knew he was right but had no idea why, until he added: These people are all in a panic, they are scared stiff and have no idea where all this is leading. I am afraid nothing can save them and that they are heading for inevitable disaster, but at least we will earn the merit of trying to help them as long as we can. That was enough to save my situation, for I realized at once that, since I had not seen their panic, I had become infected, via the unconscious. The next day, seeing that I was once more in myself, Jung had a long talk about the whole thing with an English friend and me. To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely

without foundation that it goes against the grain to take it seriously enough to contradict it. Moreover, for the most part it is believed only by the people who want to believe it, and it is always useless to waste energy on them this in 1914 and I have never forgotten the lesson." Barbara Hannah, 1933 conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah.

It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Carl Jung, CW, 9i, Para 136

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the prerational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Para 845

**Carl Jung on "Answer to Job" – Anthology**

Anthology<In my view, the discussion of Matter must have a scientific basis. That is why I pressed for [Answer to Job] and [Synchronicity]to be published at the same time. Carl Jung, Atom and Archetype, Pages 97-101

God wanted to become man and still wants to … Carl Jung, CW 11, Answer to Job, Page 455.

If there is anything like the spirit seizing one by the scruff of the neck, it was the way this book [Answer to Job] came into being. It came upon me suddenly and unexpectedly during a feverish illness. Carl Jung, Letters Vol. II, Page 20.

I am accustomed to living in a more or less complete intellectual vacuum, and my Answer to Job has done nothing to diminish it. On the contrary, it has released an avalanche of prejudice, misunderstanding, and, above all, atrocious stupidity. Carl Jung, Letters Vol. II, Pages 115-116.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

Allow me to tell you that I am profoundly grateful to you for your most remarkably objective review of my uncouth attempt [Answer to Job] to disturb the obnoxious somnolence of the guardians. Carl Jung, Letters Vol. II, Pages 155-157

Your succour comes at a time when it is badly needed; soon a little book of mine will be published in England which my publishers in USA did not dare to print. Its title is: Answer to Job. Carl Jung, Letters Vol. II, Pages 192-193

The German edition [Answer to Job] over here has already upset the representatives of three religions, not because it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Pages 192-193

Already Philip Toynbee has reviewed it [Answer to Job] in an "abysmally stupid" way as R.F.C. Hull, the translator, rightly says (in a letter to me). Carl Jung, Letters Vol. II, Pages 212-214.

My Answer to Job was left by the Bollingen Press to the English publishers, since they were apparently afraid of something like "Unamerican activities" and the loss of prestige presumably. Carl Jung, Letters Vol. II, Pages 230-232.

They [Archetypes] guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call "blasphemous" criticism. Carl Jung, Letters Vol. II, Pages 257-264.

The fact of God's sun consciousness throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation. Carl Jung, CW 7, Para 311

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized. Carl Jung, CW 11, Para 740

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

The fact of God unconsciousness throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Pages 471-473

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Pages 423-424

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Pages 238-243.

Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English. It is even more shocking than Job, but this time to the scientist, not the theologian. Carl Jung, Letters Vol. II, Pages 230-232.

You should have seen the press reviews of Job! The naive stupidity of it all is beyond imagination. Carl Jung, Letters Vol. II, Page 104

What you write about the effect of Job on analysts accords with my own experience: the number of individuals capable of reacting is relatively very small and analysts are no exception. Carl Jung, Letters Vol. II, Page 104

I live in my deepest hell, and from there I cannot fall any further. Carl Jung on how he could live with the knowledge he had recorded in the Book of Job, Jung: His Myth in Our Time, Page 174.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation. Carl Jung, CW 11, Para 686.

**Carl Jung on "Archetypes" – Anthology**

Archetypes are like riverbeds which dry up when the water deserts them, but which it

can find again at any time.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, CW 18, Page 37

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

The western rose is wholly parallel to the eastern lotus. Carl Jung, Modern Psychology, Page 21.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3Mar1939, Page 101.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, Man and His Symbols, Page 37.

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But

that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself.

The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. Carl Jung, CW 10, Para -395

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology.

The powerful factor, the factor which changes our whole life, which changes the surface of our known world, which makes history, is collective psychology, and collective psychology moves according to laws entirely different from those of our consciousness. The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect. The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 9i, Para 342

I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life but entered into the picture with life itself. Carl Jung, CW 11, Para 222

To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour. Carl Jung, CW 8, Para 104

The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life process. Carl Jung, CW 8, Para 277

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung, CW 8, Para 417

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Carl Jung, CW 9ii, Para 412

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420

The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such. They are very varied structures which all point back to one essentially "irrepresentable" basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately. The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum … It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417

transcendental background is as certain as our own existence, but it is equally certain that the direct perception of the archetypal world inside us is just as doubtfully correct as that of the physical world outside us. Carl Jung, CW 14, Para 787

In spite or perhaps because of its affinity with instinct, the archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect, since it is the latter's spiritus rector. The essential content of all mythologies and all religions and all isms is archetypal. The archetype is spirit or anti-spirit: what it ultimately proves to be depends on the attitude of the human mind. Archetype and instinct are the most polar opposites imaginable, as can easily be seen when one compares a man who is ruled by his instinctual drives with a man who is seized by the spirit. But, just as between all opposites there obtains so close a bond that no position can be established or even thought of without

its corresponding negation, so in this case also “les extremes se touchent.” Carl Jung, CW 8, Para 406

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism. My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. The most we may be able to do is misunderstand them, but we can never rob them of their power by denying them. Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, CW 4, Para 784

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung CW CW6, Para 748

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. it is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, CW 18, Para 96

The so-called “forces of the unconscious” are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. They are everything one could wish for or fear in a psychic “Thou.” The layman naturally thinks he is the victim of some obscure organic disease; but the theologian, who suspects it is the devil’s work, is appreciably nearer to the psychological truth. Carl Jung, CW 11, Para 659

In psychic matters we are dealing with processes of experience, that is, with transformations which should never be given hard and fast names if their having movement is not to petrify into something static. The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but and this is perhaps just as important it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

The great problems of life, including of course sex, are always related to the primordial images of the collective unconscious. These images are balancing and compensating factors that correspond to the problems which life confronts us with in reality. This is no matter for astonishment, since these images are deposits of thousands of years of experience of the struggle for existence and for adaptation. Every great experience in life, every profound

conflict, evokes the accumulated treasure of these images and brings about their inner constellation. But they become accessible to consciousness only when the individual possesses so much self-awareness and power of understanding that he also reflects on what he experiences instead of just living it blindly. In the latter event he actually lives the myth and the symbol without knowing it. Carl Jung, CW 6, Para 373

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world. The first possibility of making use of them is artistic, if one is in any way gifted in that direction; a second is philosophical speculation; a third is quasi-religious, leading to heresy and the founding of sects; and a fourth way of employing the dynatnis of these images is to squander it in every form of licentiousness. Carl Jung, CW 6, Para 426

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specific it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. Carl Jung, CW 9i, Para 291

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. The archetypes It us never forget this is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide. If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it. If this link-up does not take place, a kind of rootless consciousness comes into being no longer oriented to the past, a consciousness which succumbs helplessly to all manner of suggestions and, in practice, is susceptible to psychic epidemics. With the loss of the past, now become "insignificant," devalued, and incapable of revaluation, the saviour is lost too, for the saviour either is the insignificant thing itself or else

arises out of it. Over and over again in the “metamorphosis of the gods,” he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

All psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously “historical” because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. Carl Jung, CW 11, Para 146

A symbol loses its magical or, if you prefer, its redeeming power as soon as its liability to dissolve is recognized. To be effective, a symbol must be by its very nature unassailable. It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no arguments can be raised against it on that score. Carl Jung CW 6, Para 401

Do we ever understand what we think? We only understand that kind of thinking, which is a mere equation, from which nothing comes out but what we have put in. That is the working of the intellect. But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goals but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon. This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols. I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images they Christian or Buddhist or what you will are lovely, mysterious, richly intuitive. Naturally, the more familiar we are with them the more does constant usage polish them smooth, so that what remains is only banal superficiality and meaningless paradox. Carl Jung,

Basel Seminar, Para 11

The Catholic way of life is completely unaware of psychological problems in this sense. A lost the entire life of the collective unconscious has been channeled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. The collective unconscious, as we understand it today, was never a matter of “psychology,” for before the Christian Church existed there were the antique mysteries, and these reach back into the grey mists of Neolithic prehistory. Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

The gods of Greece and Rome perished from the same disease as did our Christian symbols: people discovered then, as today, that they had no thoughts whatever on the subject. On the other and, the gods of the strangers still had unexhausted mana. Their names were weird and incomprehensible and their deeds portentously dark something altogether different from the hackneyed chronique scandaleuse of Olympus. At least one couldn’t understand the Asiatic symbols, and for this reason they were not banal like the conventional gods. The fact that people accepted the new as unthinkingly as they had rejected the old did not become a problem at that time. Is it becoming a problem today? Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? No doubt this is possible. Or is there something in ourselves that commands us to go in for no mummeries, but perhaps even to sew our garment ourselves? Carl Jung, CW 9i, Para 26.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung, CW 9i, Para 28

To gain an understanding of religious matters, probably all that is left us today is the psychological approach. That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into moulds of immediate experience. It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148

Reverence for the great mysteries of nature, which the language of religion seeks to express in symbols hallowed by their antiquity, profound significance, and beauty, will not suffer from the extension of psychology to this domain, to which science has hitherto found no access. We only shift the symbols back a little, shedding a little light on their darker reaches, but without succumbing to the erroneous notion that we have created more than merely a new symbol for the same enigma that perplexed all ages before us. Carl Jung, CW 6, Para 428

Eternal truth needs a human language that alters with the spirit of the times. The primordial images undergo ceaseless transformation and yet remain ever the same, but only in a new form can they be understood anew. Always they require a new interpretation if, as each formulation becomes obsolete, they are not to lose their spellbinding power over that jugax Mercurius and allow that useful though dangerous enemy to escape. What is that about "new wine in old bottles"? Where are the answers to the spiritual needs and troubles of a new epoch? And where the knowledge to deal with the psychological problems raised by the development of modern consciousness? Never before has "eternal" truth been faced with such a hybris of will and power. Carl Jung, CW 16, Para 396

All the true things must change and only that which changes remains true. Carl Jung, CW 14, Para 503

All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. No doubt this discovery is hardly credible at present. Carl Jung, CW 9i, Para 50

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically. We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man. Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which does not act upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of our conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 757

God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man's unconscious as an archetype, the archetypal light: not in order that theologians of all times and places should be at one another's throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin to him and is wrought of his own psychic substance. This image contains everything which he will ever imagine concerning his gods or concerning the ground of his psyche. Carl Jung, CW 11, Para 661

**Carl Jung on "Artist" - Anthology**

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense – he is "collective man,"

a vehicle and molder of the unconscious psychic life of mankind. Carl Jung; Psychology and Literature

The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist. Were it not so, the work of art would not be autonomous? Carl Jung, Letters Vol. 1, Pages 388-389.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130.

I'm no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

Surely modern art is trying its best to make man acquainted with a world full of darkness, but alas, the artists themselves are unconscious of what they are doing. Carl Jung, Letters Vol. II, Pages 549-550

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values. In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist. Carl Jung, 1925 Seminar, Page 60

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

As a human being he may have moods and a will and personal aims, but as an artist he is man in a higher sense he is l man, a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Carl Jung, C.G. Jung Speaking, Page 128

I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes. Carl Jung, Letters Vol. 1, Pages 512-514.

We find in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations from the unconscious. Carl Jung; Man and His symbols; P. 25

**Carl Jung on “Astrology” – Anthology**

Astrology has actually nothing to do with the Stars but is the 5000-year-old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

Jung noted: “Astrologically the beginning of the next aeon, according to the starting point you select, falls between AD 2000 and 2200” (CW 9,2, Â§149, note 88). Liber Novus, Page 316, Footnote 274.

So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself. Carl Jung, Zarathustra Seminar, Page 1496.

Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology. Carl Jung, Conversations with C.G. Jung, Page 51.

the Creator God [takes] on an astro=mythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5, Para 176.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Page 225.

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

His [Jung’s] impatience was due not only to his temperament – astrologically he was a Leo – but also to his extreme sensitivity, which both enriched and burdened his life. Aniela Jaffe, Last Years, Pages 114-115.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The “planets” are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Astrology is not a mantic method but appears to be based on proton radiation (from the sun). Carl Jung, Letters Vol. II, Pages 22-23.

“Astrology” is another of those “random phenomena” wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Pages 230-232.

All the grapes of the same site produce about the same wine. This is the truth stated by astrology and experience since time immemorial. Carl Jung, Letters Vol. II, Pages 353-355.

Sitting in the central mussel-shell, we are the “sons of the mother.” Hence the old astrological tradition says that our zodiacal sign is Virgo. However, there is no unanimity on this score, since the other version says that our sign is Taurus. It is a virile, creative sign, but earthly like Virgo. Carl Jung, Letters Vol. II, Pages 418-420

The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0Â°

Aries. Carl Jung, Letters Vol. II, Page 428-430.

Consequently, the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 428-430.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Pages 463-464

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

The experiment [Astrology] is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. Carl Jung, Letters Vol. II, Pages 463-464

Astrological “truths” as statistical results are questionable or even unlikely. Carl Jung, Letters Vol. II, Pages 463-464

The [astrological] superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false. Carl Jung, Letters Vol. II, Pages 463-464

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Pages 463-464

Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. Carl Jung, Letters Vol. II, Pages 463-464

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

The great astrological periods do exist. Taurus and Gemini were prehistoric periods, we don’t know much about them. But Aries the Ram is closer; Alexander the Great was one of its manifestations. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

At breakfast he [Jung] spoke of astrology (one of his daughters is interested in it), and of a German book in which he is criticised for giving support to horoscopes. E.A. Bennet, Meetings with Jung, Page 91

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to believe in such concepts he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar. The pre-Christian time was Aries. Carl Jung, Meetings with Jung, Page 302

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Carl Jung, Letters Vol. I, Pages 138-139

“The stars of thine own fate lie in thy breast,” says Seni to Wallenstein a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 10, Para 9

**Carl Jung on the “Assumption” – Anthology**

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

The dogma of the Assumption of the Virgin Mary, promulgated by Pope Pius XII in 1950, contains several allusions to the "heavenly marriage," thus proving how the unconscious world of images reasserts its timeless significance as a dark counterpart to the spiritual world of Christianity. Carl Jung, Jung’s Last Years, Page 68.

Pope Pius XII recognized this truth and, apparently moved by the spirit, proclaimed-much to the astonishment of the rationalists-the transcendental declaratio solemnis of the new dogma of the Assumptio Mariae.1Incidentally, he himself is rumored to have had several visions of the Mother of God on the occasion of the declaration. Rafael Monzo, Homage to MLVF, Page 414

1. G. Jung considered the corporeal assumption of Mary the most significant Christian religious event since the Reformation. Rafael Monzo, Homage to MLVF, Page 413

When the alchemistic current ceased, the archetype itself seems to have moved Pope Pius XII, impressed by the many dreams and visions of simple people, to produce a new blossom on the Christian surface which even raises a symbol of matter—Mother Mary’s body—to the level of the Godhead. Barbara Hannah, Jung: His Life and His Work, Page 228

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it “points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious” Liber Novus, Footnote 200, Page 299.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way

behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption. Carl Jung, Letters Vol. II, Pages 423-424

If the miracle of the Assumptio is not a living and present spiritual event but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later. Carl Jung, Letters Vol. I, Pages 566-568

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumption means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

**Carl Jung on "Atheist" "Atheism"**

The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations. Carl Jung, Psychology and Religion, Paragraph, 34.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

But this expression seems to me very apt, for “bowels” simply means contents, and in “the Unknowable One,” Nietzsche surely refers to the unknown god who, he said, was dead. It is a funny thing, however, that throughout the whole of Zarathustra you get a feeling as if this god whom he calls dead were not absolutely dead. He is somehow lurking in the background as the great unknowable one of whom you should not speak; you simply should not take him into consideration: he is too dangerous to be mentioned. So his peculiar expression that you should not be interested in the bowels of the unknowable one means that there is somebody there, only he is utterly taboo. You see, that is explained psychologically by the fact that Nietzsche calls himself an atheist, for anybody who calls himself an atheist is a negative theist; naturally he would not deny a thing if he did not think it was there to be denied. He would not add the a. It is an admission of God when you call yourself an atheist, because whether you assert a thing or deny it, you confirm that it is: you cannot deny a thing without giving it a certain existence. It does exist somewhere even if you assume that it exists only in the minds of other people; that it exists in the minds of other people means that it does exist. So Nietzsche’s God exists somewhere and has contents, but he must be careful not to mention them. That an atheist is particularly concerned with God is not understood with us because we are still unspeakably barbarous in that respect, but the East is a bit more differentiated in such matters. They have the saying that a man who loves God needs seven rebirths in order to be redeemed or to reach Nirvana, but a man who hates God needs only three. And why? Because a man who hates God will think of him much oftener than a man” who loves God. So the atheist hates God, but he is in a way a better Christian than the man who loves him; Nietzsche is a better Christian and far more moral than the Christians before and after him. You see that explains a great deal of Zarathustra, which is a highly moral book. If anybody should try to live that teaching, he would have astonishing experiences. He would certainly feel himself to be a better Christian than all those before him. He could buy a halo for his own private use and make himself the first and only saint of his private church. It is true of course that we use that expression “the bowels of … “rather in connection with the earth, and in a psychological sense we mean the contents of the unconscious, which we think of as below. But to the Christian era the unconscious was by no means below; it was a fiery and luminous heaven above. All the heavenly “powers and principalities” of the Catholic church are really the contents of the unconscious,’ but at that time they projected the unconscious into the world above, and only through the descent which has taken place in the last four hundred years, has it been brought down into the lower regions, the earth, into the real bowels, the intestinal region, the kingdom of the sympathetic nervous system. Carl Jung, Nietzsche’s Zarathustra Seminar, Pages 72-73

Nietzsche calls himself an atheist, but this formulation is of course a bit influenced by the idea that God is when he is said to be. In calling yourself an atheist, you make that concession to your primitive magic thinking-as if you could produce something by saying it is. As Kant said, that word is nothing but a copula in a judgment; you need to use a verb that expresses existence, but you have not produced a thing by it. If you say you possess a hundred dollars, they don’t necessarily exist. But Nietzsche’s idea confirms our explanation of the old wise man as the original Christian revelation continued in the idea of the paraclete, the Comforter, withdrawing slowly from the world and becoming a hermit, re-identifying himself again with the natural background from which he came. Carl Jung, Nietzsche’s Zarathustra Seminar, Pages 40-41.

These many forms of rebirth rites show that it is a representation collective, an archetypal idea, which means that the process in question is a regular quality of the collective unconscious, the original disposition of man. And because it has occurred everywhere, it

always comes back again in one form or another. If we live at all, we will always seek the fulfilment of the archetype of rebirth; one could say it came to pass on the slightest provocation. So when Nietzsche declares that God is dead, instantly he begins to transform. With that declaration he is no longer a Christian, he is an atheist, or it doesn't matter what. He immediately gets into the process of that archetype of rebirth, because those vital powers in us which we call "God" are powers of self-renewal, powers of eternal change. Goethe felt that: there is a beautiful verse in Faust about the kingdom of the mothers where everything is in a continuous state of self-renewal, a continuous rearrangement. And this kingdom of the mothers is the abyss of the deity; it is the darkness of the good, the deus absconditus, the auctor rerum, the dark father of created things. Also one can say it is the original mother. Now, we have a peculiar sphere in our unconscious which corresponds to such concepts, and we call that "God," the creative or the creating god. And as soon as this projection or this declaration, this creative god (whatever it is) is abolished, instantly that process begins in us. We are caught in those powers. If you don't want to be caught in them, then don't make such declarations; it is exceedingly foolish to make them, because you thus provoke the unconscious. Of course you think it is quite futile whether you make such a declaration or not, that you can say this or that about God and it makes no difference whatever. But I tell you it does make a difference in reality, only you won't connect it with things. You see, the man Nietzsche himself did not realize, when he said God was dead, that it meant that he would get into the mill, into the alchemical pot where he is cooked and transformed. As he did not realize, for instance, that thinking is a most exhausting creative process. He says that all his thoughts jumped out of his brain like Pallas jumping out of the head of Zeus, but on the next page he complained about the terrible vomiting and awful headaches he was always pestered with when working."' That is generally so; we don't connect psychological and physical conditions. You see, that declaration is a very obnoxious thing: it gets him into trouble right away, but he does not realize it. The trouble is that he has to create the Superman. His first word is: I teach you the Superman, not realizing that he has to give birth to a Superman, that he is confronted with the task of creating the Superman. And what is the best proof that he does not realize it? Carl Jung, Nietzsche's Zarathustra Seminar, Pages 54-55

As long as people can live in such a system, if it really expresses the bets of the unconscious, then it is good and there is nothing to he said against it; you cannot even criticize it. That means, of course, inasmuch as people are serious and have not simply put an a before their creed-instead of theism, atheism. I should not call atheists serious: they don't see that they are still theists in denying God. I understand by "serious people" those who know that such a thing as a religious experience is possible, and that it means the greatest good one could possibly imagine. Such people realize, of course, that the Christian symbol as it is handed down, as it stands now, does not provide a form through which a complete life is possible. And inasmuch as this is again a truth, we have the problem of what we can do or how we can live when that symbol fails us. For instance, we can assume that people who have such a problem are abnormal, that it is a sort of choice of unbalanced minds that simply cannot bow to tradition, who are too abnormal to be expressed by a fairly collective or normal symbol, so that even Christ as a comprehensive symbol, or what Buddha is in the East, is unable to express those particular whims of modern minds. That is the attitude of very intelligent people. They take it that these so-called modern problems are just sort of neurotic protuberances, more or less morbid, because they hold that everything that reasonably can be, is already expressed in the Christian dogma. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 95-96

I have talked to very intelligent people in France about this question, and the Protes-

tants and Jews understood what I meant, but the normal French Catholic does not understand at all, because for him the unconscious doesn't exist. Even if he doesn't believe in the church, he is at least an atheist, which means a good Catholic. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 121.

And mind you, man is forever in the funny position of the religious atheist, whose psychology has been beautifully characterized by Bernard Shaw in one of his plays: the atheist complains and laments over the fact that he has lost his atheistic belief–all his highest convictions have been lost, he can no longer believe in atheism. Of course, it is exactly the same whether a man is a theist or an atheist; it is only plus and minus. But that has been the preoccupation of man forever. Carl Jung, Nietzsche Zarathustra Seminar, Page 348.

That religion could be psychology has not dawned upon them. They may be atheists, but you know what an atheist is: simply a man who is outside instead of inside the church walls. Instead of saying, yes, I believe that you exist, he stands outside of the house and says, no, I don't believe that you are God. That is the only difference: an atheist is just as Catholic as those within the walls. So they cannot understand of what modern psychology is talking, because this whole world of problems, the symbols we are dealing with, is for them still within the walls of the church, safely walled in. Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011

Unfortunately, enough, it is the common fate; even the atheist who is always shouting up to God, "I don't believe that you exist!"-even such a man is already on the way to lose the church entirely. You see, as long as you can be a member of an atheist club or something of the sort, you are not really outside of the church. Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011.

Now, since a man's spiritual vocation in the widest sense has been thrust upon him to an increasing degree by the unconscious, this naturally gave rise to the view that the God-image was a spirit who required man's spirit. This is not an invention of Christianity or of philosophy, but a common human experience to which even the atheist bears witness. The important thing is what he talks about, not whether he agrees with it or not. The other definition of God therefore asserts: "God is spirit." The pneumatic God-image has been further attenuated as the Logos, and this gives the "love of God" that peculiarly abstract quality which is also apparent in the idea of "Christian love." Carl Jung, CW 5, Page 65.

Nietzsche thought himself quite conscious and responsible when he smashed the old tablets, yet he felt a peculiar need to back himself up with a revivified Zarathustra, a sort of alter ego, with whom he often identifies himself in his great tragedy Thus Spake Zarathustra. Nietzsche was no atheist, but his God was dead. The result of this demise was a split in himself, and he felt compelled to call the other self "Zarathustra" or, at times, "Dionysus." In his fatal illness he signed his letters "Zagreus," the dismembered god of the Thracians. The tragedy of Zarathustra is that, because his God died, Nietzsche himself became a god; and this happened because he was no atheist. He was of too positive a nature to tolerate the urban neurosis of atheism. It seems dangerous for such a man to assert that "God is dead": he instantly becomes the victim of inflation. Far from being a negation, God is actually the strongest and most effective "position" the psyche can reach, in exactly the same sense in which Paul speaks of people "whose God is their belly" (Phil. 3: 19).

The strongest and therefore the decisive factor in any individual psyche compels the

same belief or fear, submission or devotion which a God would demand from man. Anything despotic and inescapable is in this sense “God,” and it becomes absolute unless, by an ethical decision freely chosen, one succeeds in building up against this natural phenomenon a position that is equally strong and invincible. If this psychic position proves to be absolutely effective, it surely deserves to be named a “God,” and what is more, a spiritual God, since it sprang from the freedom of ethical decision and therefore from the mind. Man is free to decide whether “God” shall be a “spirit” or a natural phenomenon like the craving of a morphine addict, and hence whether “God” shall act as a beneficent or a destructive force. Carl Jung, CW 11, Pages 85-86

I would like to point out to my critic that I have in my time been regarded not only as a Gnostic and its opposite, but also as a theist and an atheist, a mystic and a materialist. In this concert of contending opinions I do not wish to lay too much stress on what I consider myself to be but will quote a judgment from a leading article in the British Medical Journal (9 February 1952), a source that would seem to be above suspicion. “Facts first and theories later is the keynote of Jung’s work. He is an empiricist first and last.” This view meets with my approval. Carl Jung, CW 18, Page 664

In calling themselves “atheists” or “agnostics,” people dissatisfied with the Christian tradition are not being merely negative. In many cases it is easy to observe the phenomenon of the “compensating God,” as I have demonstrated in my most recent works. Carl Jung, CW 18, Page 678.

It is sheer malevolence to accuse me of an atheistic attitude simply because I try to be honest and disciplined. Speaking for myself, the question whether God exists or not is futile. I am sufficiently convinced of the effects man has always attributed to a divine being. If I should express a belief beyond that or should assert the existence of God, it would not only be superfluous and inefficient, it would show that I am not basing my opinion on facts. When people say that they believe in the existence of God, it has never impressed me in the least. Either I know a thing and then I don’t need to believe it; or I believe it because I am not sure that I know it. I am well satisfied with the fact that I know experiences which I cannot avoid calling numinous or divine. Carl Jung, CW 18, Page 706-707

**Carl Jung on “Aquarius” – Anthology**

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Pages 285-286.

“If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the ‘hostile brothers,’ then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized”). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for “fishes”) is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

What does this mean for humanity? What does it mean to say that man dies yet only

the risen still live? All these questions may become actual during the next two thousand years, in the era of Aquarius. Carl Jung, Conversations with C.G. Jung, Page 43.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion: "Dii estis." Carl Jung, Letters Vol. II, Pages 163-174

And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer). Carl Jung, Letters Vol. II, Pages 229-230

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

He [Jung] spoke of Aquarius and the significance of Khrushchev's visit to America. E.A. Bennet, Meetings with Jung, Page 295

**Carl Jung on "Being" – Anthology**

One needs death to be able to harvest the fruit. Without death, life would be meaning-less, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

Because I also want my being other, I must become a Christ. I am made into Christ; I

must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

From this we learn how the spirit of the depths considers the soul he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man. Carl Jung, The Red Book, Page 232.

Therefore, the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.

My I, you're a barbarian. I want to live with you; therefore, I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life; therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, CW 12, Page 114.

In that “spiritualism” and “materialism” are statements on Being, they represent meta-physical judgments. Carl Jung, Atom and Archetype, Pages 97-101

It would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good Carl Jung, Letters II, 519

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being. Carl Jung, The Undiscovered Self, Page 33.

Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being. Carl Jung, The Undiscovered Self, Page 33

I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being. Carl Jung; Memories Dreams and Reflections; Page 358.

Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as the inner being, regardless of any connection with an outer being. Carl Jung, CW 9i, para. 386

I do not know for what reason the universe has come into being, and shall never know. Therefore, I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me – in dreams or in mythic traditions – I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; Memories Dreams and Reflections; Pages 301-302.

Nature, the psyche, and life appear to me like divinity unfolded – and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; Memories Dreams and Reflections, Page 276.

We know that Tom Thumbs, dactyls, and Cabiri are personifications of creative forces¦ Thus the creative dwarfs toil away in secret; the phallus also working in darkness, begets a living being. Carl Jung, CW5, para. 180

When they [the mystics] descend into the depths of their own being they find in their heart the image of the sun, they find their own life-force which they call the sun for a legitimate and, I would say, a physical reason because our source of energy and life actually is sun. Our physiological life, regarded as an energy process, is entirely solar Carl Jung, CW 5, Para. 176.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously. As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously as proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Page 652.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man, and His symbols; Carl Jung; Man and His symbols; Page 25.

...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man self-development. Carl Jung; CW 9i; Para 293.

Spirit and matter may well be forms of one and the same transcendental being. Carl Jung; CW 9i; Para 392.

Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But the heart glows, and a secret unrest gnaws at the roots of our being. Dealing with the Unconscious has become a question of life for us. Carl Jung, CW, 9i, Para 50.

[The trickster] is a forerunner of the savior. He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung, CW 9i, para 472.

The attainment of wholeness requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises. Carl Jung, CW 11, Page 556.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Para 619.

Our concern with the unconscious has become a vital question, a question of spiritual being or non-being. Carl Jung, CW 9, Page 52.

For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.

The four always expresses the coming into being of what is essentially human, the emergence of human consciousness. Carl Jung, Children's Dreams Seminar, Page 367.

We can distinguish no form of being that is not psychic in the first place. All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science. Carl Jung, Letters Vol. 1, Pages 59-63.

Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal. Carl Jung, Letters Vol. 1, Pages 479-481.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect, and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Page 221.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it.

but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Pages 111-112.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal – a way, which is not our personal one, but the human way, mankind's way. Carl Jung, Lecture VI 2June1934, Page 113.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The individual is all-important as he is the carrier of life, and his development and fulfillment are of paramount significance. It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning. Carl Jung, Letters Vol. 1, Page 19

Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung, CW 10, Page 258.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the

greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, Jung Van der Post, Page 216.

"The Christian symbol is a living being that carries the seeds of further development in itself its foundations remain the same eternally," "Christianity must be interpreted anew in each aeon," otherwise "it suffocates in traditionalism." Carl Jung, Wounded Healer of the Soul, Page 149.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

As intelligent beings, however, we are dependent on human society; the unconscious is no substitute for reality. Carl Jung, Jung-Ostrowski, Page 60.

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Page 27.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, 14Sept1960.

Only a mythical being has a range greater than man's. How then can man form any definite opinions about himself? Carl Jung, MDR, Page 4.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda. Carl Jung, Letters Vol. II, Page 303.

I may say that I know what is infinite and eternal; I may even assert that I have experienced it; but that one could actually know it is impossible because man is neither an infinite nor an eternal being. Carl Jung, Letters Vol. II, Pages 375-379.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Pages 133-138

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

I know these moments of liberation come flashing out of the process, but I shun them because I always feel at such a moment that I have thrown off the burden of being human and that it will fall back on me with redoubled weight. Carl Jung, Letters Vol. II, Pages 235-238.

I hold the contrary view that there are certain experiences (of the most varied kinds) which we characterize by the attribute “divine” without being able to offer the slightest proof that they are caused by a Being with any definite qualities. Carl Jung, Letters Vol. II, Pages 254-256.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 267-268.

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Pages 304-306.

What am I without this individual consciousness of mine? Even what I have called the “self” functions only by virtue of an ego which hears the voice of that greater being. Carl Jung, Letters Vol. II, Page 381.

To the former [Mathematician], number is a means of counting; to the latter [Psychology], it is a discovered entity capable of making individual statements if it is given a chance. In other words: in the former case number is a servant, in the latter case an autonomous being. Carl Jung, Letters Vol. II, Pages 404-405

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories-a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

After thinking all this over I have come to the conclusion that being “made in the likeness” applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Pages 493-496

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Pages 502-503

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or “philosophies.” Carl Jung, Letters Vol. II, Pages 525-526

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar,

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression. Carl Jung, Letters Vol. II, Pages 612-613

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

The patient is permeated by what you are by your real being and pays little attention to what you say. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Pages 977-978

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore does not deserve to be called God.; Carl Jung, Zarathustra Seminar, Pages 977-978

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Children also contain a future personality within themselves, the being that they will be in the following years. Carl Jung, Children Dreams Seminar, Page 50.

But such a thing [Individuation] is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions Seminar, Pages 760-761

Only man as an individual being lives; the state is just a system, a mere machine for sorting and tabulating the masses. Carl Jung, CW 14, Para 1

Consciousness is a precondition of being. Carl Jung, CW 10, Para 528

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Pages 132-133

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima. Carl Jung, ETH Lecture 24 Feb 1939

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Pages 132-133

**Carl Jung on "Being" – Anthology**

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

Men who have understanding should not just believe but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Belief does not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief. Both must strike a balance. Carl Jung; The Red Book; Page 336.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire, but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old, and the past is young. You serve the spirit of this time and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.

My master and my brother, I believe you have completed your work's. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

You serve the spirit of this time and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befit your kind. Carl Jung, Liber Novus, Page 343.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

God is a mystery, and everything we say about Him is said and believed by human beings¦ when I speak of God I always mean the image man has made of him Carl Jung, Letters

II, 384

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung, The Undiscovered Self, Page 40.

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung; "The Theory of Psychoanalysis"; CW 4, Page 449.

It is hard to believe that this teeming world is too poor to provide an object for human love – it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, Page 253.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link:

http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-belie ve-i-know.html

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a psychology without the soul. Carl; CW 8.

Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself. Carl Jung; Modern Man in Search of a Soul.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire and means "to find" and hence to find something by "seeking" it. Carl Jung; Man and His Symbols; Page 69.

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life. Carl Jung; Memories, Dreams and Reflections; Page 140.

it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it I don't need to believe it. Carl Jung; Interview in Hugh Burnett; Face to Face (1959); Page 51.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a psychology without the soul. Carl Jung; CW 8; Page 338

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

If Christ in Gethsemane had no fear, then his passion is null, and void and the believer can subscribe to Docetism! Carl Jung, Letters Vol. 1, Pages 398-400.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, Modern Psychology, Vol. 2, Page 162.

I sincerely hope you don’t believe what people say about me. If I did, I should have buried myself long ago. Carl Jung, Letters Vol. 1, Pages 503-505.

The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practiced a kind of mental healing, or therapy, and believed in the interpretation of dreams. Carl Jung, Modern Psychology, Vol. 2, Page 166.

The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every gesture betrays me. Carl Jung, Modern Psychology, Page 199.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

Death is psychologically as important as birth, and like it, is an integral part of life. … As a doctor, I make every effort to strengthen the belief in immortality, especially with older

patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. The unconscious believes quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. Carl Jung, CW 7, Pages 74-75.

The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe. Carl Jung, Letters Vol. 1, Pages 216-217.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. Carl Jung, The Secret of the Golden Flower, Page 124.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses,

etc. Carl Jung, CW 9ii, Para 423.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I don't believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Pages 276-277.

I do not believe, I know. Carl Jung, BBC Interview, Face to Face.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naive primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

There are women who believe that man will deflect them from their goals and men who often; believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

Actually, after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

We have blotted it out with so-called "spiritual development," which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don't believe in the sun. Carl Jung, Letters Vol. II, Pages 4-5.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II,

Pages 29-30.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Pages 50-51.

I consider it unfortunate that most theologians believe they have named God when they say “God.” Carl Jung, Letters Vol. II, Pages 65-68.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Pages 69-71

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Pages 95-98.

The characteristic difference is that God’s incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

Sure enough, we must believe in Reason. But it should not prevent us from recognizing a mystery when we meet one. Carl Jung, Letters Vol. II, Pages 87-91.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Pages 148-150.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say “God,” then that God is. But when I say “God,” I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God’s existence. Carl Jung, Letters Vol. II, Pages 151-154.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say “God,” then that God is. But when I say “God,” I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God’s existence. Carl Jung, Letters Vol. II, Pages 151-154.

I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197-199.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Pages 227-229

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

“Astrology” is another of those “random phenomena” wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Pages 230-232.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name. Carl Jung, Letters Vol. II, Pages 257-264.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Pages 295-296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Pages 295-296.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn’t understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Pages 403-404

If I don’t know it, it looks to me like a usurpation to say, “I believe it,” or the contrary. Carl Jung, Letters Vol. II, Page 445

But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival. Carl Jung, Letters Vol. II, Page 445

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Pages 471-473

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief. Carl Jung, Letters Vol. II, Pages 482-488

I don't believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is. Carl Jung, Letters Vol. II, Pages 512-513

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letters Vol. II, Pages 520-523

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Pages 525-526

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

I see that many of my pupils indulge in a superstitious belief in our so-called “free will” and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore, I do not take His existence on belief I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as indifferent in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to its own laws and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious belief in the will. Carl Jung, CW 14, Para 192

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as indifferent in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.

If I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge. Carl Jung, CW 11, Para 79.

I did not say in the broadcast, There is a God. I said, I do not need to believe in a God; I know. Carl Jung, The Listener, 21 Jan. 1960

It is for this reason that the alchemists believed in the truth of matter, because a matter was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

I do not believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it God. Carl Jung, Letters Vol. II, Pages 274-275

I profess no belief. I know that there are experiences one must pay religious attention to. Carl Jung, Letters Vol. II, Page 517

Therefore I speak of the beatipossidentes [those blessed with being able to believe] of belief, and this is what I reproach them with: that they exalt themselves above our human stature and our human limitation and won't admit to pluming themselves on a possession which distinguishes them from the ordinary mortal. Carl Jung, Letters Vol. II, Pages 375-376.

I confess with the confession of not knowing and not being able to know; believers start with the assertion of knowing and being able to know. Carl Jung, Letters Vol. II, Pages 375-376.

We have children and grandchildren and even if we don't believe in immortality for ourselves, we can believe in the right to live of future people. Carl Jung, J.E.T., Pages 90-95

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

The Pueblo Indians believe that they are the sons of Father Sun, and this belief endows their life with a perspective (and a goal) that goes far beyond their limited existence. Carl Jung, Man and His Symbols, Page 89.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion,

since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page 229

If the miracle of the Assumptio is not a living and present spiritual event but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture

He [Jung] does not believe in using a couch but looks on patients as healthy people interfered with by their neurosis. E.A. Bennet, Meetings with Jung, Page 74

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to believe in such concepts he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

He [Jung] said that even at school he had always been suspected of being a fraud as when the teacher refused to believe he had written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else to write it for him. E.A. Bennet, Meetings with Jung, Page 146

**Carl Jung on the "Bible" – Anthology**

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

If Thou would'st pray enter into thy chamber …"

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

We must read the Bible, or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, The Visions Seminar Vol. 1; Page 156.

If, aside from your work, you read a good book, as one reads the Bible, it can become a

bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol. 1, Page 434.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Conversations with C.G. Jung, Page 40.

The Bible says, “Whosoever shall say “Racha” to his brother is guilty of hellfire.” If we substitute “shadow” for “brother” and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

**Carl Jung on “Bollingen.” – Anthology**

In Bollingen, silence surrounds me almost audibly, and I live “in modest harmony with nature.” Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

After my wife’s death, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself. Carl Jung, Jung Briefe, Page 386.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Pages 150-151.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone. Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Milk, as lac virginis, virgin’s milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Pages 615-616

**Carl Jung on “Books” – Anthology**

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Sometimes a tree tells you more than can be read in books. C.G. Jung; Letters Volume 1; Page 179.

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung; The Meaning of Psychology for Modern Man; CW 10: Civilization in Transition. pg. 327

History is not contained in thick books but lives in our very blood. Carl Jung; Woman in Europe.

You can learn a great deal of psychology through studying books, but you will find that this psychology is not very helpful in practical life. Carl Jung, Letters Vol. 1, Pages 236-237.

Your books are not books, Herr Professor. They are bread. A poor uneducated woman, C.G. Jung Speaking, Page 402.

And the little travelling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

Yes. People have to read the books, by golly, in spite of the fact that they [His Books] are thick. I'm sorry. Carl Jung, Evans Conversations, Page 37.

Some of the main islands [of peace] are my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

But fortunately enough, to judge from the satisfactory sale of my books, the public does not heed such inadequate criticism. Carl Jung, Letters Vol. II, Pages 230-232.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Pages 438-439

I have often asked myself where my books go and how they are received. The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects. Carl Jung, Letters Vol. II, Pages 497-498

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Pages 497-498

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so. Carl Jung, Letters Vol. II, Pages 497-498

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

My books have been read largely by intellectuals, who have, of course, not been able to

see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

**Carl Jung on "Bottom" – Anthology**

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man's metaphysical foundation. Carl Jung, Letters Vol. 1, Pages 534-537.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get into the habit of not breathing to the bottom of their lungs. Carl Jung, Lecture VIII 15June1934, Page 121.

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge. Carl Jung, Letters Vol. II, Pages 579-580

If you carefully sterilize everything that you do; you make an extract the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong. Carl Jung, Zarathustra Seminar, Page 1058

The creation of a symbol is not a rational process, for a rational process could never produce an image that represents a content which is at bottom incomprehensible. Carl Jung, CW 6, Para 171, CW 6, Para 425

Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. Carl Jung, CW 7, Para 363.

When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins with everything which you were meant to be and never reached. Carl Jung, Letters Vol. I, Pages 357-358

**Carl Jung on the "Brain" – Anthology**

The structure and physiology of the brain furnish no explanation of the psychic process. Carl Jung, The Undiscovered Self, Page 33.

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. – "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. pp.10

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Pages 497-498.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure indeed; they are its psychic aspect. Carl Jung, CW 10, Page 31.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions." Carl Jung, Letters Vol. II, Pages 43-47.

The question of brain localization is an extremely delicate one, because when you destroy a certain part of the brain you destroy a certain function. Carl Jung, Letters Vol. II, Pages 159-161.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently. Carl Jung,

Letters Vol. II, Pages 159-161.

I should not worry about all this localization talk. It's practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Pages 159-161.

It is on the contrary an excellent demonstration of Marxist materialism: mescalin is the drug by which you can manipulate the brain so that it produces even so-called "spiritual" experiences. That is the ideal case for Bolshevik philosophy and its "brave new world." Carl Jung, Letters Vol. II, Pages 222-224.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

But we do know that warm-bloodedness and a differentiated brain were necessary for the inception of consciousness, and thus also for the revelation of meaning. Carl Jung, Letters Vol. II, Pages 493-496

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as if outside our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations, functions everywhere in the same way. Carl Jung, CW 5, Page xxix

He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols. E.A. Bennet, Meetings with Jung, Page 157

**Carl Jung on “Buddha” - Anthologies**

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. Carl Jung, The Red Book, Page 277.

The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.

Christ overcame the world by burdening himself with its suffering, but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; Memories Dreams and Reflections; Pages 317-318.

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

Why is psychology the youngest of the empirical sciences? Why have we not long since

discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images are they Christian or Buddhist or what you will are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha? Carl Jung; "C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Volume 1, Page 65.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

I have visited the holy places of Buddhism in India and was profoundly impressed by them, quite apart from my reading of Buddhist literature. If I were an Indian I would definitely be a Buddhist. But in the West we have different presuppositions. Carl Jung, Letters Vol. 1, Page 538.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, Psychology and Religion, Page 9.

The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, Psychology and Religion, Page 482.

refrain from describing what would happen to Eastern man should he forget his ideal of Buddhahood, for I do not want to give such an unfair advantage to my Western prejudices. But I cannot help raising the question of whether it is possible, or indeed advisable, for either to imitate the other's standpoint. Carl Jung, Psychology and Religion, Page 483.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here – those of Yoga, Mahayana Buddhism and the Ignatian exercises – the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the “traces” left by experience. Secret of the Golden Flower, Page 18.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: “Aham” for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

There must be a long preparation to be Buddha, if we do not realise this we are taking

part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

Vedana-skandha = Sensation.

Samjna-skandha = Feeling.

Sangskara-skandha = Intuition.

Vijniina-skandha = Buddha Vajra-sattva. Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round-about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

Consider, for example, the word “Unconscious.” I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

We cannot simply restrict ourselves to our view of the world but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc. Carl Jung, Letters Vol. 1, Page 520.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

On Jan. 23rd I had a slight embolism followed by not too severe heart cramps. I was under house arrest for a month, forbidden all mental activity, i.e., active concentration. However, it didn’t stop me from my long planned (renewed) reading of Buddhist texts, whose content I am leaving to simmer inside me. Carl Jung, Letters Vol. II, Page 544.

Nobody knows whether there is reincarnation, and equally one does not know that there is none. Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not. Carl Jung, Letters Vol. II, Pages 103-104.

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Pages 304-306.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhana chain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

Buddha’s insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Pages 387-388

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic “tranquillizer,” though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra. Carl Jung, Letters Vol. II, Pages 430-433

The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Carl Jung, Letters Vol. II, Pages 580-581

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, “after their death reach the wrong way, the bad track, down to the depth, into an infernal world.” Carl Jung, Letters Vol. II, Pages 531-533

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Pages 600-603

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the Self by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

And that was the case in Buddha’s own existence; he was a prince, a man of the world, and he had a wife, he had concubines, he had a child then he went over to the saintly life. Carl Jung, Zarathustra Seminar, Page 797.

There is no reason whatsoever why you should or should not call the beyond-self Christ or Buddha or Purusha or Tao or Khidr or Tifereth. Carl Jung, CW 18, Para 1672

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they

form four “light-paths” to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

That is as you see the reason why I said that I haven’t come across Buddhist mandalas based upon 3, 5, or 6 (2 x 3). Carl Jung, Letters Vol. I, Pages 222-223

**Carl Jung on “Buber”**

That Buber has a bad conscience arises from the fact that he only publishes his letters but does not grant me a fair representation because I am just a Gnostic and at the same time he has no idea about what motivated the Gnostic. Jung to Neumann Correspondence, 30 Jan 1954.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend’s birth-day celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

Concerning Mr. Buber, I can tell you that to my knowledge there has never been the slightest personal friction between us, and I do not think that Buber has ever been impolite to me. Carl Jung, Letters Vol. II, Pages 101-102.

The only trouble with him [Buber] is that he does not understand what I am talking about. Carl Jung, Letters Vol. II, Pages 101-102.

I myself, quite personally, do not find a sufficient amount of meat in him [Kierkegaard]. One hears too damn much of himself, but very little of that voice which I would prefer to hear. Carl Jung, Letters Vol. II, Pages 101-102.

I have no personal opinion of Buber since I have met him only a few times and I dislike forming opinions on insufficient grounds. Carl Jung, Letters Vol. II, Pages 101-102.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn’t under-stand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obvi-ously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573

I have spent a lifetime of work on psychological and psychopathological investigations Buber criticizes me in a field in which he is incompetent and which he does not even under-stand. Carl Jung, Letters Vol. II, Pages 570-573

**Carl Jung on “Bridges” - Anthology**

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the

supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

He [Jung] was not especially interested in analyzing the transference, unless it was distorted by inflation, or otherwise blocking the way. He felt transference did no harm, and in face could be used as a bridge to other relations. But beware of counter-transference. Margaret Gildea, C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol. 1, Page 434.

The moment we enter the bridge, I fall on my knees, completely overcome by the sudden understanding that my father is going to lead me into the “supreme presence.” By sympathy he kneels at my side and I try to touch the ground with my forehead. Carl Jung, Letters Vol. 1, Pages 490-493.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

It is lovely to hear the word “friend” from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is ‘melted out’, and in this way ‘the great Tao is completed’. Carl Jung, Secret of the Golden Flower, Page 95.

Possession caused by the anima or animus presents a different picture. In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the

unconscious. Carl Jung, CW 9i, Para 222f.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, Man and His Symbols, Page 96

A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend. Carl Jung, Letters Vol. II, Pages 504-506

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

One of the most important and difficult tasks in the individuation process is to bridge the distance between people. Carl Jung, Letters Vol. I, Pages 53-54

**Carl Jung on "Cancer" – Anthology.**

Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I'm sure. Carl Jung, Evans Conversations, Page 34.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 437-438.

**Carl Jung on "Catholic" – Anthology**

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 59-63.

The proper kind of rite is not magically but psychologically efficacious. That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed. But once lost, lost forever! That is the tragedy of Protestantism. Carl Jung, Letters Vol. II, Pages 208-210.

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung; "Transformation Symbolism in the Mass."; CW 11; Par 398.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

Every sacrifice is to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it. The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 397.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event. Carl Jung; Psychology and Religion. Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

God is light and darkness, the auctor rerum is love and wrath. We still pray: “Lead us not into temptation.” (The French Catholic version of the Vulgate has: “Let us not fall into temptation.”!) Carl Jung, Letters Vol. II, Pages 471-473

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, Modern Psychology, Vol. 1, Page 132.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. There-

fore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, Modern Psychology, Vol. 1, Page 132.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

**Carl Jung on "Causality" – Anthology.**

Without necessity there is neither causality nor finality, although there are not a few people nowadays who treat the concept of causality very incautiously. Carl Jung, Letters Vol. II, Pages 157-158.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a to-

tal one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i.e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic. C. G. Jung, Emma Jung and Toni Wolff – A Collection of Remembrances; Pages 51-70.

The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too. Carl Jung, Letters Vol. 1, Pages 546-548.

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events. Carl Jung, CW 11, Page 593.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d. Carl Jung, Letters Vol. II, Pages 126-127.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that “freedom” is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought. Carl Jung, Letters Vol. II, Pages 182-183.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

Causality as a statistical truth presupposes the existence of acausality, otherwise it can-

not be a statistical truth. Carl Jung, Letters Vol. II, Pages 317-319.

I have got stuck, on the one hand, in the acausality (or “synchronicity”) of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Pages 351-352.

The trouble with parapsychology is that the very framework of our understanding and explanation, namely time, space, and causality, becomes questionable. Carl Jung, Letters Vol. II, Pages 373-375

Everything that can be repeated experimentally is necessarily causal, for the whole concept of causality is based on this statistical result. Carl Jung, Letters Vol. II, Pages 420-421

How it comes about that space and time are reduced by these meaningful chance occurrences cannot be understood in terms of causality. Carl Jung, Letters Vol. II, Pages 420-421

Chance is an event, too, and if it didn’t exist causality would be axiomatic. Carl Jung, Letters Vol. II, Pages 414-416

Leibniz as well as Schopenhauer had inklings of it [meaningful coincidences], but they gave a false answer because they started with an axiomatic causality. Carl Jung, Letters Vol. II, Pages 414-416

I deduce the fact that acausal phenomena must exist from the purely statistical nature of causality, since statistics are only possible anyway if there are also exceptions. Carl Jung, Letters Vol. II, Pages 425-426

On the other hand, it is obvious to me that synchronicity is the indispensable counterpart to causality and to that extent could be considered compensatory. Carl Jung, Letters Vol. II, Pages 425-426

It is unthinkable that a world could have existed before time and space, for whatever world we can imagine is always bound to time and space and hence to causality. The most we can imagine is that there are statistical exceptions to such a world. Carl Jung, Letters Vol. II, Page 445-449

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Carl Jung, CW 6, Para 717

The average is a statistical truth, and this is a concept; but it implies that there must be exceptions, and there are exceptions to the general rule of space, time and causality. Carl Jung, Meetings with Jung, Page 101

There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear. Carl Jung, Meetings with Jung, Page 195

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Anything psychic is Janus-faced it looks both backwards and forwards. Because it is evolving, it is also preparing the future. Were this not so, intentions, aims, plans, calculations, predictions, and premonitions would be psychological impossibilities. Carl Jung, CW 6, Para 718

Dreams contain images and thought associations which we do not create with conscious intent. They arise spontaneously without our assistance and are representatives of a psychic activity withdrawn from our arbitrary will. Therefore the dream is, properly speaking, a highly objective, natural product of the psyche, from which we might expect

We distinctly resent the idea of invisible and arbitrary forces, for it is not so long ago that we made our escape from that frightening world of dreams and superstitions and constructed for ourselves a picture of the cosmos worthy of our rational consciousness—that latest and greatest achievement of man. We are now surrounded by a world that is obedient to rational laws. It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations. There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own. Chance happenings are repellent to the mind that loves order. They disturb the regular, predictable course of events in the most absurd and irritating way. We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina. They are the worst enemies of our careful calculations and a continual threat to all our undertakings. Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. Carl Jung, CW 10, Para 113

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Carl Jung, CW 6, Para 718

Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

“But since, according to our hypothesis, the unconscious possesses an aetiological significance, and since dreams are the direct expression of unconscious psychic activity, the attempt to analyse and interpret dreams is theoretically justified from a scientific standpoint. If successful, we may expect this attempt to give us scientific insight into the structure of psychic causality, quite apart from any therapeutic results that may be gained. The practitioner, however, tends to consider scientific discoveries as, at most, a gratifying by-product of his therapeutic work, so he is hardly likely to take the bare possibility of theoretical insight into the aetiological background as a sufficient reason for, much less an indication of, the practical use of dream-analysis. He may believe, of course, that the explanatory insight so gained is of therapeutic value, in which case he will elevate dream-analysis to a professional duty. It is well known that the Freudian school is of the firm opinion that very valuable therapeutic results are

achieved by throwing light upon the unconscious causal factors- that is, by explaining them to the patient and thus making him fully conscious of the sources of his trouble. Carl Jung, CW 16, Para 295

Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

**Carl Jung on "Chaos" – Anthology.**

The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

He [Jung] replied, "Yes. God spoke and created from the chaos-and here we are all gods for ourselves. E Harding, Conversations with Jung, Page 8

He cannot overcome the conflict on his own resources; after all, he didn't invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it wills. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection.

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung, CW 9i, Para 66

The conscious mind must have reason, firstly to discover some order in the chaos of disorderly individual events occurring in the world, and secondly to create order, at least in human affairs. We are moved by the laudable and useful ambition to extirpate the chaos of the irrational both within and without to the best of our ability. Apparently the process has gone pretty far. As a mental patient once told me: "Doctor, last night I disinfected the whole heavens with bichloride of mercury, but I found no God." Something of the sort has happened to us as well. Carl Jung, CW 5, Para 104A

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. The Dionysian experience will give this devil plenty to do should he be looking for work, since the resultant settlement with the unconscious far outweighs the labours of Hercules. In my opinion it presents a whole world of problems which the intellect could not settle even in a hundred years—the very reason why it has so often gone off on a holiday to recuperate on lighter tasks. And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para 119

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had

psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

Nowhere and never has man-controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. The same is true of that objective spirit which today we call the unconscious it is refractory like matter, mysterious and elusive, and obeys laws which are so non-human or suprahuman that they seem to us like a crimen laesae majestatis hiimanae. If a man puts his hand to the opus, he repeats, as the alchemists say, God's work of creation. The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

The old idea of chaos was that it held everything in potentia including man. Carl Jung, ETH Lecture 24 Feb 1939

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves. Carl Jung, 1925 Seminar, Page 134

Without his emphasis on the dark side of man and the chaos of his chthonic desires, I could not have found access to the "Mysterium Coniunctionis." Carl Jung, Letters Vol. II, Pages 469-471

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Too strong a dependence on the outside and too dynamic a view of the inside stem essentially from your desire, intention, and will, which you should push into the background a little for the sake of what really concerns you: holding your own in the chaos of this world. Carl Jung, Letters Vol. II, Page 456.

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Pages 387-388

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Pages 387-388

Concentration is necessary whenever there is the possibility or threat of psychic chaos, i.e., when there is no central control by a strong ego or dominant idea. Carl Jung, Letters Vol. II, Pages 387-388

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Page 229.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

The "art of gold making" is a sort of creating of the world, or it is based on the pattern of the creation of the world, and, as in Genesis, a cosmos is fashioned from the chaos. Carl Jung, ETH, Lecture XI, Page 97.

With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness. Carl Jung, Letters Vol. 1, Pages 59-63.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9 II, §304.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, CW 9 II: §376

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9 II, §304.

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, CW 12, Page 90.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Para 260.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

If you marry the ordered to the chaos, you produce the divine child, the supreme meaning beyond meaning and meaninglessness. Carl Jung, Liber Novus, Page 235

**Carl Jung on "Character" – Anthology**

In order to give our judgment.. on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity." C.G. Jung, Aion, para 409

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras. Carl Jung, ETH Lecture 8th Dec 1939

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character. Carl Jung, 1925 Seminar, Page 66

The inheritance of instincts is a known fact, whereas the inheritance of acquired characteristics is controversial. Carl Jung, Letters Vol. II, Pages 457-458

Synchronicity is not a name that characterizes an "organizing principle," but, like the

word “archetype,” it characterizes a modality. Carl Jung, Letters Vol. II, Page 445-449

Adler’s character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego. Carl Jung, Letters Vol. II, Pages 349-350

In observing a neurotic, one does not know at first whether one is observing the conscious or the unconscious character. Carl Jung, Letters Vol. II, Pages 346-348

Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances. Carl Jung, Letters Vol. II, Pages 346-348

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Pages 208-210.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one’s environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Pages 20-21.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning. Carl Jung, Letters Vol. II, Pages 287-289.

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol. II, Pages 287-289.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

The character of the image is not determined by numbers. Pure spiritual substance is eternal. An image as such needs neither time nor space. Carl Jung, Jung-Ostrowski, Page 60.

The archetypes are complementary and equivalents of the “outside” world and therefore possess “cosmic” character. Thins explains their numinosity and godlikeness. Carl Jung,

CW 9, Page 196.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. Carl Jung, The Secret of the Golden Flower, Page 101.

If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character. Carl Jung, ETH, Lecture XI, Page 97.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

As a rule, the life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth. His neurosis comes mainly from his clinging to a youthful attitude which is now out of season.... Carl Jung, CW 16, Para 75.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

[The dream voice] "utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing

up of a long process of unconscious deliberation and weighing of arguments." Carl Jung; Psychology and Religion; Page 45.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. Carl Jung; The Theory of Psychoanalysis (1913).

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual's past, and thus cannot be explained as something individually acquired. Carl Jung; CW 9i

I most certainly was characterized by thinking … and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. … I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

**Carl Jung on the "Child" and "Children." - Anthology**

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God — not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl

Jung, Letters Volume 1; Pages 254-255.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Matter is an hypothesis. When you say “matter,” you are really creating a symbol for something unknown, which may just as well be “spirit” or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say “I,” or “me,” or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff – A Collection of Remembrances; Pages 51-70.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. Carl Jung, The undiscovered Self, Page 34.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God — not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

A particle split off from the mother’s animus can enter her children and act like an evil spirit. As soon as the mother integrates this animus side of her soul, her children are freed.

Carl Jung, Conversations with C.G. Jung, Page 29.

The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. Carl Jung; The Theory of Psychoanalysis (1913).

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found. Carl Jung; "Answer to Job"; CW 11, par. 755.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents. Carl Jung; "Paracelsus", 1929.

How am I to be creative? Nature knows only one answer to that: Through a child (the gift of love). Carl Jung; Symbols of Transformation; para 76.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. Carl Jung; The Sacrifice; CW 5; Paragraph 643.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

Because a child is small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial

womb of the unconscious." Carl Jung; Memories Dreams and Reflections; Page 394 and Psychology and Religion: West and East, CW 11, pp. 569 f.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

The individual ego is the stable in which the Christ-child is born. Carl Jung; Collected Works Vol. 11

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—" vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated one-sidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung; Answer to Job, R. Hull, trans. (1984), pp. 157-158

If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. Carl Jung; The Integration of the Personality; Page 285.

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung; The Personal and the Collective Unconscious; CW 7, par. 202.

In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole. -C. G. Jung CW 17 Page 286

Children are educated by what the grownup is and not by what he says. Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Page 174.

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.

The number in a dream always has a meaning. If we cannot find this meaning, we are the idiots, not the dream. Carl Jung, Children's Dream Seminar, Page 101.

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

The child has to step out of this primordial world, to be able to really enter into life. Carl Jung, Children's Dreams Seminar, Page 184.

The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented. Carl Jung, Letters Vol. 1, Pages 395-398.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Pages 311-313.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can't do without. Carl Jung, Letters Vol. 1, Page 78.

…the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. But for this we could not grasp the world at all. Carl Jung, Modern Psychology, Page 27.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, Modern Psychology, Vol. 1, Page 66.

We sprang from these lower vertebrates – children who suffer from atrophy of the brain show all the characteristics of animals – and this man has come up against his own instinctive nature and feels that he must fight it. Carl Jung, Modern Psychology, Vol. 2, Page 163.

Children are full of active imagination, but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3, Page 12.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Pages 217-218.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Pages 538-539.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung, Freud-Jung Letters, Page 532.

The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content

to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, par. 935.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

The righteous man is the instrument into which God enters in order to attain self-reflection

and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

Man's relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

His "autobiography" he came to reluctantly; it was "the one thing I am not going to write" he had said in 1948. Strictly speaking, it is not an autobiography. He always spoke and wrote of it as "Aniela Jaffe's project," with contributions made by him in the form of childhood, travel, and closing chapters. Claire Dunne, Wounded Healer of the Soul, Page 194.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up." Carl Jung, Jung-Ostrowski, Page 48.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

Already, in earliest childhood, a mother recognizes the individuality of her child; and so, if you observe carefully, you see a tremendous difference, even in very small children. Carl Jung, Evans Conversations, Page 13.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

What is meant [by the child archetype] is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Para 742.

**Christ in "Liber Novus" – Anthology**

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

Because I also want my being other, I must become a Christ. I am made into Christ; I must suffer it. Thus the redeeming blood flows. Carl Jung, Liber Novus, Page 254.

We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy. Carl Jung, The Red Book, Page 283.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself. And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung to The Red One, Liber Novus, Page 259.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Because I also want my being other, I must become a Christ. I am made into Christ; I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. Carl Jung, The Red Book, Page 238.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old, and the past is young. You serve the spirit of this time and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

My master and my brother, I believe you have completed your work.... What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

No one knows what happened during the three days Christ was in Hell. I have experienced it. Carl Jung, The Red Book, Page 243.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

I leave the spirit of this world which has thought Christ through to the end, and step over into that other funny-frightful realm in which I can find Christ again. Carl Jung, The Red Book, Page 295.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the “Shade” [Christ], The Red Book, Page 356.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

His [Christ’s] own way led him to the cross for humanity’s own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his underworldly brother. Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice

that Christ did not remain in Hell but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.

We complete the Christ in us and we descend to Hell ourselves. Carl Jung, Liber Novus, Page 300.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. Carl Jung, Liber Novus, Page 234.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

You serve the spirit of this time and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

You are Christians and run after heroes and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Because I also want my being other, I must become a Christ. I am made into Christ; I must suffer it. Thus the redeeming blood flows. Carl Jung, Liber Novus, Page 254.

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

I: “You sound cool and sneering. you never broken your heart over the holiest mysteries of our Christian religion?” Carl Jung to The Red One, Liber Novus, Page 259.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

I repeat he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung to The Red One, Liber Novus, Page 259.

You’re stubborn. What I mean is that it’s hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity, but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity, but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself. And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

I: “But don’t you think that Christianity could ultimately be a transformation of your Egyptian teachings?” A: “If you say that our old teachings were less adequate expressions of Christianity, then I’m more likely to agree with you.” Carl Jung and the Anchorite, Liber Novus, Page 272.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

When the month of the Twins had ended, the men said to their shadows: “You are I,” since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture, and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it. Carl Jung, Liber Novus, Page 316.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

…in scientific usage the ‘self’ refers neither to Christ nor to the Buddha but to the totality of the figures that are its equivalent, and each of these figures is a symbol of the self’ Carl Jung, CW 12, §20.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for “fishes”) is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

**Carl Jung on the “Church” – Anthology.**

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.

The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mysteries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing. Carl Jung, Cornwall Seminar, Page 19.

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church. Carl Jung, Cornwall Seminar, Page 20.

Christ said of Peter who disavowed him, “On this rock I will build my Church.” It is a psychological fact that someone who is disloyal, or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Conversations with C.G. Jung, Page 47.

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with

C.G. Jung, Page 45.

Some examples of editorial slips made by the Church in the Bible:

“Ye will be as gods!”

“When thou art alone then I am with thee.”

“If thou would’st pray enter into thy chamber …”

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung; Conversations with C.G. Jung, Page 29.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 13, Page 11.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?” Carl Jung; CW 8, para. 76.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a “historical” foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the “symbolic life.” Carl Jung; Memories, Dreams and Reflections; Page 140.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of

Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, CW 14, par. 28, note 194.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung, Letters Vol. 2, Page 346.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153-154.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Pages 486-489.

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Pages 311-313.

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.

A Church that has only the support of the masses can hardly be distinguished from the State. Carl Jung, Letters Vol. 1, Pages 216-217.

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340.

I simply cannot conceive that there is anything Christian about churches whose main motive is division. Carl Jung, Letters Vol. 1, Pages 245-246.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution. Carl Jung, ETH Lectures, Page 196.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have

no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Chur, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God, but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

We do not know why the Christian “Weltanschauung” exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots. Carl Jung, ETH Lecture 8March1935, Pages 200.

This Christianizing of the unconscious is observable through analysis. The unconscious becomes more manageable. In time we shall have the whole Christian church in our unconscious. Carl Jung, Cornwall Lecture, Page 25.

The Christian Church has hitherto [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Page 470.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

The existence of the Church has its own validity. Anyone who drops out of the Church loses its maternal protection and is a prey to national confessionalisms. Carl Jung, Jung-Ostrowski, Page 45.

It takes an enormous inner strength to live through severance from the Catholic Church. It is a tremendous responsibility to endeavour to entice someone else away from the Church. Carl Jung, Jung-Ostrowski, Page 45.

When Christ is most luminous the Church receives the least light. The light of the Church is therefore greatest when the moon is in opposition to the sun. Carl Jung, Jung-Ostrowski, Page

45.

Many patients must grasp that there is much that lives in their psyche that is not consonant with the Church: it is the Spirit that continues to beget and bloweth where it listeth. Carl Jung, Jung-Ostrowski, Page 45.

One need not always be in opposition to the Church. The Church is valid up to the point where life goes on. Carl Jung, Jung-Ostrowski, Page 45.

There are often elements in the psyche that are absolutely heathen. They have to be domesticated in some way in Christianity, but there are still certain heathen elements that even the Church has not been able to absorb. Carl Jung, Jung-Ostrowski, Page 45.

the Church severed the coniunctio from the physical realm altogether, and natural philosophy turned it into an abstract theoria. These developments meant the gradual transformation of the archetype into a psychological process which, in theory, we can call a combination of conscious and unconscious processes. Carl Jung, CW 9i, para. 295.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

The Church stands on two feet, Protestantism only on sola fide, therefore faith is so important to it but not to the Catholic. Carl Jung, Letters Vol. II, Pages 111-112.

Perhaps this comes from their having to preach down from the pulpit, with nobody allowed to answer back. This attitude, which I met practically everywhere, has shooed me out of the Church like so many others. Carl Jung, Letters Vol. II, Pages 113-114.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn’t realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Pages 128-129.

The profane use Protestants make of their churches I regard as a grave error. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Pages 133-138

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Pages 151-154.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there

were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Pages 163-174

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Pages 163-174

It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences. But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also. Carl Jung, Letters Vol. II, Pages 163-174

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Pages 163-174

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic. But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious. Carl Jung, Letters Vol. II, Pages 208-210.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

You are quite right; with the dogma of the Assumptio the unconscious “wells into the Church,” since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew. Carl Jung, Letters, Vol. II, Pages 238-243.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man’s death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

The idea that I convert people, as it were, to the new denomination Jungianism” or better “Jungian Church” is sheer defamation. Carl Jung, Letters Vol. II, Pages 334-335.

If the Reformation is a heresy, I am certainly a heretic too. It is of course a thorn in the flesh of the churches that I do not belong to any of the recognized sects. Carl Jung, Letters Vol. II, Pages 334-335.

Thus the Reformation was no more a repristination of the early Church than the Renaissance was a mere revival of antiquity, but a new exposition which could not throw off its own historical evolution. Carl Jung, Letters Vol. II, Pages 482-488

As we are profoundly influenced in our practical life by our historical Christian education,

we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits. Carl Jung, Letters Vol. II, Pages 510-511

Usefulness without meaning fills pockets and the churches of Christian Science. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

One such successful interpretation has been, for instance, Mother Church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable. Carl Jung, CW 5, Para 351

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it. Carl Jung, CW 11, Para 34.

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Its nature is such that it is really understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence. Carl Jung, Letters Vol. II, Page 424.

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up. Carl Jung, Letters Vol. I, Pages 197-198

The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals. Carl Jung, ETH Lecture 1st Dec 1939

The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of

men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual. Carl Jung, Letters Vol. I, Page 235

But the spiritual power of the Church has fallen, and Communism is the opposite: it has arisen as the glorification of the materia. E.A. Bennet, Meetings with Jung, Page 57

His [Jung] father was Lutheran, but of the Basel Reformed Church. E.A. Bennet, Meetings with Jung, Page 275

... When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished. Carl Jung, Letters Vol. I, Page 118

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try—as apparently they do—to rope the individual into some social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. Carl Jung, CW 10, Para 536

The present attempts to achieve full individual consciousness and to mature the personality are, socially speaking, still so feeble that they carry no weight at all in relation to our historic needs. If our European social order is not to be shaken to its foundations, authority must be restored at all costs. This is probably one reason for the efforts now being made in Europe to replace the collectivity of the Church by the collectivity of the State. Carl Jung, CW 16, Para 221

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more

than any king in history, is the inexhaustible giver of all good; the “State” is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man’s mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state. Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

In Christ’s sayings there are already indications of ideas which go beyond the traditionally “Christian” morality —for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae and betrays an ethical standard very different from what is expected. Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church. These seem to me to be ideas which point to the inclusion of evil in what I would call a differential moral valuation. For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil. One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696

It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church’s recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier introspective attitude which favoured a serious consideration of dreams and inner experiences. Carl Jung, CW 11, Para 32

He would be better advised to put away his scholar’s gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. Carl Jung, CW 7 Para 409

It is no longer a question of a few dozen voluntary or involuntary old maids here and there, but of millions. Our legislation and our social morality give no answer to this question. Or can the Church provide a satisfactory answer? Should we build gigantic nunneries to accommodate all these women? Or should tolerated prostitution be increased? Obviously this is impossible, since we are dealing neither with saints nor sinners but with ordinary women who cannot register their spiritual requirements with the police. They are decent women who want to marry, and if this is not possible, well—the next best thing. Carl Jung, CW 10, Para 248

A system of education does indeed exist, but it has its origins partly in antiquity and partly in the early Middle Ages. It styles itself the Christian Church. But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Human iniquity is not to blame for this, but rather a gradual and widespread spiritual change, the first symptom of which was the Reformation. It shattered the authority of the Church as a teacher, and thereafter the authoritarian principle itself began to crumble away. The inevitable consequence was an increase in the importance of the individual, which found expression in the modern ideals of humanity, social welfare, democracy, and equality. Carl Jung, CW 10, Para 326

The fact that by far the greater part of humanity not only needs guidance but wishes for nothing better than to be guided and held in tutelage, justifies, in a sense, the moral value which the Church sets on confession. The priest, equipped with all the insignia of paternal authority, becomes the responsible leader and shepherd of his flock. He is the father confessor and the members of his parish are his penitent children. Thus priest and Church replace the parents, and to that extent they free the individual from the bonds of the family. In so far as the priest is a morally elevated personality with a natural nobility of soul and a mental culture to match, the institution of confession may be commended as brilliant method of social guidance and education, which did in fact perform a tremendous educative task for more than fifteen hundred years. So long as the medieval Church knew how to be the guardian of art and science—a role in which her success was due, in part, to her wide tolerance of worldly interests—confession was an admirable instrument of education. But it lost its educative value, at least for more highly developed people, as soon as the Church proved incapable of maintaining her leadership in the intellectual sphere—the inevitable consequence of spiritual rigidity. Carl Jung, CW 4, Para 433

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice. And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning

once more into life on the basis of fresh and unprejudiced experience. Carl Jung, CW 11, Para 529

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self-liberation." Carl Jung, CW 11, Para 770

The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world. Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity. The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents. Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate,

unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development.

Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church. But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago. I can, of course, get the patient to recognize with his reason that I am not the father. But by that very act I become the reasonable father and remain despite everything the father. Not only nature, but the patient too, abhors a vacuum. He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future. His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another. He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more burdensome because he has so little love for it. He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness. Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply. There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

Religious symbols are phenomena of life, plain facts and not intellectual opinions. If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth’s planetary nature. Unfortunately there is no “truth” unless there are people to understand it. Carl Jung, CW 12, Para 166

The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers. Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East. Carl Jung, CW 9i, Para 31

The individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings." The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered. In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances. But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities. This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390

I wish everybody could be freed from the burden of their sins by the Church. But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him. The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure." But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

He [Jung] said that if we belong to the secret church, then we belong, and we need not worry about it, but can go our own way. E Harding, Conversations with Jung, Page 9

**Carl Jung on "Collective Unconscious" – Anthology**

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

We can never enter the collective unconscious, but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a

vision of the things of the unconscious. Carl Jung, The Cornwall Seminar, Page 26.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff – A Collection of Remembrances; Pages 51-70.

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff – A Collection of Remembrances; Pages 36-39.

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche…. These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things. Carl Jung; Memories Dreams and Reflections; Page 138.

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. "The Psychological Foundation for the Belief in Spirits (1920). Carl Jung; CW 8: The Structure and Dynamics of the Psyche. P.595

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung; On 'The Tibetan Book of the Dead; CW 11; Page 857.

Poets create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6 Page 323.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious. Carl Jung; Letters, vol. 2, P 450

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed') and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problem's life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5, p. 271

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images. Carl Jung, Children's Dreams Seminar, Page 182.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

The human brain is the result of a long process of evolution, as is also the collective unconscious. The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. Carl Jung, Modern Psychology, Vol. 2, Page 179.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, Modern Psychology, Pages 176-177.

Individuation is the transformational process of integrating the conscious with the personal and collective unconscious Carl Jung, Symbols of Transformation, Page 301.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

He [Jung] said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert A. Johnson, J.E.T., Pages 36-39.

It [Music] expresses in sounds what fantasies and visions music express in Visual images…music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

It is not, however, the actual East we are dealing with but the collective unconscious which is omnipresent. Carl Jung, Letters Vol. 1, Page 87

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

The collective unconscious…appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

The integration of the collective unconscious amounts roughly to taking cognizance of the world and adapting to it. This does not mean that one would have to learn to know the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Letters Vol. II, Page 159.

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension. Carl Jung, Letters Vol. II, Pages 163-174

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

When you say that an experience of wholeness is the same as a "dynamic irruption of the collective unconscious," this is an indubitable error. Carl Jung, Letters Vol. II, Page 456.

If I speak of the collective unconscious I don't assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes. Carl Jung, Letters Vol. II, Page 567

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective. Carl Jung, 1925 Seminar, Page 68

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form. Carl Jung, 1925 Seminar, Page 71

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective un-

conscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing, and I have never made any assertions about it. Carl Jung, Letters Vol. II, Pages 570-573

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754

They [Children’s Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl Jung, Visions Seminar, Page 263

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Pages 532-533

He [Jung] said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious. E.A. Bennet, Meetings with Jung, Page 83

**Carl Jung on “Consciousness” – Anthology.**

Only those individuals can attain to a higher degree of consciousness who are destined

to it and called to it from the beginning, i.e., who have a capacity and an urge for higher differentiation. In this matter men differ extremely, as also do the animal species, among whom there are conservatives and progressives. Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale. So too with the possibility of psychic development: it is not reserved for specially gifted individuals. In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Where instinct predominates, psychoid processes set in which pertain to the sphere of the unconscious as elements incapable of consciousness.

The psychoid process is not the unconscious as such, for this has a far greater extension. Carl Jung, CW 8, Para 380

The autonomy of the unconscious therefore begins where emotions are generated. Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Affects are not "made" or willfully produced; they simply happen. In a state of affect a trait of character sometimes appears which is strange even to the person concerned, or hidden contents may irrupt involuntarily. The more violent an affect the closer it comes to the pathological, to a condition in which the ego-consciousness is thrust aside by autonomous contents that were unconscious before. So long as the unconscious is in a dormant condition, it seems as if there were absolutely nothing in this hidden region. Hence we are continually surprised when something unknown suddenly appears "from nowhere." Carl Jung, CW 9i, Para 497

The "child" is therefore renatus in novam infantiam [reborn into a new infancy]. It is thus both beginning and end, an initial and a terminal creature. The initial creature existed before man was not, and the terminal creature will be when man is not. Psychologically speaking, this means that the "child" symbolizes the pre-conscious and the post-conscious essence of man. His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by analogy of life after death. In this idea the all-embracing nature of psychic wholeness is expressed. Wholeness is never comprised within the compass of the conscious mind—it includes the indefinite and indefinable extent of the unconscious as well. Wholeness, empirically speaking, is therefore of immeasurable extent, older and younger than consciousness and enfolding it in time and space. This is no speculation, but an immediate psychic experience. Not only is the conscious process continually accompanied, it is often guided, helped, or interrupted, by unconscious happenings. The child had a psychic life before it had consciousness. Carl Jung, CW 9i, Para 299

The personality is seldom, in the beginning, what it will be later on. For this reason the possibility of enlarging it exists, at least during the first half of life. The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated. In this way a considerable increase of personality may be experienced. We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside. But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty. Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes

out to meet it. Richness of mind consists in mental receptivity, not in the accumulation of possessions. What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Real increase of personality means consciousness of an enlargement that flows from inner sources. Without psychic depth we can never be adequately related to the magnitude of our object. It has therefore been said quite truly that a man grows with the greatness of his task. But he must have within himself the capacity to grow; otherwise, even the most difficult task is of no benefit to him. More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

Conscious and unconscious do not make a whole when one of them is suppressed and injured by the other. If they must contend, let it at least be a fair fight with equal rights on both sides. Both are aspects of life. Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too—as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual." Since the unconscious gives us the feeling that it is something alien, a non-ego, it is quite natural that it should be symbolized by an alien figure. Thus, on the one hand, it is the most insignificant of things, while on the other, so far as it potentially contains that "round" wholeness which consciousness lacks, it is the most significant of all. This "round" thing is the great treasure that lies hidden in the cave of the unconscious, and its personification is this personal being who represents the higher unity of conscious and unconscious. It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. The intuition of immortality which makes itself felt during the transformation is connected with the peculiar nature of the unconscious. It is, in a sense, non-spatial and non-temporal. The empirical proof of this is the occurrence of so-called telepathic phenomena, which are still denied by hyper-skeptical critics, although in reality they are much more common than is generally supposed. The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

The role of the unconscious is to act compensatorily to the conscious contents of the moment. By this I do not mean that it sets up an opposition, for there are times when the tendency of the unconscious coincides with that of consciousness, namely, when the conscious attitude is approaching the optimum. The nearer it approaches the optimum, the more the autonomous activity of the unconscious is diminished, and the more its value sinks until, at the moment when the optimum is reached, it falls to zero. We can say, then, that so long as all goes well, so long as a person travels the road that is, for him, the individual as well as the social optimum, there is no talk of the unconscious. The very fact that we in our age come to speak of the unconscious at all is proof that everything is not in order. Carl Jung, CW 10, Para

21.

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

Most people confuse “self-knowledge” with knowledge of their conscious ego-personalities. Anyone who has any ego-consciousness at all takes it for granted that he knows himself. But the ego knows only its own contents, not the unconscious and its contents. Carl Jung, CW 10, Para 491

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without. Carl Jung, CW 10, Para 166

It is indeed no small matter of know of one’s guilt and one’s own evil, and there is certainly nothing to be gained by losing sight of one’s shadow. When we are conscious of our guilt we are in a more favourable position— we can at least hope to change and improve ourselves. As we know, anything that remains in the unconscious is incorrigible; psychological corrections can be made only in consciousness. Consciousness of guilt can therefore act as a powerful moral stimulus. In every treatment of neurosis the discovery of the shadow is indispensable, otherwise nothing changes. In this respect, I rely on those parts of the German body-politic which have remained sound to draw conclusions from the facts. Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon. Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny? See! Who was dearer to our Lord or more intimate with him than his apostles? Not one of them but fell into mortal sin, and all were mortal sinners.” Carl Jung, CW 10, Para 440

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche. So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of personality, one has to admit the impossibility of a complete description or definition. In other words, there is bound to be an illimitable and indefinable addition to every personality,

because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts. The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66.

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. God acts out of the unconscious of man and forces him to harmonize and unite the opposing influences to which his mind is exposed from the unconscious. The unconscious wants both: to divide and to unite. In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized. The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. The conflict in his nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

**Carl Jung on "Common Sense" – Anthology.**

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, e.g. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon, and it will have to wait for a century or two. Carl Jung, The Cornwall Seminar, Page 20.

[The dream voice] "utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments." Carl Jung; CW 11, Page 45.

The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano,

and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. Carl Jung, CW 74, Para 25

Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy. It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance. All the works of man have their origin in creative imagination. What right, then, have we to disparage fantasy? In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct. It has a surprising way of always coming out right in the end. The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays. As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it. Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world's reality. This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking—the thinking that underlies "sound common sense" and our ordinary use of language. It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742

The spirit of the age will not let itself be trifled with. It is a religion, or, better, a creed which has absolutely no connection with reason, but whose significance lies in the unpleasant fact that it is taken as the absolute measure of all truth and is supposed always to have common sense upon its side. Carl Jung, CW 8, Para 652

**Carl Jung on "Complexes" – Anthology.**

Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection Carl Jung, CW 5, Para 89

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; CW 6, par. 797

Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill. Carl Jung, CW 6, Para 925

SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual. Carl Jung, CW 6. Para 797

The God-concept coincides with the particular ideational complex which concentrates in itself the maximum amount of libido, or psychic energy Carl Jung, CW 6, Para 67

I call every interpretation which equates the dream images with real objects an interpretation on the objective level… Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. Carl Jung; CW 7, para. 131.

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level.… Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. Carl Jung; CW 7, para. 131.

I call every interpretation which equates the dream images with real objects an interpretation on the objective level. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the objective level is analytic, because it breaks down the dream content into memory complexes that refer to external situations. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. … In this case, therefore, all the contents of the dream are treated as symbols for subjective contents. Carl Jung, CW 7, Para 130

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its existence and its constitution. Carl Jung, CW 8, Para 210

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung,

CW 8, para 643.

Psychologically we would say: every affect tends to become an autonomous complex, to break away from the hierarchy of consciousness and, if possible, to drag the ego after it Carl Jung, CW 8, Para 628

The more absolute and compelling the ruling idea, the more it has the nature of an autonomous complex that confronts the ego-consciousness as an unshakable fact Carl Jung, CW 8, Para 633

Spirit that can be translated into a definite concept is a psychic complex lying within the orbit of our ego-consciousness. It will not bring forth anything, nor will it achieve anything more than we have put into it Carl Jung, CW 8, Para 644

But spirit that demands a symbol for its expression is a psychic complex that contains the seeds of incalculable possibilities. The most obvious and best example of this is the effectiveness of the Christian symbols, whose power changed the face of history. If one looks without prejudice at the way the spirit of early Christianity worked on the mind of the average man of the second century, one can only be amazed. But then, no spirit was ever as creative as this. No wonder it was felt to be of godlike superiority Carl Jung, CW 8, Para 644

Spirits are complexes of the collective unconscious which appear when the individual loses his adaptation to reality, or which seek to replace the inadequate attitude of a whole people by a new one. They are therefore either pathological fantasies or new but as yet unknown ideas Carl Jung, CW 8, Para 597

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form them selves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung, CW 8, Para 580

A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184

A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience “Mother” into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the “god”- father and “god”-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. Carl Jung, CW 9i, Para 172

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with

a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9i, Para 62

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, CW 10, Page 446.

We psychologists have learned, through long and painful experience, that you deprive a man of his best resource when you help him to get rid of his complexes. You can only help him to become sufficiently aware of them and to start a conscious conflict within himself. In this way the complex becomes a focus of life. Anything that disappears from your psychological inventory is apt to turn up in the guise of a hostile neighbour, who will inevitably arouse your anger and make you aggressive. It is surely better to know that your worst enemy is right there in your own heart. Carl Jung, CW 10, Para 456

Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory. Not only is “freedom of the will” an incalculable problem philosophically, it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex. All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity. Carl Jung, CW 11, Para 143

The ego, ostensibly the thing we know most about, is in fact a highly complex affair full of unfathomable obscurities. Indeed, one could even define it as a relatively constant personification of the unconscious itself, or as the Schopenhauerian mirror in which the unconscious becomes aware of its own face Carl Jung, CW 14, Para 129.

All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes and consequently one- or two-blind spots which act as so many prejudices. Carl Jung, CW 16, Para 8

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung, CW 16, Para 125

The possession of complexes does not in itself signify neurosis, for complexes are the normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counterpale to happiness. A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179

That is to say, by means of “free” association you will always get at your complexes, but this does not mean at all that they are the material dreamt about. Carl Jung, Letters Vol. II, Page 294.

As a Swiss, my situation is such that by nature my heart is divided into four and because of the smallness of our country I can count on coming into contact at least with the four surrounding nations or cultural complexes. Carl Jung, Letters Vol. II, Page 430.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Page 478.

Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing. Carl Jung, Letters Vol. II, Page 533.

I also observed that a large number of my neurotic patients who were tubercular were “freed” from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured. Carl Jung, Letters Vol. II, Page 533.

My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave? Carl Jung, Letters Vol. II, Page 571.

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74

Finally and in confidence: Pfister is now in analysis with Riklin. He has obviously had enough of being roasted over a slow fire by his complexes. Carl Jung, Freud/Jung Letters, Pages 424-425

Please forgive me for the delay in answering. The break with Bleuler has not left me unscathed. Once again I underestimated my father complex. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 328-331

The sad truth is that man’s real life consists of a complex of inexorable opposites day and night birth and death happiness and misery good and evil. Carl Jung; Man and His Symbols; Page 75.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

When I dream of a patient, it is usually a sign that one of my complexes has been touched. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Page 525

The Jewish Christ-complex is a very remarkable business. – Carl Jung, Jung-Kirsch Letters, Page 46

The existence of this complex predisposes to a somewhat hystericized general mental attitude, which has become especially clear to me in the course of the present anti-Christian agitation against me. – Carl Jung, Jung-Kirsch Letters, Page 46

The fact that the Jews repressed their Jewishness during the era of assimilation explains – besides the Christ-complex – also the psychological break of personalities like Heine, as well as the soulless materialism of such inspiring but destructive individuals as Marx and Freud. James Kirsch, Jung-Kirsch Letters, Page 52

We [Jews] made a vital mistake by rejecting Christ. Christ is the repressed complex of the Jew. James Kirsch, Jung-Kirsch Letters, Page 43

During my afternoon with you, I was able to rid myself of my projection of the "mana" personality on you to such an extent that my inferiority-complexes are no longer obstructing my path, and I can tell you that I would be very pleased if you would come. James Kirsch, Jung-Kirsch Letters, Page 125

He was evidently hit in his guilt-complex by your article in the "Schweizer Weltwoche." James Kirsch, Jung-Kirsch Letters, Page 109

As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to breathe again. The understanding of what their complexes were—that has helped them. Carl Jung, Evans Conversations, Page 34.

You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psycho-galvanic phenomenon. Also, we have done a lot of work on the Pneumograph which will show the decrease of volume of breathing under the influence of a complex. You know, one of the reasons for tuberculosis is the manifestation of a complex. People have very shallow breathing; don't ventilate the aspices of their lungs anymore and get tuberculosis. Half of tuberculosis cases are psychic. C.G. Jung – Richard Evans interviews Transcript of the 1957 films.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

Thus, when I said that God is a complex, I meant to say whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact.

I surely never intended to say: He is nothing else but a complex. Carl Jung to Victor White, 5Oct1945

One can easily throw dust into one's own eyes with theories. Carl Jung;

"Analytical Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9, Page 62.

One can easily throw dust into one's own eyes with theories. Carl Jung; "Analytical Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9, Page 62.

Actually I had a good personal relationship with my father, and thus no "father complex" of the usual sort. To be sure I was not fond of theology, especially because it gave my father problems which he could not solve and which I felt were unjustified. Carl Jung, Jung: A Biography, Page 50

Every affective event becomes a complex." C.G. Jung, CW 3, par. 140

Was Freud a modern-day Galileo? There is much to be said for this idea, at least as far as the stance of those in authority once the church, now the scientific community-is concerned, but Wilhelm Weygandt, a professor of psychiatry and private consulting physician, expressed it perfectly on the occasion of a medical convention in Hamburg in 1910: "Freud's theories have nothing to do with science; they are more a matter for the police." (Three years earlier Jung had said of this "scholar": "I know Weygandt personally, he is a hysteric par excellence, stuffed with complexes from top to bottom, so that he can't get a genuine word out of his throat …. I would never have thought German scholarship could have produced such meanness." Carl Jung, "Jung" by Gerhard Wehr, Page 100

I think I deserve this much, if only from the standpoint of expediency, for the psychoanalytic movement is indebted to me for its promotion more than Rank, Stekel, Adler, and the rest of them put together. I can only assure you that there is no resistance on my part, unless it be that I refuse to be judged as a complex-laden idiot. Carl Jung, "Jung" by Gerhard Wehr, Page 148

There are two quotations that mention "Feeling-Toned.": Love is, psychologically considered, a function of relationship on the one hand and a feeling-toned psychic condition on the other, which, as we have seen, practically coincides with the God-image Carl Jung, CW 5, Para 97

From this standpoint, religious ideas are an artificial aid that benefits the unconscious by endowing its compensatory function which, if disregarded, would remain ineffective with a

higher value for consciousness. Faith, superstition, or any strongly feeling-toned idea gives the unconscious content a value which ordinarily it does not possess, but which it might in time attain, though in a very unpleasant form. When, therefore, unconscious contents accumulate as a result of being consistently ignored, they are bound to exert an influence that is pathological Carl Jung, CW 10, Para 26

**Carl Jung on "Creative Living." – Anthology**

Knowledge rests not upon truth alone, but on error also. Carl Jung, CW 4, Para 74

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429

I do not call the man who admits his ignorance an obscurantist; I think it is much rather the man whose consciousness is not sufficiently developed to be aware of his ignorance. Carl Jung, CW 12, Para 564

I do not take kindly to the argument that because certain working hypotheses may not possess eternal validity or may possibly be erroneous, they must be withheld from the public. Carl Jung, CW 5, Para 685

One of the greatest obstacles to psychological understanding is the inquisitive desire to know whether the psychological factor adduced is "true" or "correct." If the description of it is not erroneous or false, then the factor is valid in itself and proves its validity by its very existence. One might just as well ask if the duck-billed platypus is a "true" or "correct" invention of the Creator's will. Carl Jung, CW 8, Para 192

The ideal and aim of science do not consist in giving the most exact possible description of the facts—science cannot compete as a recording instrument with the camera and the gramophone—but in establishing certain laws, which are merely abbreviated expressions for many diverse processes that are yet conceived to be somehow correlated. This aim goes beyond the purely empirical realm by means of the concept, which, though it may have general and proved validity, will always be a product of the subjective psychological constellation of the investigator. In the making of scientific theories and concepts many personal and accidental factors are involved. There is also a personal equation that is psychological and not merely psychophysical. Carl Jung, CW 6, Para 9

We see colours but not wave-lengths. This well-known fact must nowhere be taken to heart more seriously than in psychology. The effect of the personal equation begins already in the act of observation. One sees what one can best see oneself. Thus, first and foremost, one sees the mote in one's brother's eye. No doubt the mote is there, but the beam sits in one's own—and may considerably hamper the act of seeing. I mistrust the principle of "pure observation" in so-called objective psychology unless one confines oneself to the eyepieces of chronoscopes and tachistoscopes and suchlike "psychological" apparatus. With such methods one also guards against too embarrassing a yield of empirical psychological facts. But the personal equation asserts itself even more in the presentation and communication of one's own observations, to say nothing of the interpretation and abstract exposition of the empirical material. Nowhere is the basic requirement so indispensable as in psychology that the observer should be adequate to his object, in the sense of being able to see not only subjectively but also

objectively. The demand that he should see only objectively is quite out of the question, for it is impossible. We must be satisfied if he does not see too subjectively. Carl Jung, CW 6, Para 9

Never in any circumstances should one indulge in the unscientific illusion that one's own subjective prejudice is a universal and fundamental psychological truth. No true science can spring from this, only a faith whose shadow is intolerance and fanaticism. Contradictory views are necessary for the evolution of any science, only they must not be set up in rigid opposition to each other but should strive for the earliest possible synthesis. Carl Jung, CW 18, Para 639

Ultimate truth, if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Page xiv

Today we are convinced that in all fields of knowledge psychological premises exist which exert a decisive influence upon the choice of material, the method of investigation, the nature of the conclusions, and the formulation of hypotheses and theories. We have even come to believe that Kant's personality was a decisive conditioning factor of his Critique of Pure Reason. Not only our philosophers, but our own predilections in philosophy, and even what we are fond of calling our "best" truths are affected, if not dangerously undermined, by this recognition of a personal premise. All creative freedom, we cry out, is taken away from us! What? Can it be possible that a man only thinks or says or does what he himself is } Carl Jung, CW 9i, Para 150

What to the causal view is fact to the final view is symbol, and vice versa. Everything that is real and essential to the one is unreal and inessential to the other. We are therefore forced to resort to the antinomian postulate and must view the world, too, as a psychic phenomenon. Certainly it is necessary for science to know how things are "in themselves," but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Carl Jung, CW 8, Paras 54-45

I am an empiricist, not a philosopher; I cannot let myself presuppose that my peculiar temperament, my own attitude to intellectual problems, is universally valid. Apparently this is an assumption in which only the philosopher may indulge, who always takes it for granted that his own disposition and attitude are universal, and will not recognize the fact, if he can avoid it, that his "personal equation" conditions his philosophy. Carl Jung, CW 9i Para 49

The tragic thing is that psychology has no self-consistent mathematics at its disposal, but only a calculus of subjective prejudices. Also, it lacks the immense advantage of an Archimedean point such as physics enjoys. The latter observes the physical world from the psychic standpoint and can translate it into psychic terms. The psyche, on the other hand, observes itself and can only translate the psychic back into the psychic. Carl Jung, CW 8, Para 421

The latest developments in psychology show with ever increasing clarity not only that there are no simple formulas from which the world of the psyche might be derived, but that we have never yet succeeded in defining the field of psychic experience with sufficient exactitude. Despite the immense area it covers on the surface, scientific psychology has not even begun to demolish the mountain of prejudices that permanently block the way to the psyche as it really is. Psychology is the youngest of the sciences and is suffering from all those childhood ailments which afflicted the adolescence of other sciences in the late Middle Ages. Psychologies still exist which limit the field of psychic experience to consciousness and its contents or

understand the psyche as a purely reactive phenomenon without any trace of autonomy. The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious. Lacking this foundation, it is impossible to deal with any psychological datum that is in any way complex, and the actual psyche we have to deal with in real life is complexity itself. Carl Jung, CW 18, Para ix

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. It is insufferable that professors should forbid their students to have anything to do with analytical psychology, that they should prohibit the use of analytical concepts and accuse our psychology of taking account, in an unscientific manner, of "everyday experiences." I know that psychology in general could derive the greatest benefit from a serious study of the dream problem once it could rid itself of the unjustified lay prejudice that dreams are caused solely by somatic stimuli. This overrating of the somatic factor in psychiatry is one of the basic reasons why psychopathology has made no advances unless directly fertilized by analytical procedures. The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870's. It has become a prejudice which hinders all progress. Carl Jung, CW 8, Para 529

However indignant people may get about "metaphysical phantoms" when cell-processes are explained vitalistically, they nevertheless continue to regard the physical hypothesis as "scientific," although it is no less fantastic. But it fits in with the materialistic prejudice, and therefore every bit of nonsense, provided only that it turns the psychic into the physical, becomes scientifically sacrosanct. Let us hope that the time is not far off when this antiquated relic of ingrained and thoughtless materialism will be eradicated from the minds of our scientists. Carl Jung, CW 8, Para 529

Only those who regard the happenings in this world as a concatenation of errors and accidents, and who therefore believe that the pedagogic hand of the rationalist is constantly needed to guide us, can ever imagine that this path [of psychoanalysis] was an aberration from which we should have been warned off with a signboard. Besides the deeper insight into psychological determination, we owe to this "error" a method of inquiry of incalculable importance. It is for us to rejoice and be thankful that Freud had the courage to let himself be guided along this path. Not thus is the progress of science hindered, but rather by blind adherence to insights once gained, by the typical conservatism of authority, by the childish vanity of the savant and his fear of making mistakes. This lack of courage is considerably more injurious to the name of science than an honest error. When will there be an end to the incessant squabbling about who is right? One has only to look at the history of science: how many have been right, and how few have remained right! Carl Jung, CW 4, Para 302

Every victory contains the germ of future defeat. Carl Jung, CW 9i, Para 150

Nothing is more vulnerable and ephemeral than scientific theories, which are mere tools and not everlasting truths. Carl Jung, CW 18, Para 92

Theories in psychology are the very devil. It is true that we need certain points of view for their orienting and heuristic value; but they should always be regarded as mere auxiliary concepts that can be laid aside at any time. We still know so very little about the psyche that it is positively grotesque to think we are far enough advanced to frame general theories. We have not even established the empirical extent of the psyche's phenomenology: how then can

we dream of general theories? No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing: bigotedness, superficiality, and scientific sectarianism. Carl Jung, CW 17, Para 7

Psychology, as one of the many expressions of psychic life, operates with ideas which in their turn are derived from archetypal structures and thus generate a somewhat more abstract kind of myth. Psychology therefore translates the archaic speech of myth into a modern mythologem not yet, of course, recognized as such—which constitutes one element of the myth "science." Carl Jung, CW 9i, Para 302

It is impossible to derive any philosophical system from the fundamental thoughts of primitive man. They provide only antinomies, but it is just these that are the inexhaustible source of all spiritual problems in all times and in all civilizations. Carl Jung, CW 10, Para 144

We have to learn to think in antinomies, constantly bearing in mind that every truth turns into an antinomy if it is thought out to the end. Carl Jung, CW 18, Para 14

Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted: alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today. Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163

Science comes to a stop at the frontiers of logic, but nature does not—she thrives on ground as yet untrodden by theory. Venerabilis natura does not halt at the opposites; she uses them to create, out of opposition, a new birth. Carl Jung, CW 16, Para 524

A man is a philosopher of genius only when he succeeds in transforming the primitive and wholly natural vision into an abstract idea belonging to the common stock of consciousness. This achievement, and this alone, constitutes his personal value, for which he may take credit without necessarily succumbing to inflation. The personal value lies entirely in the philosophical achievement, not in the primary vision. To the philosopher this vision comes as so much increment and is simply a part of the common property of mankind, in which, in principle, everyone has a share. The golden apples drop from the same tree, whether they be gathered by an imbecile locksmith's apprentice or by a Schopenhauer. Carl Jung, CW 7, Para 229

I do not regard the pursuit of science as a bickering about who is right, but as an endeavour to augment and deepen human knowledge. Carl Jung, CW 5, Para 685

Our psychology is a science that can at most be accused of having discovered the dynamite terrorists work with. What the moralist and the general practitioner do with it is none of our business and we have no intention of interfering. Plenty of unqualified persons are sure to push their way in and commit the greatest follies, but that too does not concern us. Our aim is simply and solely scientific knowledge, and we do not have to bother with all the uproar it has

provoked. If religion and morality are blown to pieces in the process, so much the worse for them for not having more stamina. Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung, CW 18, Para 314

Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw—the rise of psychology in its own right, so much so that it is even threatening to swallow philosophy. The inner resemblance between the two disciplines consists in this, that both are systems of opinion about objects which cannot be fully experienced and therefore cannot be adequately comprehended by a purely empirical approach. Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that many heavy volumes are needed to contain them all. Neither discipline can do without the other, and the one invariably furnishes the unspoken—and generally unconscious—assumptions of the other. Carl Jung, CW 8, Para 659

There is not one modern psychology—there are dozens of them. This is curious enough when we remember that there is only one science of mathematics, of geology, zoology, botany, and so forth. But there are so many psychologies that an American university was able to publish a thick volume under the title Psychologies of 1930. I believe there are as many psychologies as philosophies, for there is also no single philosophy, but many. I mention this for the reason that philosophy and psychology are linked by indissoluble bonds which are kept in being by the interrelation of their subject-matters. Psychology takes the psyche for its subject, and philosophy—to put it briefly —takes the world. Carl Jung, CW 8, Para 659

It should not be forgotten that science is not the summa of life, that it is actually only one of the psychological attitudes, only one of the forms of human thought. Carl Jung, CW 6, Para 60

Has it ever—except in the most benighted periods of history—been observed that a scientific truth needed to be elevated to the rank of a dogma? Truth can stand on its own feet; only shaky opinions require the support of dogmatization. Fanaticism is ever the brother of doubt, Carl Jung, CW 10, Para 335

Never do human beings speculate more, or have more opinions, than about things which they do not understand. Carl Jung, CW 14, CW 737

Dogma and science are incommensurable quantities which damage one another by mutual contamination. Dogma as a factor in religion is of inestimable value precisely because of its absolute standpoint. But when science dispenses with criticism and skepticism it degenerates into a sickly hot-house plant. One of the elements necessary to science is extreme uncertainty. Whenever science inclines towards dogma and shows a tendency to be impatient and fanatical, it is concealing a doubt which in all probability is justified and explaining away an uncertainty which is only too well founded. Carl Jung, CW 4, Para 746

Doubt alone is the mother of scientific truth. Whoever fights against dogma in high places falls victim, tragically enough, to the tyranny of a partial truth. Carl Jung, CW 15, Para 70

Not all are vouchsafed the grace of a faith that anticipates all solutions, nor is it given to all to rest content with the sun of revealed truth. The light that is lighted in the heart by the grace of the Holy Spirit, that same light of nature, however feeble it may be, is more

important to them than the great light which shines in the darkness and which the darkness comprehended not.

They discover that in the very darkness of nature a light is hidden, a little spark without which the darkness would not be darkness. Carl Jung, CW 13, Para 197

One-sidedness appears over and over again in the history of science. I am not saying this as a reproach: on the contrary, we must be glad that there are people who are courageous enough to be immoderate and one-sided. It is to them that we owe our discoveries. What is regrettable is that each should defend his one-sidedness so passionately. Scientific theories are merely suggestions as to how things might be observed. Carl Jung, CW 4, Para 241

Science qua science has no boundaries, and there is no specialty whatever that can boast of complete self-sufficiency. Any specialty is bound to spill over its borders and to encroach on adjoining territory if it is to lay serious claim to the status of a science. Carl Jung, CW 16, Para 212

When one unconsciously works against oneself, the result is impatience, irritability, and an impotent longing to get one's opponent down whatever the means. Generally certain symptoms appear, among them a peculiar use of language: one wants to speak forcefully in order to impress one's opponent, so one employs a special, "bombastic" style full of neologisms which might be described as "power words." This symptom is observable not only in the psychiatric clinic but also among certain modern philosophers, and, above all, whenever anything unworthy of belief has to be insisted on in the teeth of inner resistance: the language swells up, overreaches itself, sprouts grotesque words distinguished only by their needless complexity. The word is charged with the task of achieving what cannot be done by honest means. It is the old word magic, and sometimes it can degenerate into a regular disease. Carl Jung, CW 13, Para 155

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like—and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung, CW 10, Para 882

Science as an end in itself is assuredly a high ideal, yet its consistent fulfilment brings about as many "ends in themselves" as there are sciences and arts. Naturally this leads to a high differentiation and specialization of the particular functions concerned, but also to their detachment from the world and from life, as well as to a multiplication of specialized fields which gradually lose all connection with one another. The result is an impoverishment and desiccation not merely in the specialized fields but also in the psyche of every man who has differentiated himself up or sunk down to the specialist level. Science must prove her value for life; it is not enough that she be the mistress, she must also be the maid. By so serving she in no way dishonors herself. 69:84

Science is not indeed a perfect instrument, but it is a superb and invaluable tool that works harm only when it is taken as an end in itself. Science must serve; it errs when it usurps the throne. It must be ready to serve all its branches, for each, because of its insufficiency, has need of support from the others. Science is the tool of the Western mind, and with it one can open more doors than with bare hands. It is part and parcel of our understanding, and

it obscures our insight only when it claims that the understanding it conveys is the only kind there is. Carl Jung, CW 13, Para 2

Anyone who belittles the merits of Western science is undermining the foundations of the Western mind. Carl Jung, CW 13, Para 2

All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation: That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

When I speak of the relation of psychology to art we are outside [art's] sphere, and it is impossible for us not to speculate. We must interpret, we must find meanings in things, otherwise we would be quite unable to think about them. We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting further away from the living mystery. As long as we ourselves are caught up in the process of creation, we neither see nor understand; indeed we ought not to understand, for nothing is more injurious to immediate experience than cognition. But for the purpose of cognitive understanding we must detach ourselves from the creative process and look at it from the outside; only then does it become an image that expresses what we are bound to call "meaning." Carl Jung, CW 15, Para 121

Perhaps art has no "meaning," at least not as we understand meaning. Perhaps it is like nature, which simply is and "means" nothing beyond that. Is "meaning" necessarily more than mere interpretation—an interpretation secreted into something by an intellect hungry for meaning Art, it has been said, is beauty, and "a thing of beauty is a joy forever." It needs no meaning, for meaning has nothing to do with art. Carl Jung, CW 15, Para 121

A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is always ambiguous. A dream never says, "you ought" or "this is the truth." It presents an image in much the same way as nature allows a plant to grow, and it is up to us to draw conclusions. If a person has a nightmare, it means he is either too much given to fear or too exempt from it; if he dreams of a wise old man, it means he is either too much of a pedant or else in need of a teacher. In a subtle way both meanings come to the same thing, as we realize when we let a work of art act upon us as it acted upon the artist. To grasp its meaning, we must allow it to shape us as it shaped him. Then we also understand the nature of his primordial experience. He has plunged into the healing and redeeming depths of the collective psyche, where man is not lost in the isolation of consciousness and its errors and sufferings, but where all men are caught in a common rhythm which allows the individual to communicate his feelings and strivings to mankind as a whole. Carl Jung, CW 15, Para 161

The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle. The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment. We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche. Carl Jung, CW 15, Para 115

Only that aspect of art which consists in the process of artistic creation can be a subject for psychological study, but not that which constitutes its essential nature. The question of what art is in itself can never be answered by the psychologist but must be approached from the side of aesthetics. Carl Jung, CW 15, Para 97

Personal causes have as much or as little to do with a work of art as the soil with the plant that springs from it. We can certainly learn to understand some of the plant's peculiarities by getting to know its habitat, and for the botanist this is an important part of his equipment. But nobody will maintain that everything essential has then been discovered about the plant itself. The personal orientation which the doctor needs when confronted with the question of aetiology in medicine is quite out of place in dealing with a work of art, just because a work of art is not a human being but is something supra-personal. It is a thing and not a personality; hence it cannot be judged by personal criteria. Indeed, the special significance of a true work of art resides in the fact that it has escaped from the limitations of the personal and has soared beyond the personal concerns of its creator. Carl Jung, CW 15, Para 107

The essence of a work of art is not to be found in the personal idiosyncrasies that creep into it—indeed, the more there are of them, the less it is a work of art—but in its rising above the personal and speaking from the mind and heart of the artist to the mind and heart of mankind.

The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156

The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers. Whenever the creative force predominates, life is ruled and shaped by the unconscious rather than by the conscious will, and the ego is swept along on an underground current, becoming nothing more than a helpless observer of events. The progress of the work becomes the poet's fate and determines his psychology. It is not Goethe that creates Faust, but Faust that creates Goethe. And what is Faust } Faust is essentially a symbol. By this I do not mean that it is an allegory pointing to something all too familiar, but the expression of something profoundly alive in the soul of every German, which Goethe helped to bring to birth. Carl Jung, CW 15, Para159

A sign is always less than the thing it points to, and a symbol is always more than we can understand at first sight. Therefore we never stop at the sign but go on to the goal it indicates; but we remain with the symbol because it promises more than it reveals. Nothing would be more mistaken than to suppose that the poet is working with second-hand material. On the contrary, the primordial experience is the source of his creativeness, but it is so dark and amorphous that it requires the related mythological imagery to give it form. In itself it is wordless and imageless, for it is a vision seen "as in a glass, darkly." It is nothing but a tremendous intuition striving for expression. It is like a whirlwind that seizes everything within reach and assumes visible form as it swirls upward. Since the expression can never match the richness of the vision and can never exhaust its possibilities, the poet must have at his disposal a huge store of material if he is to communicate even a fraction of what he has glimpsed, and must make use of difficult and contradictory images in order to express the strange paradoxes of his vision. Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard

and legendary seer; Blake presses into his service the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse's cornucopia. Nothing is missing in the whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung, CW 15, Para 151

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

If psychology remains for us only a science, we do not penetrate into life—we merely serve the absolute aim of science. It leads us, certainly, to a knowledge of the objective situation, but it always opposes every other aim but its own. The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy by acknowledging the value of other aims. It shrinks from the step which takes it out of itself and which denies its universal validity, since from the standpoint of the intellect everything else is nothing but fantasy. But what great thing ever came into existence that was not first fantasy? Carl Jung, CW 6, Para 86

We know that every good idea and all creative work are the offspring of the imagination and have their source in what one is pleased to call infantile fantasy. Not the artist alone but every creative individual whatsoever owes all that is greatest in his life to fantasy. The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy no creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore shortsighted to treat fantasy, on account of its daring or objectionable nature, as a thing of little worth. Carl Jung, CW 6, Para 93

Fantasy is not a sickness but a natural and vital activity which helps the seeds of psychic development to grow. Carl Jung, CW 18, Para viii

Why do we always forget that there is nothing majestic or beautiful in the wide domain of human culture that did not grow originally from a lucky idea? What would become of mankind if nobody had lucky ideas anymore? It would be far truer to say that our consciousness is a sack which has nothing in it except what chances to fall into it. We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

Often the hands know how to solve a riddle with which the intellect has wrestled in vain. Carl Jung, CW 8, Para 180

Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy. It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance. All the works of man have their origin in creative imagination. What right, then, have we to disparage fantasy? In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct. It has a surprising way of always coming out right in the end. The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays. As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

Concepts are coined and negotiable values; images are life. Carl Jung, CW 14, Para 226

Every period has its bias, its particular prejudice, and its psychic malaise. An epoch is like an individual; it has its own limitations of conscious outlook, and therefore requires a compensatory adjustment. This is effected by the collective unconscious when a poet or seer lends expression to the unspoken desire of his times and shows the way, by word or deed, to its fulfilment—regardless whether this blind collective need results in good or evil, in the salvation of an epoch or its destruction. Carl Jung, CW 15, Para 153

Re-immersion in the state of participation mystique is the secret of artistic creation and of the effect which great art has upon us, for at that level of experience it is no longer the weal or woe of the individual that counts, but the life of the collective. That is why every great work of art is objective and impersonal, and yet profoundly moving. And that is also why the personal life of the artist is at most a help or a hindrance but is never essential to his creative task. He may go the way of the Philistine, a good citizen, a fool, or a criminal. His personal career may be interesting and inevitable, but it does not explain his art. Carl Jung, CW 15, Para 162

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. Carl Jung, CW 10, Para 1004

Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. Carl Jung, CW 15, Para 129

There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to

even the boldest fantasy and keep our fantasy activity within certain categories: a priori ideas, as it were, the existence of which cannot be ascertained except from their effects. They appear only in the shaped material of art as the regulative principles that shape it. Carl Jung, CW 15, Para 126

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted, by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

Being essentially the instrument of his work, [the artist] is subordinate to it, and we have no right to expect him to interpret it for us. He has done his utmost by giving it form and must leave the interpretation to others and to the future. Carl Jung, CW 15, Para 161

That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

A gift develops in inverse ratio to the maturation of the personality as a whole, and often one has the impression that a creative personality grows at the expense of the human being. Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better. What after all is great talent beside moral inferiority? There are not a few gifted persons whose usefulness is paralyzed, not to say perverted, by their human shortcomings. A gift is not an absolute value, or rather, it is such a value only when the rest of the personality keeps pace with it. Carl Jung, CW 17, Para 244

Nature, as we know, is not so lavish with her boons that she joins to a high intelligence the gifts of the heart also. As a rule, where one is present the other is missing, and where one capacity is present in perfection it is generally at the cost of all the others. Carl Jung, CW 10, Para 569

The “best” can be produced only by the best in man, by his conscientiousness and devotion. Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization. Carl Jung, CW 11, Para 383

The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called “misunderstood genius” is rather a doubtful phe-

nomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Carl Jung, CW 17, Para 248

Talent, on the other hand, can either be hampered, crippled, and perverted, or fostered, developed, and improved. The genius is as rare a bird as the phoenix, an apparition not to be counted upon. Consciously or unconsciously, genius is something that by God's grace is there from the start, in full strength. But talent is a statistical regularity and does not always have a dynamism to match. Carl Jung, CW 17, Para 248

To rush ahead is to invite blows, and if you don't get them from the teacher, you will get them from fate, and generally from both. The gifted child will do well to accustom himself early to the fact that any excellence puts him in an exceptional position and exposes him to a great many risks, the chief of which is an exaggerated self-confidence. Against this the only protection is humility and obedience, and even these do not always work. Carl Jung, CW 17, Para 246

The artist's relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age. Thus, just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work—for them the moral compulsion to be nothing but normal signifies the bed of Procrustes—deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung, CW 16, Para 161

The greatness of historical personalities has never lain in their abject submission to convention, but, on the contrary, in their deliverance from convention. They towered up like mountain peaks above the mass that still clung to its collective fears, its beliefs, laws, and systems, and boldly chose their own way. To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit. Carl Jung, CW 17, Para 298

Only the mystics bring creativity into religion. Carl Jung, CW 14, Para 530

Creative life always stands outside convention. That is why, when the mere routine of life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy. This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

Every creative person is a duality or a synthesis of contradictory qualities. On the one side he is a human being with a personal life, while on the other he is an impersonal creative process. As a human being he may be sound or morbid, and his personal psychology can and should be explained in personal terms. But he can be understood as an artist only in terms of

his creative achievement. Carl Jung, CW 15, Para 157

The distortion of beauty and meaning by grotesque objectivity or equally grotesque irreality is, in the insane, a consequence of the destruction of the personality; in the artist it has a creative purpose. Far from his work being an expression of the destruction of his personality, the modern artist finds the unity of his artistic personality in destructiveness. Carl Jung, CW 15, Para 175

What the artist and the insane have in common is common also to every human being—a restless creative fantasy which is constantly engaged in smoothing away the hard edges of reality. Anyone who observes himself, carefully and unsparingly, will know that there is something within him which would gladly hide and cover up all that is difficult and questionable in life, in order to smooth a path for itself. Insanity gives it a free hand. And once it has gained the ascendency, reality is veiled, more quickly or less; it becomes a distant dream, but the dream becomes a reality which holds the patient enchained wholly or in part, often for the rest of his life. We healthy people, who stand with both feet in reality, see only the ruin of the patient in this world, but not the richness of that side of the psyche which is turned away from us. Carl Jung, CW 3, Para 385

If the meaning of a poetic work can be exhausted through the application of a theory of neurosis, then it was nothing but a pathological product in the first place, to which I would never concede the dignity of a work of art. Today, it is true, our taste has become so uncertain that often we no longer know whether a thing is art or a disease. A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects—ruthlessness, selfishness (“autoeroticism”), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. Carl Jung, CW 15, Para 158

The genius, too, has to bear the brunt of an outsize psychic complex; if he can cope with it, he does so with joy, if he can’t, he must painfully perform the “symptomatic actions” which his gift lays upon him: he writes, paints, or composes what he suffers. Carl Jung, CW 1, Para 176

Great gifts are the fairest, and often the most dangerous, fruits on the tree of humanity. They hang on the weakest branches, which easily break. Carl Jung, CW 17, Para 244

**Carl Jung on “Daimon” – Anthology**

Thus the Self can appear in all shapes from the highest to the lowest, inasmuch as these transcend the scope of the ego personality in the manner of a daimonion Carl Jung, CW 9ii, Para 356

The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man. He must know, however, what he is deciding about and what he is doing. Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention Carl Jung,

CW 9ii, Para 51

He [the hero] shares this paradoxical nature with the snake. According to Philo the snake is the most spiritual of all creatures; it is of a fiery nature, and its swiftness is terrible. It has a long life and sloughs off old age with its skin. In actual fact the snake is a cold-blooded creature, unconscious and unrelated. It is both toxic and prophylactic, equally a symbol of the good and bad daemon (the Agathodaemon), of Christ and the devil. Among the Gnostics it was regarded as an emblem of the brain-stem and spinal cord, as is consistent with its

The hero is himself the snake, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent (fig. 258.09b) and why the saviour of the Christian Ophites was a serpent, too. It is both Agathodaemon (fig. 037) and Cacodaimon. In German legend we are told that the heroes have snake's eyes Carl Jung, CW 5, Para 593

In St. Ambrose the "serpent hung on the wood" is a "typus Christi," as is the "brazen serpent on the cross" in Albertus Magnus. Christ as Logos is synonymous with the Naas, the serpent of the Nous among the Ophites. The Agathodaimon (good spirit) had the form of a snake, and in Philo the snake was considered the "most spiritual" animal. On the other hand, its cold blood and inferior brain-organization do not suggest any noticeable degree of conscious development, while its unrelatedness to man makes it an alien creature that arouses his fear and yet fascinates him Carl Jung, CW 13, Para 448

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung, Liber Novus, Page 248.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times. Carl Jung, Letters Vol. II, Page 119.

But the daimon reeks nothing of that, for life, at the core, is steel on stone. Carl Jung, Letters Vol. II, Page 119.

But at least he [Socrates] has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a say now, not you." Carl Jung, Letters Vol. II, Page 532.

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

A Creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 359.

The spectacle of eternal nature makes me painfully aware of my weakness and perisha-

bility, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not always, so that my lord wouldn't find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone. Carl Jung, Jung's Last Years, Page 136.

I had to obey an inner law which was imposed on me and left me no freedom of choice. A creative person has little power over his own life. He is not free. He is captive and driven by his daimon .... This lack of freedom has been a great sorrow to me. Carl Jung, Jung's Last Years, Page 141.

**Carl Jung on "Dante" – Anthology.**

The picture shows a rose, the Western equivalent of the lotus. In India the lotus-flower (padma) is interpreted by the Tantrists as the womb.

We know this symbol from the numerous pictures of the Buddha (and other Indian deities) in the lotus-flower. It corresponds to the "Golden Flower" of Chinese alchemy, the rose of the Rosicrucians, and the mystic rose in Dante's Paradiso.

Rose and lotus are usually arranged in groups of four petals, indicating the squaring of the circle or the united opposites. Carl Jung, CW 9.1, Para 652

Hence the devil remained outside the Trinity as the "ape of God" and in opposition to it. Medieval representations of the triune God as having three heads are based on the three-headedness of Satan, as we find it, for instance, in Dante. Carl Jung, CW 11, Para 252.

In Dante, Satan is three-headed and therefore three-in-one. He is the counterpart of God in the sense that he is God's antithesis. The alchemists did not hold this view of Mercurius; on the contrary, they saw him as a divine emanation harmonious with God's own being. The stress they laid on his capacity for self-generation, self-transformation, self-reproduction, and self-destruction contradicts the idea that he is a created being.

It is therefore only logical when Paracelsus and Dorn state that the prima materia is an "increatum" and a principle coeternal with God. This denial of creatio ex nihilo is supported by the fact that in the beginning God found the Tehom already in existence, that same maternal world of Tiamat whose son we encounter in Mercurius Carl Jung, CW 13 ¶ 283

Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse's cornucopia.

Nothing is missing in the whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung, CW 15, Para 151

Now some Christian mystics have a different experience. For instance we have a Swiss mystic, Niklaus von der Flüe. He experienced a God and a Goddess. Then there was a mystic

of the thirteenth century, Guillaume de Digulleville, who wrote the Pèlerinage de l'âme de Jésus Christ. Like Dante, he had a vision of the highest paradise as "le ciel d'or," and there upon a throne one thousand times more bright than the sun sat le Roi, who is God himself, and beside him on a crystal throne of brownish hue, la Reine, presumably the Earth. This is a vision outside the Trinity idea, a mystical experience of an archetypal nature which includes the feminine principle. The Trinity is a dogmatic image based on an archetype of an exclusively masculine nature. In the Early Church the Gnostic interpretation of the Holy Ghost as feminine was declared a heresy. Carl Jung, CW 18, Para 221

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

He [Dante] began to write his "Divine Comedy" in his thirty fifth year. The thirty-fifth year is a turning point in life – it is an interesting fact that Christ died in his thirty-fourth year. Carl Jung, ETH Lecture VII, Page 222.

Like Nietzsche in Zarathustra, Jung divided the material into a series of books comprised of short chapters. But whereas Zarathustra proclaimed the death of God, Liber Novus depicts the rebirth of God in the soul. There are also indications that he read Dante's Commedia at this time, which also informs the structure of the work. Sonu Shamdasani, The Red Book, Introduction, Page 202

Liber Novus depicts Jung's descent into Hell. But whereas Dante could utilize an established cosmology, Liber Novus is an attempt to shape an individual cosmology.

The role of Philemon in Jung's work has analogies to that of Zarathustra in Nietzsche's work and Virgil in Dante's. Sonu Shamdasani, The Red Book, Introduction, Page 202

The mantic and conceptual registers can themselves be considered as translations of the descriptive register. That is, these registers move from a literal level to symbolic ones that amplify it, in a modern analogue to Dante's "modi diversi" in his letter to Can Grande della Scala. In a very real sense, Liber Novus was composed through intertextual translation. Translator's Notes; The Red Book, Page 222.

Thus our own practice of not smoothing out Jung's several modes, or making them run more fluently than need be, or even regularizing his punctuation.

Think of Dante's "shaggy" diction, or of still another maxim from Luther in Rosenzweig's notes: "The mud will cling to the wheel." Translator's Notes; The Red Book,Page 223

In his lecture at the ETH on Jung 14, 1935, Jung noted:

"A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death. It is clear that Dante found this point and those who have read Zarathustra will know that Nietzsche also discovered it. When this turning point comes people meet it in several ways: some turn away from it; others plunge into it; and something important happens to yet others from the outside. If we do not see a thing Fate does it to us" Carl Jung, The Red Book, Page 232, fn 32.

In the 1925 seminar, Jung interpreted this episode as follows:

"the fight of the two snakes: the white means a movement into the day; the black into the kingdom of darkness, with moral aspects too. There was a real conflict in me, a resistance to going down. My stronger tendency was to go up. Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a tendency to find a way to the conscious by going up, as I did on the mountain ... Elijah said that it was just the same below or above. Compare Dante's Inferno.

The Gnostics express this same idea in the symbol of the reversed cones. Thus the mountain and the crater are similar. There was nothing of conscious structure in these fantasies, they were just events that happened. So I assume that Dante got his ideas from the same archetypes" (Analytical Psychology, pp. 96-97). McGuire suggests that Jung is referring to Dante's conception "of the conical form of the cavity of Hell, with its circles, mirroring in reverse the form of Heaven, with its spheres" (Ibid.). In Alon, Jung also noted that serpents were a typical pair of opposites, and that the conflict between serpents was a motif found in medieval alchemy (1951, CW 9, 2, §181). The Red Book, Page 252, fn 210

In Black Book 2, Jung copied the following citations from Dante's Commedia in German translation (p. 104):

"And I to him: 'I am one who, when love / Breathes on me, notices, and in the manner / That he dictates within, I utter words'" (Purgatorio 24, 52- 54); "And then, in the same manner as a flame / Which follows the fire whatever shape it takes, / The new form follows the spirit exactly" (Purgatorio 25, 97- 99). Tr. C. H. Sisson (Manchester: Carcanet, 1980), pp. 259, 265. The Red Book, Page 253, fn 213.

Dante's Inferno begins with the poet getting lost in a dark wood. There is a slip of paper in Jung's copy by this page. The Red Book, Page 262, fn 21.

In Dante's Commedia, the following lines are inscribed over the gates of Hell:

"Abandon every hope, you who enter" (canto 3, line 9). See The Divine Comedy of Dante Aligheri, vol. I., ed. and tr. Robert Durling (New York: Oxford University Press), p. 55. The Red Book, Page 299, fn 196.

**Carl Jung on "Death" - Anthology**

Life is never so beautiful as when surrounded by death. Carl Jung, Seminar 1925, Page 85

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist? Not necessity, for necessity comes to many, and they all take refuge in convention. Not moral decision, for nine times out of ten we decide for convention likewise. What is it, then, that inexorably tips the scales in favour of the extra-ordinary It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths. True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling. But vocation acts like a law of God from which there is no escape. The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation. He must obey his own law, as if it were a daemon whispering to him of new and

wonderful paths. Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung, CW 17, Para 299

Much indeed can be attained by the will, but, in view of the fate of certain markedly strong-willed personalities, it is a fundamental error to try to subject our own fate at all costs to our will. Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection. This, if it really is reflection, is supposed to be rational, i.e., in accord with reason. But has it ever been shown, or will it ever be, that life and fate are in accord with reason, that they too are rational? We have on the contrary good grounds for supposing that they are irrational, or rather that in the last resort they are grounded beyond human reason. io4a:72

We cannot rate reason highly enough, but there are times when we must ask ourselves: do we really know enough about the destinies of individuals to entitle us to give good advice under all circumstances?

Certainly we must act according to our best convictions, but are we so sure that our convictions are for the best as regards the other person? Very often we do not know what is best for ourselves, and in later years we may occasionally thank God from the bottom of our hearts that his kindly hand has preserved us from the "reasonableness" of our former plans. It is easy for the critic to say after the event, "Ah, but then it wasn't the right sort of reason!" Who can know with unassailable certainty when he has the right sort? Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible? Carl Jung, CW 16, Para 462

Reason must always seek the solution in some rational, consistent, logical way, which is certainly justifiable enough in all normal situations but is entirely inadequate when it comes to the really great and decisive questions. It is incapable of creating the symbol because the symbol is irrational. When the rational way proves to be a cul de sac—as it always does after a time—the solution comes from the side it was least expected. 69:438

We distinctly resent the idea of invisible and arbitrary forces, for it is not so long ago that we made our escape from that frightening world of reams and superstitions and constructed for ourselves a picture of the cosmos worthy of our rational consciousness—that latest and greatest achievement of man. We are now surrounded by a world that is obedient to rational laws. It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations. There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own. Chance happenings are repellent to the mind that loves order. They disturb the regular, predictable course of events in the most absurd and irritating way. We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina. They are the worst enemies of our careful calculations and a continual threat to all our undertakings. Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. Carl Jung, CW 10, Para 113

What if there were a living agency beyond our everyday human world—something even more purposeful than electrons? Do we delude ourselves in thinking that we possess and control our own psyches, and is what science calls the "psyche" not just a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from

a world beyond, allowing unknown and mysterious powers to act upon man and carry him on the wings of the night to a more than personal destiny. Carl Jung, CW 15, Para 148

"The stars of thine own fate lie in thy breast," says Seni to allenstein—a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 10, Para 9

Whether primitive or not, mankind always stands on the brink of actions it performs itself but does not control. The whole world wants peace and the whole world prepares for war, to take but one example. Mankind is powerless against mankind, and the gods, as ever, show it the ways of fate. Today we call the gods "factors," which comes from facere, 'to make.' The makers stand behind the wings of the world-theatre. It is so in great things as in small. In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors, 10:49

It is dangerous to avow spiritual poverty, for the poor man has desires, and whoever has desires calls down some fatality on himself. A Swiss proverb puts it drastically: "Behind every rich man stands a devil, and behind every poor man two." Carl Jung, CW 10, Para 28

In our strength we are independent and isolated and are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. 114:261

Without wishing it, we human beings are placed in situations in which the great "principles" entangle us in something, and God leaves it to us to find a way out. Carl Jung, CW 18, Para 869

People often behave as if they did not rightly understand what institutes the destructive character of the creative force. A woman who gives herself up to passion, particularly under present-day civilized conditions, experiences this all too soon. We must think a little beyond the framework of purely bourgeois moral conditions to understand the feeling of boundless uncertainty which befalls the man who gives himself over unconditionally to fate. Even to be fruitful is to destroy oneself, for with the creation of a new generation the previous generation has passed beyond its climax. Our off spring thus become our most dangerous enemies, with whom we cannot get even, for they will survive us and so inevitably will take the power out of our weakening hands. Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

It is not I who create myself, rather I happen to myself. Carl Jung, CW 11, Para 391

What happens to a person is characteristic of him. He represents a pattern and all the pieces fit. One by one, as his life proceeds, they fall into place according to some predestined design. Carl Jung, Men, Women, and God. Daily Mail, April 1955.

The reality of good and evil consists in things and situations that just happen to you, that are too big for you, where you are always facing death. Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871

The great decisions in human life usually have far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no universal recipe for living. Each of us carries his own life-form within him—an irrational form which no other can outbid. Carl Jung, CW 16, Para 81

Fear of fate is a very understandable phenomenon, for it is incalculable, immeasurable, full of unknown dangers. The perpetual hesitation of the neurotic to launch out into life is readily explained by his desire to stand aside so as not to get involved in the dangerous struggle for existence.

But anyone who refuses to experience life must stifle his desire to live—in other words, he must commit partial suicide. Carl Jung, CW 5, Para 165

In the domain of pathology I believe I have observed cases where the tendency of the unconscious would have to be regarded, by all human standards, as essentially destructive. But it may not be out of place to reflect that the self-destruction of what is hopelessly inefficient, or evil can be understood in a higher sense as another attempt at compensation. There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149

Grounds for an unusually intense fear of death are nowadays not far to seek they are obvious enough, the more so as all life that is senselessly wasted and misdirected means death too. This may account for the unnatural intensification of the fear of death in our time, when life has lost its deeper meaning for so many people, forcing them to exchange the life-preserving rhythm of the aeons for the dread ticking of the clock. Carl Jung, CW 10, Para 696

In the secret hour of life's midday the parabola is reversed, death is born. The second half of life does not signify ascent, unfolding, increase, exuberance, but death, since the end is its goal. The negation of life's fulfilment is synonymous with the refusal to accept its ending. Both mean not wanting to live, and not wanting to live is identical with not wanting to die. Waxing and waning make one curve. 90: 800

Like a projectile flying to its goal, life ends in death. Even its ascent and its zenith are only steps and means to this goal. 90:803

Death is psychologically as important as birth and, like it, is an integral part of life. Carl Jung, CW 13, Para 68 The birth of a human being is pregnant with meaning, why not death? For twenty years and more the growing man is being prepared for the complete unfolding of his individual nature, why should not the older man prepare himself twenty years and more for his death? Carl Jung, CW 8, Para 803

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Para 792

We know of course that when for one reason or another we feel out of sorts, we are li-

able to commit not only the minor follies, but something really dangerous which, given the right psychological moment, may well put an end to our lives. The popular saying, "Old so-and-so chose the right time to die," comes from a sure sense of the secret psychological cause. Carl Jung, CW 7, Para i94

That the highest summit of life can be expressed through the symbolism of death is a well-known fact, for any growing beyond oneself means death. Carl Jung, CW 5, Para 432

The psyche pre-existent to consciousness (e.g., in the child) participates in the maternal psyche on the one hand, while on the other it reaches across to the daughter psyche. We could therefore say that every mother contains her daughter in herself and every daughter her mother, and that every woman extends backwards into her mother and forwards into her daughter. This participation and intermingling give rise to that peculiar uncertainty as regards time: a woman lives earlier as a mother, later as a daughter. The conscious experience of these ties produces the feeling that her life is spread out over generations—the first step towards the immediate experience and conviction of being outside time, which brings with it a feeling of immortality. The individual's life is elevated into a type; indeed it becomes the archetype of woman's fate in general.

This leads to a restoration or apocatastasis of the lives of her ancestors, who now, through the bridge of the momentary individual, pass down into the generations of the future. An experience of this kind gives the individual a place and a meaning in the life of the generations, so that all unnecessary obstacles are cleared out of the way of the life stream that is to flow through her. At the same time the individual is rescued from her isolation and restored to wholeness. Carl Jung, CW 9i, Para 316

Our life is indeed the same as it ever was. At all events, in our sense of the word it is not transitory; for the same physiological and psychological processes that have been man's for hundreds of thousands of years still endure, instilling into our inmost hearts this profound intuition of the "eternal" continuity of the living. But the self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring. This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect. The idea of immortality follows legitimately from these psychological premises. Carl Jung, CW 7, Para 303

For the man of today the expansion of life and its culmination are plausible goals, but the idea of life after death seems to him questionable or beyond belief. Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun

strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. But to believe has become such a difficult art today that it is beyond the capacity of most people, particularly the educated part of humanity. They have become too accustomed to the thought that, with regard to immortality and such questions, there are innumerable contradictory opinions and no convincing proofs. And since "science" is the catchword that seems to carry the weight of absolute conviction in the temporary world, we ask for "scientific" proofs. But educated people who can think know very well that proof of this kind is a philosophical impossibility. We simply cannot know anything whatever about such things. Carl Jung, CW 8, Para 790

One should not be deterred by the rather silly objection that nobody knows whether these old universal ideas—God, immortality, freedom of the will, and so on—are "true" or not. Truth is the wrong criterion here.

One can only ask whether they are helpful or not, whether man is better off and feels his life more complete, more meaningful and more satisfactory with or without them. Carl Jung, Face to Face, Pages 48-51

It would all be so much simpler if only we could deny the existence of the psyche. But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three-dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it. The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine. If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671

Everything psychic is pregnant with the future. Carl Jung, CW 14, Para 53

The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed.

This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul’s immortality, but because we have rationalized the abovementioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty. The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855

Flight from life does not exempt us from the laws of old age and death.

The neurotic who tries to wriggle out of the necessity of living wins nothing and only burdens himself with a constant foretaste of aging and dying, which must appear especially cruel on account of the total emptiness and meaninglessness of his life. If it is not possible for the libido to strive forwards, to lead a life that willingly accepts all dangers and ultimate

decay, then it strikes back along the other road and sinks into its own depths, working down to the old intimation of the immortality of all that lives, to the old longing for rebirth. Carl Jung, CW 5, Para 617

The sun, rising triumphant, tears himself from the enveloping womb of the sea, and leaving behind him the noonday zenith and all its glorious works, sinks down again into the maternal depths, into all-enfolding and all regenerating night. This image is undoubtedly a primordial one, and there was profound justification for it becoming a symbolical expression of human fate: in the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights. Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers.

His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away. Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest. If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time. If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter. The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth. Carl Jung, CW 5, Para 553

Only that which can destroy itself is truly alive. Carl Jung, CW 12, Para 93

The highest value, which gives life and meaning, has got lost. This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery. The death or loss must always repeat itself: Christ always dies, and always he is born for the psychic life of the archetype is timeless in comparison with our individual time-boundness. According to what laws now one and now another aspect of the archetype enters into active manifestation, I do not know. I only know—and here I am expressing what countless other people know—that the present is a time of God’s death and disappearance. The myth says he was not to be found where his body was laid. "Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value. The myth further says that the value rose again in a miraculous manner, transformed. Carl Jung, CW 11, Para 149

The three days’ descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149

When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. This point of cleavage is called the mother, because from her the current of life reached us. Whenever some great work is to be accomplished, before which a man recoils, doubtful of his strength,

his libido streams back to the fountainhead—and that is the dangerous moment when the issue hangs between annihilation and new life. For if the libido gets stuck in the wonderland of this inner world, then for the upper world man is nothing but a shadow, he is already moribund or at least seriously ill.

But if the libido manages to tear itself loose and force its way up again, something like a miracle happens: the journey to the underworld was a plunge into the fountain of youth, and the libido, apparently dead, wakes to renewed fruitfulness. Carl Jung, CW 5, Para 449

The birth of a saviour is equivalent to a great catastrophe, because a new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development. It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists. From this discredited and rejected region comes the new afflux of energy, the renewal of life. But what is this discredited and rejected source of vitality? It consists of all those psychic contents that were repressed because of their incompatibility with conscious values—everything hateful, immoral, wrong, unsuitable, useless, etc., which means everything that at one time or another appeared so to the individual concerned. The danger is that when these things reappear in a new and wonderful guise, they may make such an impact on him that he will forget or repudiate all his former values. What he once despised now becomes the supreme principle, and what was once truth now becomes error. This reversal of values amounts to the destruction of the old ones and is similar to the devastation of a country by floods. Carl Jung, CW 6, Para 449

If the old were not ripe for death, nothing new would appear; and if the old were not blocking the way for the new, it could not and need not be rooted out. Carl Jung, CW 6, Para 446

Everything old in our unconscious hints at something coming. Carl Jung, CW 6, Para 630

The mere fact that people talk about rebirth, and that there is such a concept at all, means that a store of psychic experiences designated by that term must actually exist. What these experiences are like we can only infer from the statements that have been made about them. So, if we want to find out what rebirth really is, we must turn to history in order to ascertain what "rebirth" has been understood to mean. Carl Jung, CW 9i, Para 206

Rebirth is an affirmation that must be counted among the primordial affirmations of mankind. Carl Jung, CW 9i, Para 207

In the initiation of the living, "Beyond" is not a world beyond death, but a reversal of the mind’s intentions and outlook, a psychological Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and re-leasedness, to victory and transcendence over everything "given." Carl Jung, CW 11, Para 841

We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." Carl Jung, CW 11, Para 841

A great reversal of standpoint, calling for much sacrifice, is needed before we can see

the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841

If I know and admit that I am giving myself, forgoing myself, and do not want to be repaid for it, then I have sacrificed my claim, and thus a part of myself. Consequently, all absolute giving, a giving which is a total loss from the start, is a self-sacrifice. Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists.

Therefore the gift should be given as if it were being destroyed. But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return. Yet, looked at in another way, this intentional loss is also a gain, for if you can give yourself it proves that you possess yourself. Nobody can give what he has not got. Carl Jung, CW 11, Para 390

From that sacrifice we gain ourselves—our "self"—for we have only what we give. Carl Jung, CW 11, Para 398

Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self—the sub-human, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom. This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfilment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting

to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed.

But nature herself does not allow this paradisal state of innocence to continue forever. There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, CW 11, Para 849

The effect of the unconscious images has something fateful about it. Perhaps—who knows—these eternal images are what men mean by fate. Carl Jung, CW 7, Para 183

If the demand for self-knowledge is willed by fate and is refused, this negative attitude may end in real death. The demand would not have come to this person had he still been able to strike out on some promising by-path. But he is caught in a blind alley from which only self-knowledge can extricate him. If he refuses this then no other way is open to him. Usually he is not conscious of his situation, either, and the more unconscious he is the more he is at

the mercy of unforeseen dangers: he cannot get out of the way of a car quickly enough, in climbing a mountain he misses his foothold somewhere, out skiing he thinks he can negotiate a tricky slope, and in an illness he suddenly loses the courage to live. The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675

Consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed. But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself. Carl Jung, CW 11, Para 906

The new thing prepared by fate seldom or never comes up to conscious expectations. And still more remarkable though the new thing goes against deeply rooted instincts as we have known them, it is a strangely appropriate expression of the total personality, an expression which one could not imagine in a more complete form. Carl Jung, CW 13, Para 19

If you sum up what people tell you about their experiences, you can formulate it this way: They came to themselves, they could accept themselves, they were able to become reconciled to themselves, and thus were reconciled to adverse circumstances and events. This is almost like what used to be expressed by saying: He has made his peace with God, he has sacrificed his own will, he has submitted himself to the will of God. Carl Jung, CW 11, Para 138

When I examined the course of development in patients who quietly, and as if unconsciously, outgrew themselves, I saw that their fates had something in common. The new thing came to them from obscure possibilities either outside or inside themselves; they accepted it and grew with its help. It seemed to me typical that some took the new thing from outside themselves, others from inside; or rather, that it grew into some persons from without, and into others from within. But the new thing never came exclusively either from within or from without. If it came from outside, it became a profound inner experience; if it came from inside, it became an outer happening. In no case was it conjured into existence intentionally or by conscious willing, but rather seemed to be borne along on the stream of time. Carl Jung, CW 13, Para 18

I try to accept life and death. Carl Jung, Letters Vol. II, Pages 546-547

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. Carl Jung, Letters Vol. II, Pages 546-547

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Pages 546-547

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Pages 546-547

One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red

Book, Page 275.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. Carl Jung, The Red Book, Page 275.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. Carl Jung, The Red Book, Page 356.

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, Liber Novus, Page 355.

In this bloody battle death steps up to you, just like today where mass killing and dying fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

Since what takes place in the secret hour of life’s midday is the reversal of the parabola, the birth of death …Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.

Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands. Carl Jung, Liber Novus, Page 231.

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return. Carl Jung, Letters Volume 1, Pages 355-357.

It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life. Carl Jung, Letters Volume 1, Page 239.

Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 16.

Even though spirit is regarded as essentially alive and enlivening, one cannot really feel nature as unspiritual and dead. We must therefore be dealing here with the (Christian) postulate of a spirit whose life is so vastly superior to the life of nature that in comparison with it the latter is no better than death. Carl Jung; CW 9i; Para 390.

To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; Memories Dreams and Reflections; Page 306.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Pages 446-448.

Oh outstanding vessel of devotion and obedience! To the ancestral spirits of my most beloved and faithful wife Emma Maria. She completed her life and after her death she was lamented. She went over to the secret of eternity in the year 1955. Her age was 73. Her husband C.G.. Jung has made and placed [this stone] in 1956.

A point exists at about the thirty-fifth year when things begin to change; it is the first

moment of the shadow side of life, of the going down to death. Carl Jung, Modern Psychology, Page 223.

The ego is an illusion which ends with death, but the karma remains, it is given another ego in the next existence. Carl Jung, Modern Psychology, Vol. 3, Page 17.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

… it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature. Carl Jung, CWs, 8, ¶807.

Death is psychologically as important as birth, and like it, is an integral part of life. ... As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. Carl Jung, CW 8, Pages 399-403.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is, ’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in ’the one effective, true human nature’, in the ’house of the Creative,’ they are two. Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

The creation and birth of this superior personality is what is meant by our text when it speaks of the ’holy fruit’, the ’diamond body’, or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

To the psyche death is just as important as birth and, like it, is an integral part of life. Carl Jung, The Secret of the Golden Flower, Page 124.

If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the meridian is passed. Carl Jung, The Secret of the Golden Flower, Page 124.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body (’subtle body’), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

He [Nietzsche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

After my wife’s death, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which

crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

Now I know the truth but there is a small piece not filled in and when I know that I shall be dead. Carl Jung [2 days before his death] Miguel Serrano, Two Friendships, Page 104.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

Often people come for analysis who wish to be prepared to meet death. They can make astonishingly good progress in a short time and then die peacefully. Carl Jung, Jung-Ostrowski, Page16.

Christ's redemptive death on the cross was understood as a "baptism," that is to say, as rebirth through the second mother, symbolized by the tree of death... The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Carl Jung, CW 11, Paragraph 813.

I can answer your question about life after death just as well by letter as by word of mouth. Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself. Carl Jung, Letters Vol. II, Page 561.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it, but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Pages 145-146

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Pages 208-210.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Pages 257-264.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhana chain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

Mama's death has left a gap for me that cannot be filled. Carl Jung, Letters Vol. II, Pages 316-317.

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

When one has looked and laboured for a long time, one knows oneself and has grown old. - The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Carl Jung, Letters Vol. II, Pages 514-515

The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace. There is much more to follow, but it can no longer be told. Carl Jung, Letters Vol. II, Pages 514-515

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder. Carl Jung, Letters Vol. II, Pages 536-537

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. Carl Jung, Letters Vol. II, Pages 546-547

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Pages 546-547

In ultimate situations of life and death complete understanding and insight are of paramount

importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Pages 546-547

As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me. Carl Jung, Letters Vol. II, Page 563

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

Death gives me durability and solidity. Carl Jung, Liber Novus, Page 323.

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446.

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

One needs death to be able to harvest the fruit. Carl Jung, Liber Novus, Page 275.

I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation. Carl Jung, CW 8, Para 809

Death, therefore, has its onset long before death. Carl Jung, CW 8, Para 809

We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a fulfilment, as we do without hesitation the aims and purposes of youthful life in its ascendance. Carl Jung, CW 8, Para 797

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpale to the state of death in this world. Carl Jung, CW 16, Para 493

We can therefore understand why the nuptiae chymicae, the royal marriage, occupies such an important place in alchemy as a symbol of the supreme and ultimate union, since it represents the magic-by-analogy which is supposed to bring the work to its final consummation and bind the opposites by love, for “love is stronger than death.” Carl Jung, CW 16, Para 398

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime. Carl Jung, CW 18, Para 1705-7

**Carl Jung on “Demons” – Anthology.**

The best protection against abandonment to demons is a conscious relationship to a close, living human being. Carl Jung, Conversations with C.G. Jung, Page 25.

The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence. Carl Jung, Letters Vol. 1, Pages 311-313.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. I am glad that you and others carry on the work I once began. The world needs it badly. It seems to come to a general showdown, when the question will be settled whether the actually existing man is conscious enough to cope with his own demons or not. Carl Jung Collected Letters Vol 1, Pages 468-469.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

The naïve man of antiquity saw the sun as the great Father of heaven and earth and the moon as the fruitful Mother. Everything had its demon, was animated like a human being, or like his brothers the animals. Everything was conceived anthropomorphically or

theriomorphically, in the likeness of man or beast. Even the sun's disk was given wings or little feet to illustrate its motion. Carl Jung, CW 5, Para 24.

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Page 329.

It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Page 35.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi human, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Page 364.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Pages 387-388

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages

149-155

There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting. Carl Jung, Visions Seminar, Page 502

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

The mere act of enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as suggestibility, lack of criticism, fearfulness, propensity to superstition and prejudice—in short, all those qualities which make possession possible. Even though nature is depsychized, the psychic conditions which breed demons are as actively at work as ever. The demons have not really disappeared but have merely taken on another form: they have become unconscious psychic forces. Carl Jung, CW 10, Para 431

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey. We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers. Carl Jung, Diagnosing the Dictators." In Hearst's International Cosmopolitan January 1939, Page 22.

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

There is indeed reason enough for man to be afraid of the impersonal forces lurking in his unconscious. We are blissfully unconscious of these forces because they never, or almost never, appear in our personal relations or under ordinary circumstances. But if people crowd together and form a mob, then the dynamisms of the collective man are let loose—beasts or demons that lie dormant in every person until he is part of a mob. Man in the mass sinks unconsciously to an inferior moral and intellectual level, to that level, which is always there, below the threshold of consciousness, ready to break forth as soon as it is activated by the

formation of a mass. Carl Jung, CW 11, Para 23

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses, and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Para 35

If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear to do good and to eschew evil. But what is "good" and what is "evil"? The unconscious is not just evil by nature, it is also the source of the highest good not only dark but also light, not only bestial, semi-human and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Para 389

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Para 329

Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis. Carl Jung, CW 10, Para 245

Do our legislators really know what "adultery" is? Is their definition of it the final embodiment of the truth? From the psychological standpoint, the only one that counts for a woman, it is a wretched piece of bungling, like everything else contrived by men for the purpose of codifying love. For a woman, love has nothing to do with "marital misconduct," "extramarital intercourse," "deception of the husband," or any of the less savoury formulas invented by the erotically blind masculine intellect and echoed by the self-opinionated demon in woman.

To live in perpetual flight from ourselves is a bitter thing, and to live with ourselves demands a number of Christian virtues which we then have to apply to our own case, such as patience, love, faith, hope, and humility. It is all very fine to make our neighbour happy by applying them to him, but the demon of self-admiration so easily claps us on the back and says, "Well done!" And because this is a great psychological truth, it must be stood on its head for an equal number of people so as to give the devil something to carp at. But—does it make us happy when we have to apply these virtues to ourselves? when I am the recipient of my own gifts, the least among my brothers whom I must take to my bosom? when I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything? Can we ever really endure ourselves? "Do unto others..."—this is as true of evil as of good. Carl Jung, CW

16, Para 522

No river contains a spirit, no tree means a man's life, no snake is the embodiment of wisdom, and no mountain still harbours a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants, and animals. He no longer has a bush-soul identifying him with a wild animal. His immediate communication with nature is gone forever. Carl Jung, CW 8, Para 95

Man conquers not only nature, but spirit also, without realizing what he is doing. To the man of enlightened intellect it seems like the correction of a fallacy when he recognizes that what he took to be spirits is simply the human spirit and ultimately his own spirit. All the superhuman things, whether good or bad, that former ages predicated of the daimonia, are reduced to "reasonable" proportions as though they were pure exaggeration, and everything seems to be in the best possible order. But were the unanimous convictions of the past really and truly only exaggerations? If they were not, then the integration of the spirit means nothing less than its demonization, since the superhuman spiritual agencies that were formerly tied up in nature are introjected into human nature, thus endowing it with a power which extends the bounds of the personality ad infinitum, in the most perilous way. Carl Jung, CW 9i, Para 454

After the last World War we hoped for reason: we go on hoping. But already we are fascinated by the possibilities of atomic fission and promise ourselves a Golden Age the surest guarantee that the abomination of desolation will grow to limitless dimensions. And who or what is it that causes all this.? It is none other than that harmless (!), ingenious, inventive, and sweetly reasonable human spirit who unfortunately is abysmally unconscious of the demonism that still clings to him. Worse, this spirit does everything to avoid looking himself in the face, and we all help him like mad. Only, heaven preserve us from psychology —that depravity might lead to self-knowledge! Rather let us have wars, for which somebody else is always to blame, nobody seeing that all the world is driven to do just what all the world flees from in terror. Carl Jung, CW 9i, Para 454

To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the stable in which the Lord is born. Carl Jung, CW 11, Para 267

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul. Why this fear of psychology? Or is, in complete contradiction to dogma, the soul itself a hell from which only demons gibber." Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many conversions as the experience of good. Carl Jung, CW 12, Para 19

He said, "Be afraid of the world, for it is big and strong; and fear the demons within, for they are many and brutal; but do not fear yourself, for that is your Self." E Harding, Conversations with Jung, Page 8

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. it only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. But the moment the patient begins to assimilate contents that were previously unconscious, its danger diminishes. The dissociation of the personality, the anxious division of the day-time and night-time sides of the psyche, cease with progressive assimilation." Carl Jung, CW 16, Para 329

The demands of the unconscious act at first like a paralysing poison on a man's energy and resourcefulness, so that it may well be compared to the bite of a poisonous snake. Apparently it is a hostile demon who robs him of energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind. The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments, failures, reduced efficiency due to age, depressing family problems, and so on and so forth. According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again. It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent. She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her. Delilah acts in the same way with Samson: by cutting off his hair, the sun's rays, she robs him of his strength. This demon-woman of mythology is in truth the "sister-wife-mother," the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality. I have dealt with certain aspects of this change in my essay on "The Stages of Life." It consists in a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him. The same thing happens with the Eros of the woman. The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which are meant to justify his rigid attitude. A perfect example of this type of psychology is Schreber's account of his own psychosis, Memoirs of My Nervous Illness. Carl Jung, CW 5, Para 458

**Carl Jung on "Depression." - Anthology**

Only when we bear our situation and accept our depression will it be possible for us to change internally. Carl Jung, Children's Dreams Seminar, Page 373.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward. Carl Jung, Children's Dreams Seminar, Page 373.

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow.

I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. Carl Jung, Letters Vol. 1, Page 307.

[Note: The "period of black depression was related to The Japanese attacked Pearl Harbor 7 Dec. 1941.]

Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned. Carl Jung, CW 16, par. 373.

Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression. Carl Jung, CW 8, Page 82.

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Statistics show a rise in the frequency of mental depressions in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life—between thirty-five and forty—an important change in the human psyche is in preparation. Carl Jung, CW 8, Page 395.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

Depressions always have to be understood teleologically. Carl Jung, Jung-Ostrowski, Page 14.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. Carl Jung, The Red Book, Pages 297.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

A: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word ’Logos’ alongside the word ’light’ to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." Ammonius to Carl Jung, Liber Novus, Page 269.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

The "Invisibles" further assert that our world of consciousness and the "Beyond" together form a single cosmos, with the result that the dead are not in a different place from the living. Carl

Jung, The Symbolic Life, Page 315.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

At least sixteen hours out of twenty-four we live exclusively in this everyday world, and the remaining eight we spend preferably in an unconscious condition. Where and when does anything take place to remind us even remotely of phenomena like angels, miraculous feedings, beatitudes, the resurrection of the dead, etc.? It was therefore something of a discovery to find that during the unconscious state of sleep intervals occur, called “dreams,” which occasionally contain scenes having a not inconsiderable resemblance to the motifs of mythology." Carl Jung; Aion; Page 66.

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’) and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. .. Carl Jung, Letters Vol. 1, Page 483.

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

I do not think that so-called personal messages from the dead can be dismissed in globo as self-deceptions. Carl Jung, Letters Vol. II, Pages 333-334.

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

One shouldn't attach the dead to the living, otherwise they both get estranged from their proper spheres and are thrown into a state of suffering. Carl Jung, Letters Vol. I, Page 53

**Carl Jung on "Directed Thinking" – Anthology**

We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking.

The former operates with speech elements for the purpose of communication and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives.

The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and as regards adaptation, is unproductive Carl Jung, CW 5, para. 20.

Directed thinking or, as we might also call it, thinking in words, is manifestly an instrument of culture, and we shall not be wrong in saying that the tremendous work of education which past centuries have devoted to directed thinking, thereby forcing it to develop from the subjective, individual sphere to the objective, social sphere, has produced a readjustment of the human mind to which we owe our modern empiricism and technics Carl Jung, CW 5, Para 17

The whole laborious achievement of our lives is adaptation to reality, part of which consists in directed thinking. In biological terms it is simply a process of psychic assimilation that leaves behind a corresponding state of exhaustion, like any other vital achievement Carl Jung, CW 5, Para 11

There is only one answer to this: the ancients, with a few illustrious exceptions, entirely lacked the capacity to concentrate their interest on the transformations of inanimate matter and to reproduce the natural artificially, by which means alone they could have gained control of the forces of nature. What they lacked was training in directed thinking Carl Jung, CW 5, Para 17

The secret of cultural development is the mobility and disposability of psychic energy. Directed thinking, as we know it today, is a more or less modern acquisition which earlier ages lacked Carl Jung, CW 5, Para 17

Directed thinking operates with speech elements for the purpose of communication and is difficult and exhausting. It produces innovations and adaptation, copies reality, and tries to act upon it. Carl Jung, CW 5, Para 20

History shows that directed thinking was not always as developed as it is today. The clearest expression of modern directed thinking is science and the techniques fostered by it. Both owe their existence simply and solely to energetic training in directed thinking. Carl Jung, CW 5, Para 21

Our thinking then lacks all leading ideas and the sense of direction emanating from them. We no longer compel our thoughts along a definite track, but let them float, sink or rise according to their specific gravity. In Kuelpe's view, thinking is a sort of "inner act of will," and its absence necessarily leads to an "automatic play of ideas" (Outlines, p. 448). William James regards non-directed thinking, or "merely associative" thinking as the ordinary kind (Principles, II, p. 325) Carl Jung, CW 5, Para 18

Scholasticism took its subjects from fantasies of the past, but it gave the mind a dialectical training in directed thinking. The one goal of success that shone before the thinker was rhetorical victory in disputation, and not the visible transformation of reality Carl Jung, CW 5, Para 21

Directed thinking becomes absolutely impossible when the sensual has too high a threshold value. Because the sensual value is too high it constantly intrudes into the psyche, where it disrupts and destroys the function of directed thinking which is based on the exclusion of everything incompatible with thought. Carl Jung, CW 6 Para 38

Jung claimed that the ancients lacked a capacity for directed thinking, which was a modern acquisition. Sonu Shamdasani, Red Book, Page 197

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

**Carl Jung on "Doubt" – Anthology.**

Doubt and insecurity are indispensable components of a complete life. Carl Jung, Letters Vol. II, Pages 163-174

Doubt is the crown of life because truth and error come together. Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis, Page 89.

When you are in doubt you have the greatest opportunity to unite the dark and light sides of life. Carl Jung, Dream Analysis, Page 89.

He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak. Carl Jung, The Red Book, Page 301.

I do not doubt I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur

only where heresy is a menace. Carl Jung, Analytical Psychology and Education, Page 81.

Fanaticism is due to an unconscious doubt threatening the conscious attitude. For example, dogmatism is merely to protect a creed against an unrecognized doubt. True conviction needs nothing of the sort. Fanaticism is due to a threatened conviction. Carl Jung, Cornwall Seminar, Page 18.

Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic. Carl Jung, Letters Vol. 1, Pages 332-334

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Page 8.

I am just as much in doubt about myself as before, the more so the more I try to say something definite. It is as though familiarity with oneself alienated one from oneself still further. Carl Jung, Letters Vol. II, Pages 162-163.

**Carl Jung on “Dragons’ - Anthology**

More especially the threat to one’s inmost self from dragons and serpents’ points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often ref

erred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness. Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)

More especially the threat to one's inmost self from dragons and serpents' points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. Carl Jung, Letters Vol. 1, Page 489.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, Modern Psychology, Page 42.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

**Carl Jung on "Dreams" – Anthology.**

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and rom my phoenix ascended. Carl Jung,

The Red Book, Page 274.

We also live in our dreams; we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. Carl Jung; The Red Book. Page 242.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

The dream is not only the fulfillment of infantile desires, but also symbolizes the future ... The dream provides the answer through the symbol, which one must understand. Carl Jung, Liber Novus, Page 233, Footnote 53.

The dream is never a mere repetition of previous experiences, with only one specific exception: shock or shell shock dreams, which sometimes are completely identical repetitions of reality. That, in fact, is a proof of the traumatic effect. Carl Jung, Children's Dream Seminar, Page 21.

The dream represents that tendency of the unconscious that aims at a change of the conscious attitude. Carl Jung, Children's Dreams Seminar, Page 5.

We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. Carl Jung, The Symbolic Life, Page 262.

Dreams are very often anticipations of future alterations of consciousness... Carl Jung, Symbols of Transformation, Page 51.

All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. Carl Jung, Civilization in Transition, Page 304.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, Psychology and Alchemy, Page 44.

…You can dream other people's dreams, can get them through the walls. Carl Jung, Zarathustra Seminar, Page 1259.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39

He indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

I simply want to point out that the capacity of the human psyche to produce such new material is particularly significant when one is dealing with the dream symbolism. Carl Jung; Man and His symbols; Page 26.

Dreams are difficult to understand a dream is quite unlike a story told by the conscious mind. Carl Jung; Man and His Symbols; Page 27.

Fortunately, we have not lost these basic instinctive strata; they remain part of the unconscious, even though they may express themselves only in the form of dream images. Carl Jung; Man and His symbols; Page 36.

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and

fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming. Carl Jung; Cornwall Seminar; Page 23.

There is no difference in intelligence level between those who tend to have dreams and those who have visions. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 19.

I do not know for what reason the universe has come into being and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; Memories Dreams and Reflections; Pages 301-302.

In the dream, ... there are numberless inter-connections to which one can find parallels only in mythological associations of ideas (or perhaps in certain poetic creations which are often characterized by a borrowing, not always conscious, from myths. Carl Jung; CW 9I; para. 259.

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual's past, and thus cannot be explained as something individually acquired. Carl Jung; CW 9i

[Visions] are like dreams, only they occur in the waking state." Carl Jung; "The Psychological Foundations of Belief in Sprits", 1920

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung; "The Meaning of Psychology for Modern Man"; CW 10: Civilization in Transition. Page 324.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung; "The Therapeutic Value of Abreaction," CW 16, par. 277.

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity. Carl Jung; "A Psychological Approach to the Dogma of the Trinity", 1942.

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. Carl Jung; "The Practical Use of Dream Analysis" CW 16: The Practice of Psychotherapy; Page 312.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; “Transformation Symbolism in the Mass"; CW 11, par. 399.

[One of my patients] dreamed that she was commanded to descend into "a pit filled with hot stuff." This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming "Not out but through. Carl Jung; from "From the Life and Work of C. G. Jung" by Aniela Jaffe.

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy; Page 125.

Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively. Carl Jung; "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology; Page 162.

I call every interpretation which equates the dream images with real objects an interpretation on the objective level... Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. Carl Jung; CW 7, para. 131.

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level.... Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. Carl Jung; CW 7, para. 131.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung; Aion; CW 9i para. 299.

Everything living strives for wholeness. Carl Jung; "On the Nature of Dreams,"1945.

Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation. Carl Jung; “Civilization in Transition", 1958.

The dream may either repudiate the dreamer in a most painful way or bolster him up morally. The first is likely to happen to people who ... have too good an opinion of themselves; the second to those whose self-valuation is too low. Carl Jung; "On the Nature of Dreams,"1945.

We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and, as regards adaptation, is unproductive Carl Jung; Two Kinds of Thinking; para. 20.

[The dream voice] “utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments.” Carl Jung; Psychology and Religion; Page 45.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

I have had occasion to observe, in the course of my daily professional work [that... ] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung; Psychology and Alchemy; CW 12; Page 48.

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. "Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P. 324

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche. pg. 444

Lack of conscious understanding does not mean that the dream has no effect at all. Even

civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work. Carl Jung; "Approaching the Unconscious" In Man and His Symbols; Revised and included in CW 18 as "Symbols and the Interpretation of Dreams" Page 52.

The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious. Carl Jung; Man and His Symbols

The dream is specifically the utterance of the unconscious. It is imperative that we do not pare down the meaning of a dream to fit some narrow doctrine Carl Jung; Modern Man in Search of a Soul; Page 11.

It is the way of dreams to give us more than we ask Carl Jung; Modern Man in Search of a Soul; Page. Dreams are the direct expression of unconscious psychic activity Carl Jung; Modern Man in Search of a Soul; Page 2.

The psychic fact “God” is a typical autonomism, a collective archetype. It is therefore characteristic not only of all higher forms of religion but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

Poets create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6: Page 323.

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. Carl Jung; The Meaning of Psychology for Modern Man; CW 10; Civilization in Transition; Page 317.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man’s double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; P. 25.

A dream that is not understood remains a mere occurrence; understood it becomes a living experience. Carl Jung CW11; Page 497.

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer’s secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect

for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. Carl Jung; On the Psychology of the Unconscious; In CW 7: Two Essays on Analytical Psychology; Page 24.

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung; CW 8; Page 477.

A persecutory dream always means this wants to come to me. When you dream of a savage bull, or a lion, or a wolf pursuing you, this means it wants to come to you. You would like to split it off, you experience it as something alien—but it just becomes all the more dangerous. The urge of what had been split off to unite with you becomes all the stronger. The best stance would be: "Please, come and devour me!" Carl Jung, Children's Dreams Seminar.

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. Carl Jung; On the Psychology of the Unconscious; CW 7: Two Essays on Analytical Psychology; Page 199.

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams. Carl Jung; Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). CW 18: (retitled) The Tavistock Lectures. P. 122

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung; The Meaning of Psychology for Modern Man; CW 10: Civilization in Transition. pg. 327

Dreams...are invariably seeking to express something that the ego does not know and does not understand. Carl Jung Quotation, CW 17, Paragraph 187

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

A story told by the conscious mind has a beginning, a development, and an end but the same is not true of the dream. Carl Jung; Man and His Symbols; Page 12.

The dream content is to be taken in all seriousness as something that has actually happened to us. Every dream is a source of information and a means of self-regulation; dreams are our most effective aids in building up the personality. Carl Jung; Modern Man in Search of a Soul; Page 18.

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. Carl Jung; Man and His Symbols; Page 78

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

It is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

Never apply any theory, but always ask the patient how he feels about his dream images. Carl Jung, CW 18, Page 123.

And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers? Carl Jung, Memories Dreams and Reflections, Page 340.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and

the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

The number in a dream always has a meaning. If we cannot find this meaning, we are the idiots, not the dream. Carl Jung, Children's Dream Seminar, Page 101.

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

This God is no longer miles of abstract space away from you in an extra-mundane sphere. This divinity is not a concept in a theological textbook, or in the Bible; it is an immediate thing, it happens in your dreams at night, it causes you to have pains in the stomach, diarrhea, constipation, a whole host of neuroses.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153-154.

Dreams do not "jumble up the personalities." On the contrary, everything is in its proper place, only you don't understand it. Carl Jung, Letters Vol. 1, 326-327.

The fact of having dreams is not nearly enough. You also have a digestive system, but this is not nearly enough to make you a physiological chemist. Carl Jung, Letters Vol. 1, Page 328.

In the Old Testament it says: "Your old men shall dream dreams." They had a wise anima who could open their inner ears. Carl Jung, Children's Dreams Seminar, Page 319.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

But there's absolutely no way around it, because we can be sure: the simpler a dream is, the more we are confronted with general and fundamental problems. Carl Jung, Children's Dreams Seminar, Page 368.

Precognitive dreams can be recognized and verified as such only when the precognized event has actually happened. Otherwise the greatest uncertainty prevails. Also, such dreams are relatively rare. It is therefore not worth looking at the dreams for their future significance. One usually gets it wrong. Carl Jung, Letters Vol. 1, Page 460-461.

Thus, as early as the dream-book of Artemidorus, we come across the case of a man dreaming that his father perished in a fire, and after a few days the dreamer himself died of a high fever. Carl Jung, Letters Vol. 1, Pages 546-548.

I realize that under the circumstances you have described you feel the need to see clearly. But

your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Your dream is very remarkable in that it coincides almost literally with my first systematic fantasy which I had between the ages of 15 and 16. It engrossed me for weeks, always on the way to school, which took three-quarters of an hour. Carl Jung, Letters Vol. 1, Page 218.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Pages 538-539.

I too am in a retrospective phase and am occupying myself, for the first time in 25 years, thoroughly with myself, collecting my old dreams and putting them together. Carl Jung, Letters Vol. 1, Pages 515-516.

When I came to Zurich, the most materialistic city of Switzerland, there was nobody ready-made for my needs. I then shaped some for me. They were meant for this experience. One could see it from their dreams. Carl Jung, Letters Vol. 1, Pages 516-517.

When you are in the darkness you take the next thing, and that is a dream. And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, The Symbolic Life, Para 674.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age-old truth. As soon as certain patients come to me for treatment, the type of dream changes. In the deepest sense we all dream not out of ourselves but out of what lies between us and the other. Carl Jung to James Kirsch, Letters Vol. 1, Page 170.

I have never lost touch with my initial experiences. All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them… Carl Jung, Memories Dreams & Reflections, Page 191.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths. Richard Wilhelm, Secret of the Golden Flower

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

So we cannot judge dreams from the conscious point of view but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

So we cannot judge dreams from the conscious point of view but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

Big dreams are impressive, they go with us through life, and sometimes change us through and through, but small dreams are fragmentary and just deal with the personal moment. Carl Jung, ETH Lecture XI 5July1934, Page 133.

Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words. Carl Jung, ETH Lecture XI 5July1934, Page 134.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

Amplification: A method of association based on the comparative study of mythology, religion and fairy tales, used in the interpretation of images in dreams and drawings. Daryl Sharp, Jung Lexicon.

He [Jung] indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was. Robert A. Johnson, J.E.T., Pages 36-39.

As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

He [Jung] told Laurens van der Post that he worked through 67,000 dreams with patients and helpers before even attempting to theorize about them. Claire Dunne, Wounded Healer of the Soul, Page 85.

If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then

it is very difficult to deal with a neurosis. Carl Jung, Jung-Ostrowski, Page 15.

When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening. Carl Jung, Jung-Ostrowski, Page 17.

The unconscious has its consciousness, it reveals it f. i. through dreams, for otherwise we could not know anything about it. Carl Jung, Jung-Ostrowski, Page 41.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, Psychological Reflections, 76.

They [Dreams] do not deceive, they do not lie, they do not distort or disguise… They are invariably seeking to express something that the ego does not know and does not understand. Carl Jung, CW 17, Para 189.

Personality need not imply consciousness. It can just as easily be dormant or dreaming. Carl Jung, CW 9, Para 508.

The dream is a series of images, which are apparently contradictory and nonsensical, but arise in reality from psychologic material which yields a clear meaning. Carl Jung, CW 5, Page 7.

Between the dreams of night and day there is not so great a difference. Carl Jung, CW 5, Pages 21-22.

The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. Carl Jung, CW 9i, Para 222.

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

The question may be formulated simply as follows: 'What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Carl Jung, CW 8, para. 462.

There is no difference in principle between organic and psychic growth. As a plant produces its flower, so the psyche creates its symbols. Every dream is evidence of this process. Carl Jung, Man and His Symbols, Page 64.

The interpretation of dreams enriches consciousness to such an extent that it relearns

the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters Vol. II, Pages 26-27.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious ( i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

I have observed the case of a man who had no dreams, but his nine-year-old son had all his father's dreams which I could analyse for the benefit of the father. Carl Jung, Letters Vol. II, Pages 62-64.

When you dream of a savage bull, or a lion, or a wolf pursuing you, this means it wants to come to you. You would like to split it off, you experience it as something alien, but it just becomes all the more dangerous. The best stance would be: 'Please, come and devour me." Carl Jung, Children's Dreams, Page 19.

As the result of a dream I completely laid off smoking five days ago. At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 16, Page 317

As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times. Carl Jung, Letters Vol. II, Page 119.

A lexicon of dream symbols is a nightmare to me, as I see this task from the standpoint of responsible science, and I know its enormous difficulties. Carl Jung, Letters Vol. II, Page 123.

As for your colleague's dream, I have since discovered that in the Midrashim the symbol of the eagle is ascribed to the prophet Elijah, who soars like an eagle over the earth and spies out the secrets of the human heart. Carl Jung, Letters Vol. II, Pages 131-132.

The dream of the horse represents the union with the animal soul, which you have missed for

a long time. Carl Jung, Letters Vol. II, Pages 145-146

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it, but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Pages 145-146

I don't use free association at all since it is in any case an unreliable method of getting at the real dream material. Carl Jung, Letters Vol. II, Pages 292-294.

That is to say, by means of "free" association you will always get at your complexes, but this does not mean at all that they are the material dreamt about. Carl Jung, Letters Vol. II, Pages 292-294.

The question of colours or rather absence of colours in dreams, depends on the relations between consciousness and the unconscious. Carl Jung, Letters Vol. II, Pages 299-300.

In a situation where an approximation of the unconscious to consciousness is desirable, or vice versa, the unconscious acquires a special tone, which can express itself in the colourfulness of its images (dreams, visions, etc.) or in other impressive qualities (beauty, depth, intensity). Carl Jung, Letters Vol. II, Pages 299-300.

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Pages 301-302

The essential dream-image: The Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots. Carl Jung, Letters Vol. II, Pages 325-327.

As far as my knowledge goes we are aware in dreams of our other life that consists in the first place of all the things we have not yet lived or experienced in the flesh. Carl Jung, Letters Vol. II, Page 341

Noise protects us from painful reflection, it scatters our anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us. Carl Jung, Letters Vol. II, Pages 387-392.

The younger an individual is, the nearer he is to the primordial unconscious with its collective contents. This becomes particularly impressive when one studies those dreams of earliest childhood that are still remembered in adult age. Carl Jung, Letters Vol. II, Pages 392-396

This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Pages 397-398.

Thus on New Year's Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should

take second place. Carl Jung, Letters Vol. II, Page 408.

Your patient is obviously someone who would need either to pay his tribute to Nature or to make some correspondingly meaningful sacrifice. What this might be is provisionally indicated by the dreams. Carl Jung, Letters Vol. II, Pages 409-410.

But in reality we seem rather to be the dream of somebody or something independent of our conscious ego, at least in all fateful moments. Carl Jung, Letters Vol. II, Pages 426-427

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself. Carl Jung, Letters Vol. II, Page 445-449

Concerning archetypes, migration and verbal transmission are self-evident, except in those cases where individuals reproduce archetypal forms outside of all possible external influences (good examples in childhood dreams!). Carl Jung, Letters Vol. II, Pages 450-451

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Pages 450-451

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Pages 476-477

The other dream points to the coming shock, a complete shattering of your view of the world, as a result of which you and your anima fall into the depths-the catacombs. Carl Jung, Letters Vol. II, Pages 507-508

I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity. Carl Jung, Letters Vol. II, Pages 512-513

The lack of dreams has different reasons: the ordinary reason is that one is not interested in the mental life within and one does not pay attention to anything of this kind. Carl Jung, Letters Vol. II, Page 514

Another reason [for lack of dreams] is that one has not dealt enough with one’s conscious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way. Carl Jung, Letters Vol. II, Page 514

A light sleep is certainly a favourable condition for the remembrance of dreams. Carl Jung, Letters Vol. II, Page 514

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung,

Letters Vol. II, Pages 515-516

As to what absolute consciousness might be, this is something we cannot imagine even in our wildest dreams. Carl Jung, Letters Vol. II, Pages 504-506

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time. Carl Jung, 1925 Seminar, Page 57

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught, and the performances of the unconscious observed. Carl Jung, 1925 Seminar, Page 35

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung. Sonu Shamdasani, Introduction 1925 Seminar, Page xxii

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Pages 579-580

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Pages 584-585

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature. Carl Jung, Letters Vol. II, Pages 584-585

In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

When a man is in the wilderness, it is the darkness that brings the dreams Carl Jung, CW 18, Para 674

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl

Jung, CW 10, Pages 144-145

Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear his voice. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

When I dream of a patient, it is usually a sign that one of my complexes has been touched. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact that one's conscious attitude is wrong. Carl Jung, Visions Seminar, Pages 405-406.

For it is really true that if one creates a better relation to the unconscious, it proves to be a helpful power, it then has an activity of its own, it

produces helpful dreams, and at times it really produces little miracles. Carl Jung, Visions Seminar, Page 604

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality. Carl Jung, Children's Dreams, Page 159.

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

The dream, we would say, originates in an unknown part of the psyche and prepares the dreamer for the events of the following day. Carl Jung, CW 5, Para 5

It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt. Carl Jung, CW 7, Para 21

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invalu-

able instrument in the hand of the physician and educator of the soul. Carl Jung, CW 7, Para 25

Apart from the efforts that have been made for centuries to extract a prophetic meaning from dreams, Freud's discoveries are the first successful attempt in practice to find their real significance. Carl Jung, CW 8, Para 447.

Experience has shown, however, that even professional analysts, who might be expected to have mastered the art of dream interpretation, often capitulate before their own dreams and have to call in the help of a colleague. Carl Jung, CW 8, Para 141

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. Carl Jung, CW 11, Para 875

I leave theory aside as much as possible when analysing dreams —not entirely, of course, for we always need some theory to make things intelligible. Carl Jung, CW 16, Para 318.

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

Dreams have influenced all the important changes in my life and theories. Carl Jung, Man and His Symbols, Page 85.

Dreams may sometimes announce certain situations long before they actually happen. This is not necessarily a miracle or a form of precognition. Many crises in our lives have a long unconscious history. Carl Jung, Man and His Symbols, Page 29

Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anaesthetics; he mentioned one or two examples. E.A. Bennet, Meetings with Jung, Page 157

Speaking of dreams he said we must always ask 'Whose dream?' E.A. Bennet, Meetings with Jung, Page 289

I dislike as a rule interpreting dreams of people whom I don't know personally; one can easily be led astray. Carl Jung, Letters Vol. II, Pages 187-188.

I would be very chary of the assumption of "make-believe." I have good reasons for doubting whether there is such a thing in dreams at all. Carl Jung, Letters Vol. I, Pages 185-186

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche. Carl Jung, Visions Seminar, Pages 1158-1159

**Carl Jung on the "Egg." - Anthology**

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

**Carl Jung on the "Ego" - Anthology**

Natural man is not a "self"—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, Psychology and Alchemy, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for

at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. Carl Jung, Zarathustra Seminar, Page 783.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

The ego says, "I will," the self says "thou shalt." Carl Jung, Zarathustra Seminar, Page 568.

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Volume 1; 335-336.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

The ego wants explanation always in order to assert its existence...Try to live without the ego. Whatever must come to you, will come. Don't worry! ...Don't allow yourself to be led astray by the ravings of the animus...He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Volume 1; Page 427.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Letters Volume 1, Page 561

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Superman is an inflated ego and a disappearing self. He lacks the spark. What would the rainbow be if it had no dark cloud behind it? Carl Jung, Conversations with C.G. Jung, Page 63.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

I do not know whether Karma creates the ego, or the ego creates Karma. Carl Jung, Conversations with C.G. Jung, Page 43.

... something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263.

The ego is the workshop where the self is made. Carl Jung, Conversations with C.G. Jung, Page 35.

Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events." Carl Jung, Modern Man in Search of a Soul; Pages 168-171.

Conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the self. Carl Jung; from "e Relations between the Ego and the Unconscious", 1928.

The unconscious [at times] produces contents which are valid not only for the person concerned, but for others as well, in fact for a great many people and possible for all. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung; “Transformation Symbolism in the Mass.”; CW 11; Par 398.

Every sacrifice is to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it. The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 397.

The term "self" seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself; rather, I happen to myself Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 391.

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. It is clear that these ideas can have nothing to do with the empirical ego but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a

consciousness-transcending content issuing from the realm of the unconscious. Carl Jung; "Psychology and Religion" in CW 11, par. 154.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung; CW 9/2, par. 46.

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction is crucial. Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal Carl Jung; CW 9/2, par. 252.

The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. Carl Jung; The Psychological Aspects of the Kore," CW 9i, pars. 314f.

The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. Carl Jung; CW 9ii; para 11

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded, nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung Memories Dreams and Reflections; Page 353.

Once we have freed ourselves from the prejudice that we have to refer to concepts of external experience or to a priori categories of reason, we can turn our attention and curiosity wholly to that strange and unknown thing we call spirit. Carl Jung; Spirit and Life; CW 8; Paragraph 626

From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we

should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung; Spirit and Life; CW 8, par. 643.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung; Aion; CW 9; Part II; Page 14.

One must learn between intentional and unintentional contents of the mind. The former are derived from the ego personality; the latter, however, arise from a source that is not identical with the ego, but is its "other side". Carl Jung; Man and His symbols; P. 22.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung; Memories Dreams and Reflections; Page 398 and Psychology and Alchemy, CW 12, par. 44.

Dreams...are invariably seeking to express something that the ego does not know and does not understand. Carl Jung Quotation, CW 17, Paragraph 187

The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung; Definitions; CW 6, par. 837.

The individual ego is the stable in which the Christ-child is born. Carl Jung; Collected Works Vol. 11

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung; Spirit and Life; CW 8; The Structure and Dynamics of the Psyche; Page 645.

**Carl Jung on “Einstein” – Anthology.**

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Pages108-109.

With Einstein’s departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me. Carl Jung, Letters Vol. II, Pages108-109.

It was above all the simplicity and directness of his [Einstein] genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work. Carl Jung, Letters Vol. II, Pages108-109.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Pages108-109.

With Einstein's departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me. Carl Jung, Letters Vol. II, Pages108-109.

Thoughts are real, they are the consciousness. People can't see that. Einstein could not. Carl Jung, J.E.T., Pages 90-95

**Carl Jung on "Emma Jung" – Anthology**

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done at a most critical time." Emma Jung; Laurens Van Der Post Jung: The Story of our Time; Page 177.

Thus on New Year's Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place. Carl Jung, Letters Vol. II, Page 408.

"In all my eighty years, Barbara Hannah attested, I have never seen a marriage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects." - Gerhard Wehr, Jung: A Biography, Page 423

Emma Jung's life was one of uncommon richness and was one of fulfillment, because her faithfulness to her own nature coincided with her faithfulness to her husband and her profound understanding of his life's work. - Aniela Jaffe, Jung: A Biography, Page 423

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Oh outstanding vessel of devotion and obedience! To the ancestral spirits of my most beloved and faithful wife Emma Maria. She completed her life and after her death she was lamented. She went over to the secret of eternity in the year 1955. Her age was 73. Her husband C.G.. Jung has made and placed [this stone] in 1956.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

After my wife's death, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

The serious illness of my wife has consumed all my spare time. She has undergone an operation so far successfully, but it has left her in a feeble state needing careful nursing for several weeks to come. Carl Jung, Letters Vol. II, Page 251.

The winter, though very cold, has dealt leniently with me. Both my wife and myself are tired, though still active, but in a very restricted way. Carl Jung, Letters Vol. II, Pages 163-174.

I am glad at last that I have been able (though not through my merit) to spare my wife what follows on the loss of a lifelong partner-the silence that has no answer. Carl Jung, Letters Vol. II, Pages 292-293.

Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955. Carl Jung, Letters Vol. II, Pages 481-482

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Pages 4-8

First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed. I had her in the hospital for 2 months. Carl Jung, Letters Vol. I, Pages 539-541

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing. Carl Jung, Letters Vol. I, Page 303

He [Jung] told me his wife had started to learn Latin, and also some natural science, after her fifth child went to school. Now she can read all the mediaeval Latin texts. E.A. Bennet, Meetings with Jung, Page 62

At the same time he [Jung] showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round. He said that at the moment his wife's mother died the upper part of the glass had broken off. E.A. Bennet, Meeting with Jung, Page 221

If I get another perfectly normal adult malingering as a sick patient I'll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

You see, he never took anything from me to give to Toni, but the more he gave her the more he seemed able to give me. Emma Jung, Jung: His Life and Work by Barbara Hannah, Page 119.

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since heroperation she had been preparing for death. E.A. Bennet, Meetings with Jung, Page 147

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some of the wife's energies are now freed for her own creative interests and development, often with the result that the marriage not only survives but emerges even stronger than before!" Toni Wolff, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

**Carl Jung on "Emotion" – Anthology**

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction; it is also an emotion. Carl Jung, CW 18, Pages 310-311.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, CW 18, Para 96

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, CW 14, Page 472.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one [is] singularly incapable of moral judgment. Carl Jung; CW 9ii, par. 15.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. Carl Jung, CW 9i, Page 179

As scientific understanding has grown, so our world has become dehumanized. Man feels himself isolated in the cosmos, because he is no longer involved in nature and has lost his emotional 'unconscious identity' with natural phenomena. Carl Jung; Man and His Symbols; Page 85.

Emotional manifestations are based on similar patterns and are recognizably the same all over the earth. We understand them even in animals, and the animals themselves understand each other in this respect, even if they belong to different species. Carl Jung, Symbols of Transformation, Page 234.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The word 'matter' remains a dry, inhuman, and purely intellectual concept... How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother. Carl Jung, Man and His Symbols, pages 94-5.

Emotions are often confused with feelings, but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

In the intensity of the emotional disturbance itself lies the value, the energy which he should have at his disposal in order to remedy the state of reduced adaptation. Carl Jung, CW 8, Page 82.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. Carl Jung, CW 9i, Para 222f.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, Man and His Symbols, Page 96.

Although ESP is a gift of certain individuals and seems to depend upon an emotional perception, the picture it produces is that of an objective fact. Carl Jung, Letters Vol. II, Page 181.

Emotions follow an instinctual pattern, i.e., an archetype. Carl Jung, Letters Vol. II, Pages 43-47.

The introverted thinker is very much in need of a developed feeling, i.e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Pages 163-174

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Pages 222-224.

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra. Carl Jung, Letters Vol. II, Pages 430-433

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation. Carl Jung, Letters Vol. II, Pages 510-511

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Pages 520-523

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. . Carl Jung, 1925 Seminar, Page 49

The deposit of man’s whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Carl Jung, CW 9i, Para 497.

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the “contained” and the “container.” Carl Jung, CW 17, Para 331C

But as long as he [Man] is unable to control his moods and emotions, or to be conscious of the myriad secret ways in which unconscious factors insinuate themselves into his arrangements and decisions, he is certainly not his own master. Carl Jung, Man and His Symbols, Page 83.

The universal hero myth always refers to a powerful man or god-man who vanquishes

evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private. But when they are done in communion with others they satisfy nature and may even count as useful virtues. It is only restraint practised for oneself alone that is unwholesome. It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves. It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

**Carl Jung on “Empiricism” “Empiricist” – Anthology.**

If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the Psyche. Carl Jung, The Undiscovered Self, Page 34.

You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, “Jung” Van der Post, Page 216.

individuation is an empirical process and not a way of initiation at all. Carl Jung, Letters Vol. II, Page 304.

My conceptions are empirical and not at all speculative. If you understand them from a philosophical standpoint you go completely astray, since they are not rational but mere names of groups of irrational phenomena. Carl Jung, Letters Vol. II, Page 302.

I am not a philosopher who might be able to achieve something as ambitious as that, but an empiricist who describes the progress of his experiences; thus my work has no absolute beginning and no all-encompassing end. Carl Jung, Letters Vol. II, Pages 179-180

The quaternity is an empirical fact, not a doctrine. Carl Jung, Letters Vol. II, Page 13.

Since the incarnatio Dei conveys nothing intelligible to modern man, “became flesh” has to be translated for better or worse, e.g., "has assumed definite empirical form." Carl Jung, Letters Vol. II, Page 13.

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven’t the faintest inkling. Carl Jung, Letters Vol. II, Pages 244-245.

What we can experience empirically as underlying this image is the individuation process, which gives us clear intimations of a greater "Man" than our ego. Carl Jung, Letters Vol. II, Pages 341-343.

I am a psychologist and empiricist, and for me the meaning of life does not lie in annulling it for the sake of an alleged "possibility of transcendental existence" which nobody knows how to envisage. Carl Jung, Letters Vol. II, Page 381.

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

I can also say, therefore, that in itself the archetype is an irrepresentable configuration whose existence can be established empirically in a multitude of forms. Carl Jung, Letters Vol. II, Page 445-449

The empiricist only speaks of data that can be determined with sufficient certainty, and from these data he tries to crystallize out characteristics of the as yet unknown. Carl Jung, Letters Vol. II, Page 445-449

For about 1900 years we have been admonished and taught to project the self into Christ, and in this very simple way it was removed from empirical man, much to the relief of the latter, since he was thus spared the experience of the self, namely the unio oppositorum. Carl Jung, Letters Vol. II, Pages 453-454.

For him [Freud] conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level. Carl Jung, Letters Vol. II, Pages 457-458

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Pages 463-464

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Pages 471-473

For more than a hundred years the world has been confronted with the concept of an unconscious, and for more than fifty years with the empirical investigation of it, but only a very few people have drawn the necessary conclusions. Carl Jung, Letters Vol. II, Pages 482-488

Another common misunderstanding is that I derive my idea of "archetypes" from Philo or Dionysius Areopagita, or St. Augustine. It is based solely upon empirical data, viz. upon the astonishing fact that products of the unconscious in modern individuals can almost literally coincide with symbols occurring in all peoples and all times, beyond the possibility of tradition or migration, for which I have given numerous proofs. Carl Jung, Letters Vol. II, Pages 500-502

When one considers that for over 50 years there has been a definite conception of the unconscious which is supported by empirically demonstrable facts, it is little short of amazing that philosophers still haven't found the time to do anything but pooh-pooh it. Carl Jung, Letters Vol. II, Pages 559-560

I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint. Carl Jung, Letters Vol. II, Pages 570-573

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35

And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn't enter this three-dimensional empirical world. Carl Jung, Zarathustra Seminar, Page 977.

Psychology is an empirical science and deals with realities. Carl Jung, Aion, Para 98

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

In the first place, I have no system, no doctrine, nothing of that kind. I am an empiricist, with no metaphysical views at all. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life but entered into the picture with life itself. Carl Jung, CW 11, Para 222.

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind. Carl Jung, CW 11, Para 745.

This derivation gives religio the right empirical basis, namely, the religious conduct of life, as distinct from mere credulity and imitation, which are either religion at second hand or substitutes for religion. Carl Jung, Letters Vol. II, Page 517

Although the divine incarnation is a cosmic and absolute event, it only manifests empirically in those relatively few individuals capable of enough consciousness to make ethical decisions, that is, to decide for the Good. Carl Jung, Letters Vol. II, Page 314.

We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible. Carl Jung, Letters Vol. I, Pages 254-255

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions. Carl Jung, Letters Vol. I, Pages 121-122

Like all archetypal symbols, the symbol of the tree has undergone a development of meaning in the course of the centuries. It is far removed from the original meaning of the shamanistic tree, even though certain basic features prove to be unalterable. The psychoid form underlying any archetypal image retains its character at all stages of development, though empirically it is capable of endless variations. The outward form of the tree may change in the course of time, but the richness and vitality of a symbol are expressed more in its change of meaning. Carl Jung, CW13, ¶ 350

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141

Not only in the psychic man is there something unknown, but also in the physical. We should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental. Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

I am an empiricist, not a philosopher; I cannot let myself presuppose that my peculiar temperament, my own attitude to intellectual problems, is universally valid. Apparently this is an assumption in which only the philosopher may indulge, who always takes it for granted that his own disposition and attitude are universal, and will not recognize the fact, if he can avoid it, that his personal equation" conditions his philosophy. Carl Jung, CW 9i Para 49

Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors. Carl Jung, Letters Vol. I, Pages 129-130

Hence my typology aims, not at characterizing personalities, but at classifying the empirical material in relatively simple and clear categories, just as it is presented to a practising psychologist and therapist. Carl Jung, Letters Vol. I, Pages 129-130

Man himself is partly empirical, partly transcendental. Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical

importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Carl Jung, CW 14, Para 759

The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious. Carl Jung, CW 18, Para ix

**Carl Jung on “Empty” “Emptiness” – Anthology.**

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; Memories Dreams and Reflections; Pages 317-318.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon-disk rests alone.” Carl Jung, The Secret of the Golden Flower, Page 121.

Thus consciousness is at the same time empty and not empty. It is no longer preoccupied with the images of things but merely contains them. The fullness of the world which heretofore pressed upon consciousness has lost none of its richness and beauty, but it no longer dominates consciousness. Carl Jung, The Secret of the Golden Flower, Page 121.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

This disproves the theory that a child’s mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

With increasing approximation to the centre there is a corresponding depotentiation of the ego in favour of the influence of the "empty" centre, which is certainly not identical with

the archetype but is the thing the archetype points to. Carl Jung, Letters Vol. II, Pages 257-264.

The Incarnation results from Christ "emptying himself of divinity" and taking the form of a slave. Thus he is in bondage to man as the demiurge is in bondage to the world. Carl Jung, Letters Vol. II, Pages 304-306.

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

**Carl Jung on “Endurance.” – Anthology**

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 483.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul’s words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quartet of Schubert had to be turned off because "it moved him too much," while Beethoven’s late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon. Carl Jung,

Letters Vol. II, Page 78.

We can't remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Pages 310-311.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 1578

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we

see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.

Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl Jung; Mysterium Coniunctionis

When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me. Carl Jung, Letters Volume 1, Page 204.

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Volume 1, Page 236.

Carl Jung on "Energy" – Anthology.

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction. Carl Jung, 1925 Seminar, Page 93

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox. Carl Jung, 1925 Seminar, Page 93

My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. Carl Jung to Victor White, 5Oct1945

Gravitation is purely transcendental. Its successful emancipation from space and time is achieved, above all, by virtue of the fact that it does not conform to the law of the conservation of energy as an elementary force; secondly, because by virtue of gravitation, corpus ibi agere non potest, ubi non est (a body does not exert effects in a place where the body itself is not); and thirdly, because it does not require time for its deployment, for it is absolutely constant. Carl Jung, Zofingia Lectures, Para 121

(As you know, by libido I mean very much what the ancients meant by the cosmogonic principle of Eros, or in modern language, "psychic energy.") Carl Jung, CW 4, Para 661

This means, psychologically, that the libido, regarded as the force of desire and aspiration, as psychic energy in the widest sense, stands in part at the disposal of the ego, and in part confronts the ego autonomously, sometimes influencing it so powerfully that it is either put in a position of unwilling constraint, or else discovers in the libido itself a new and

unexpected source of strength  Carl Jung, CW 5, Para 98

The light and fire attributes depict the intensity of the feeling-tone and are therefore expressions for the psychic energy which manifests itself as libido  Carl Jung, CW 5, Para 128

If one worships God, sun, or fire, one is worshipping intensity and power, in other words the phenomenon of psychic energy as such, the libido. Every force and every phenomenon is a special form of energy  Carl Jung, CW 5, Para 128

Form is both an image and a mode of manifestation.  It expresses two things:  the energy which takes shape in it, and the medium in which that energy appears. On the one hand one can say that energy creates its own image, and on the other hand that the character of the medium forces it into a definite form  Carl Jung, CW 5, Para 128

Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection  Carl Jung, CW 5, Para 89

It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido  Carl Jung, CW 5, Para 388

To anyone who understands libido merely as the psychic energy over which he has conscious control, the religious relationship, as we have defined it, is bound to appear as a ridiculous game of hide-and-seek with oneself. But it is rather a question of the energy which belongs to the archetype, to the unconscious, and which is therefore not his to dispose of. Carl Jung, CW 5, Para 130

In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world.  Carl Jung, CW 5. Para 176

“The demands of the unconscious act at first like a paralysing poison on a man’s energy and resourcefulness, so that it may well be compared to the bite of a poisonous snake. Apparently it is a hostile demon who robs him of energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind. The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments, failures, reduced efficiency due to age, depressing family problems, and so on and so forth. According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again. It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent. She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her. Delilah acts in the same way with Samson: by cutting off his hair, the sun’s rays, she robs him of his strength. This demon-woman of mythology is in truth the “sister-wife-mother,” the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality. I have dealt with certain aspects of this change in my essay on “The Stages of Life.” It consists in a partial feminization of the man and a corresponding masculinization

of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him. The same thing happens with the Eros of the woman. The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which are meant to justify his rigid attitude. A perfect example of this type of psychology is Schreber's account of his own psychosis, Memoirs of My Nervous Illness. Carl Jung, CW 5, Para 458

A fantasm is an idee-force. Fantasy as imaginative activity is identical with the flow of psychic energy. Carl Jung, CW 6, Para 722

But the complicated outer conditions under which we live, and the even more complicated conditions of our individual psychic make-up seldom permit a completely undisturbed flow of psychic energy. Carl Jung, CW 6, Paras 6-7

The birth of a saviour is equivalent to a great catastrophe, because a new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development. It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists. From this discredited and rejected region comes the new afflux of energy, the renewal of life. But what is this discredited and rejected source of vitality? It consists of all those psychic contents that were repressed because of their incompatibility with conscious values—everything hateful, immoral, wrong, unsuitable, useless, etc., which means everything that at one time or another appeared so to the individual concerned. The danger is that when these things reappear in a new and wonderful guise, they may make such an impact on him that he will forget or repudiate all his former values. What he once despised now becomes the supreme principle, and what was once truth now becomes error. This reversal of values amounts to the destruction of the old ones and is similar to the devastation of a country by floods. Carl Jung, CW 6, Para 449

Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

No social legislation will ever be able to overcome the psychological differences between men, this most necessary factor for generating the vital energy of a human society. It may serve a useful purpose, therefore, to speak of the heterogeneity of men. These differences involve such different requirements for happiness that no legislation, however perfect, could afford them even approximate satisfaction. No outward form of life could be devised, however equitable and just it might appear, that would not involve injustice for one or the other human type. That, in spite of this, every kind of enthusiast—political, social, philosophical, and religious—is busily endeavouring to find those uniform external conditions which would bring

with them greater opportunities for the happiness of all seems to me connected with a general attitude to life too exclusively. Although it is certainly a fine thing that every man should stand equal before the law, that every man should have his political vote, and that no man, through hereditary social position and privilege, should have unjust advantage over his brother, it is distinctly less fine when the idea of equality is extended to other walks of life. A man must have a very clouded vision, or view human society from a very misty distance, to cherish the notion that the uniform regulation of life would automatically ensure a uniform distribution of happiness. He must be pretty far gone in delusion if he imagines that equality of income, or equal opportunities for all, would have approximately the same value for everyone. But, if he were a legislator, what would he do about all those people whose greatest opportunities lie not without, but within? If he were just, he would have to give at least twice as much money to the one as to the other, since to the one it means much, to the other little. Carl Jung, CW 6, Para 845

The God-concept coincides with the particular ideational complex which concentrates in itself the maximum amount of libido, or psychic energy Carl Jung, CW 6, Para 67

Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. Carl Jung, CW 7, Pages 74-75.

It is a condition of panic; a letting go in face of apparently hopeless complications. Mostly it was preceded by desperate efforts to master the difficulty by force of will; then came the collapse, and the once guiding will crumble completely. The energy thus freed disappears from consciousness and falls into the unconscious. As a matter of fact, it is at these moments that the first signs of unconscious activity appear. Carl Jung, CW 7, Para 252

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a preexisting polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy—can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this wav empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

“The transition from morning to afternoon means a revaluation of the earlier values. There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much antagonism and even hatred lay in what, until now, had passed for love. Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former ego. Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite. The snag about a radical conversion into one’s opposite is that one’s former life suffers repression and thus produces just as unbalanced a state as existed before, when the counterparts of the conscious virtues and values were still repressed and unconscious. Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through

the repression of former idols. It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process-which is energy can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

In the intensity of the emotional disturbance itself lies the value, the energy which he should have at his disposal in order to remedy the state of reduced adaptation. Carl Jung, CW 8, Page 82

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment. Their underlying meaning leads us in fact far away from all that is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts. We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts. All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the merely natural conditions with incredible strength. One can say that this too is "natural," and that both have their origin in one and the same "nature." I do not in the least doubt this origin but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life’s necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life’s afternoon demands simplification, limitation, and intensification-in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say? -that he needs no more education.

There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail." Carl Jung, CW 8, Para 113

When Nature is left to herself, energy is transformed along the line of its natural "gradient." In this way natural phenomena are produced, but not "work." So also man when left to himself lives as a natural phenomenon, and, in the proper meaning of the word, produces no work. It is culture that provides the machine whereby the natural gradient is exploited for the performance of work. That man should ever have invented this machine must be due to something rooted deep in his nature, indeed in the nature of the living organism as such. For living matter is itself a transformer of energy, and in some way as yet unknown life participates in the transformation process. Life proceeds, as it were, by making use of natural physical and chemical conditions as a means to its own existence. Carl Jung, CW 8, Para 80

It is undoubtedly true that instinctually conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105

In his classic study of mana Lehmann defines it as something "extraordinarily effective. We cannot escape the impression that the primitive view of mana is a forerunner of our concept of psychic energy and, most probably, of energy in general Carl Jung, CW 8, Para 128

[In America] the men and women are giving their vital energy to everything except the relation between themselves. In that relation all is confusion. The women are the mothers of their husbands as well as of their children, yet at the same time there is in them the old primitive desire to be possessed, to yield, to surrender. And there is nothing in the man for her to surrender to except his kindness, his courtesy, his generosity, his chivalry. His competitor, his rival in business must yield, but she need not. Carl Jung, NY Times, 30 Sept 1912

I am convinced that a truly scientific attitude in psychology must lead to the conclusion that the dynamic processes o£ the psyche cannot be reduced to this or that concrete instinct—we should merely find ourselves back at the stage of the phlogiston theory. We shall be obliged to take the instincts as constituent parts of the psyche, and then abstract our principle of explanation from their mutual relationship. I have therefore pointed out that we would do well to posit a hypothetical quantity, an "energy," as a psychological explanatory principle, and to call it "libido" in the classical sense of the word, without harbouring any prejudice with regard to its substantiality. With the help of such a quantity, the psychodynamic processes could be explained in an unobjectionable manner, without that unavoidable distortion which a concrete ground of explanation necessarily entails. Carl Jung, CW 10, Para 7

Traditionally, man is regarded as the marriage breaker. This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes. But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre. More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs. There is no energy left for window-climbing and duels. If

anything is to happen in the way of adultery it must not be too difficult. In no respect must it cost too much, hence the adventure can only be of a transitory kind. The man of today is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248

The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension between opposites. Carl Jung, CW 13, Para 154

In order to mitigate this cramp of conscience, Freud invented the idea of sublimation. Sublimation means nothing less than the alchemist's trick of turning the base into the noble, the bad into the good, the useless into the useful. Anyone who knew how to do this would be certain of immortal fame. Unfortunately, the secret of converting energy without the consumption of a still greater quantity of energy has never yet been discovered by the physicists. Sublimation remains, for the present, a pious wish-fulfilment invented for silencing inopportune questions. Carl Jung, CW 15 Para 53

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects—ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. Carl Jung, CW 15, Para 158

The remarkable effects produced by unconscious contents allow us to infer something about their energy. All unconscious contents, once they are activated i.e., have made themselves felt possess as it were a specific energy which enables them to manifest themselves everywhere (like the incest motif, for instance). But this energy is normally not sufficient to thrust the content into consciousness. For that there must be a certain predisposition on the part of the conscious mind, namely a deficit in the form of loss of energy. The energy so lost raises the psychic potency of certain compensating contents in the unconscious. The abaissement du niveau mental, the energy lost to consciousness, is a phenomenon which shows itself most drastically in the "loss of soul" among primitive peoples, who also have interesting psychotherapeutic methods for recapturing the soul that has gone astray. Similar phenomena can be observed in civilized man. He too is liable to a sudden loss of initiative for no apparent reason. The discovery of the real reason is no easy task and generally leads to a somewhat ticklish discussion of things lying in the background. Carelessness of all kinds, neglected duties, tasks postponed, wilful outbursts of defiance, and so on, all these can dam up his vitality to such an extent that certain quanta of energy, no longer finding a conscious outlet, stream off into the unconscious, where they activate other compensating contents, which in turn begin to exert a compulsive influence on the conscious mind. (Hence the very common combination of extreme neglect of duty and a compulsion neurosis) Carl Jung, CW 16 Para 372

This is one way in which loss of energy may come about. The other way causes loss not through a malfunctioning of the conscious mind but through a "spontaneous" activation of unconscious contents, which react secondarily upon consciousness. There are moments in human life when a new page is turned. New interests and tendencies appear which have hitherto received no attention, or there is a sudden change of personality (a so-called mutation of character). During the incubation period of such a change we can often observe a loss of conscious energy: the new development has drawn off the energy it needs from consciousness.

This lowering of energy can be seen most clearly before the onset of certain psychoses and also in the empty stillness which precedes creative work. Carl Jung, CW 16 Para 373

The fact is that the high ideal of educating the personality is not for children: for what is usually meant by personality a well-rounded psychic whole that is capable of resistance and abounding in energy is an adult ideal. Carl Jung, CW 17 Para 286

Creative life always stands outside convention. That is why, when the mere routine of life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy. This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

The high ideal of educating the personality is not for children for what is usually meant by personality—a well-rounded psychic whole that is capable of resistance and abounding in energy—is an adult ideal. It is only in an age like ours, when the individual is unconscious of the problems of adult life, or—what is worse—when he consciously shirks them, that people could wish to foist this ideal on to childhood. Carl Jung, CW 17, Para 286

Modern spiritual [healing] therapy uses the same principle: pain or illness is compared with the sufferings of Christ, and this idea gives consolation. The individual is lifted out of his miserable loneliness and represented as undergoing a heroic meaningful fate which is ultimately good for the whole world, like the suffering and death of a god. When an ancient Egyptian was shown that he was undergoing the fate of Ra, the sun-god, he was immediately ranked with the Pharaoh, who was the son and representative of the gods, and so the ordinary man was a god himself, and this brought such a release of energy that we can understand quite well how he was lifted out of his pain. In a particular frame of mind people can endure a great deal. Primitives can walk on glowing coals and inflict the most terrible injuries on themselves under certain circumstances without feeling any pain. And so it is quite likely that an impressive and adequate symbol can mobilize the forces of the unconscious to such an extent that even the nervous system becomes affected and the body begins to react in a normal way again. Carl Jung, CW 18 Para 231

Modern spiritual [healing] therapy uses the same principle: pain or illness is compared with the sufferings of Christ, and this idea gives consolation. The individual is lifted out of his miserable loneliness and represented as undergoing a heroic meaningful fate which is ultimately good for the whole world, like the suffering and death of a god. When an ancient Egyptian was shown that he was undergoing the fate of Ra, the sun-god, he was immediately ranked with the Pharaoh, who was the son and representative of the gods, and so the ordinary man was a god himself, and this brought such a release of energy that we can understand quite well how he was lifted out of his pain. In a particular frame of mind people can endure a great deal. Primitives can walk on glowing coals and inflict the most terrible injuries on themselves under certain circumstances without feeling any pain. And so it is quite likely that an impressive and adequate symbol can mobilize the forces of the unconscious to such an extent that even the nervous system becomes affected and the body begins to react in a normal way again. Carl Jung, CW 18 Para 231

At a time when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions. But the really unknown part, which produces symbols,

is still virtually unexplored. We receive signals from it every night, yet deciphering these communications seems to be such an odious task that very few people in the whole civilized world can be bothered with it. Man's greatest instrument, his psyche, is little thought of, if not actually mistrusted and despised. "It's only psychological" too often means it is nothing. Carl Jung, CW 18, Para 102

It [The State] does not know that energy only works when accumulated. Its energy is money. Carl Jung, CW 18, Para

We cannot even conceive of a thing that is not a form of energy, and energy is inevitably based upon opposites. Carl Jung, CW 18, Para 1640

Your book is a remarkably clear survey of analytical psychology. Carl Jung to Esther Harding's "Psychic Energy" Letters, Vol. 1, Page 468.

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Page 498.

Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge. Carl Jung, Letters Vol. I, Page 139.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Page 45.

Naturally this [car accident] may have an inner connection with what you are writing, for experience shows that accidents of this sort are very often connected with creative energy which turns against us because somehow it is not given due heed. Carl Jung, Letters Vol. II, Page 162.

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! Carl Jung, Letters Vol. II, Page 165.

How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don't know how it is done. We only know that it is done. Carl Jung, Letters Vol. II, Page 322

The works I completed this year [1957] have cost me energy and time enough, and I hope I may now be granted a longish spell of leisure without any new questions forcing me to new answers. Carl Jung, Letters Vol. II, Page 396.

If anybody should find himself after his humble completion still left with a sufficient amount of energy, then he may begin his career as a saint. Carl Jung, Letters Vol. II, Page 475.

Moreover the science of all moving as well as living bodies is based upon the concept of

energy. Energy itself is a tension between opposites. Our psychology is no exception to the principle that embraces about the whole of natural science. Carl Jung, Letters Vol. II, Page 501.

For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy. Carl Jung, Letters Vol. II, Page 505.

It was ridiculous for Freud to say there was only one kind of energy, we don't know what energy is. Carl Jung, Meetings with Jung, Page 63

Typology is a description of specific manifestations of energy. Carl Jung, Meetings with Jung, Page 299

The anima, on the other hand, is the 'energy of the heavy and the turbid'; it clings to the bodily, fleshly heart. 'Desires and impulses to anger' are its effects. 'Whoever is sombre and moody on waking is fettered by the anima.' Carl Jung, Secret of the Golden Flower, Page 114.

The homosexual resistances in men are simply astounding and open up mind-boggling possibilities. Removal of the moral stigma from homosexuality as a method of contraception is a cause to be promoted with the utmost energy. Carl Jung, Freud/Jung Letters, Vol. I, Page 298.

Forgetting is a normal process, in which certain conscious ideas lose their specific energy because one's attention has been deflected. Carl Jung; Man and His symbols; Page 20

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! This is unavoidable, for consciousness can keep only a few images in full clarity at one time, and even this clarity fluctuates. Carl Jung; Man and His symbols; Page 20.

The snake symbolizes the freeing of the energy, the aim at an object, aggressiveness, and drive. The turning red of the mouse shows that the heat of the soul develops out of the material soul, so that passionate wishing is no longer experienced as imposed by the outside, but as an inner compulsion. Before, the shadow entered into the mouse, now the animus is revived; the male instinctual force is awakened, which wants to conquer the world to possess it. And each new conquest feeds the fire and the heat. Carl Jung, Children's Dreams Seminar, Page 349

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry. Carl Jung, 1925 Seminar, Page 74

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy. Sometimes it is not our choice—the inferior function takes us unawares. Carl Jung, 1925 Seminar, Page 74

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it. It is a process that is going on all over the world today. Carl Jung, 1925 Seminar, Page 74

I like to reserve the concept of will for that small amount of energy that is disposable by

us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours. Carl Jung, 1925 Seminar, Pages 76-77

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the "flow"—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume. Carl Jung, 1925 Seminar, Page 86

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction. Carl Jung, 1925 Seminar, Page 93

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox. Carl Jung, 1925 Seminar, Page 93

The process of energy which produces the union of the opposites in this case is the human personality which is the carrier of consciousness. Carl Jung, ETH, Vol. 1, Pages 71-72.

There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego. Carl Jung, Lecture V 25May1934, Page 107.

Alert consciousness is a very rare condition, it is tiring and expensive, and as it requires so much energy we prefer to let ourselves live in a kind of torpor. Carl Jung, Lecture II, 27April1934, Pages 96.

Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indispensable prerequisite for its aliveness, as Heraclitus realized long ago. Carl Jung, Memories Dreams and Reflections, Page 346

Where the land is flat there is no flow of water; it has nowhere to go; it stagnates. In order to produce energy you must have opposites—an above and a below. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Page 80

The term “introversion” thus describes an inward turning of the psychic energy, which I called “libido,” because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Page 160

It is a human being’s eternally impossible attempt to direct the soul away from the earth, to adapt collective energy and its specific formation to his soul, and to tum the Eternally Becoming into the only content of this soul. James Kirsch, Jung-Kirsch Letters, Page 16

We [Jews] made a vital mistake by rejecting Christ. Christ is the repressed complex of the Jew. James Kirsch, Jung-Kirsch Letters, Page 43

For instance, there are many big business men who are impotent because their full energy is going into money making or dictating the roles to everybody - else. That is much more interesting to them than the affairs of women. Carl Jung, Conversations Evans, Page 12.

Fantasy is, you see, a form of energy, despite the fact that we can’t measure it. It is a manifestation of something, and that is a reality. Carl Jung, Evans Conversations, Page 22.

Now in order not to presume or to prejudice things, I speak simply of energy, and energy is a quantity of energy that can manifest itself via sexuality or via any other instinct. Carl Jung, Evans Conversations, Page 26.

Psychological energy does not exist, it is a concept, but in the physical or phenomenal equivalent of energy in these conditions we find the same peculiarity, namely, that this creative power is after a while exhausted, and then everything sinks back into the condition it was in before. Carl Jung, Visions Seminar, Pages 118-119

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the “flow”—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume. Carl Jung, 1925 Seminar, Page 86 1754

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung, "On Psychic Energy," par. 75.

As I have often heard him remark on other occasions, he spoke that night of what difficult days we live in, for the archetypal images of the collective unconscious are no longer content to flow into the prevailing religion. They have come loose from their moorings, so to speak, and are troubling modern man with the restless state of the energy which has been contained in the Christian religion for the last two thousand years. Some of this energy has gone into science, it is true, but that is too narrow and rational to satisfy anything like all of the floating archetypal images. This is the reason for our many isms today, and it confronts the modern free individual with the task of coming to terms with them in his own life. "Then Jung said to his audience-and this is what struck so many of them as last words-that we could only follow Christ's example and live our lives as fully as possible, even if it is based on a mistake. No one has ever found the whole truth; but if we will only live with the same integrity and devotion as Christ, he hoped we would all, like Christ, win through to a resurrected body. Barbara Hannah, Jung by Gerhard Wehr, Page 294.

It [Transcendent Function] is a natural process, a manifestation of the energy that springs from the tension of opposites, and it consists in a sequence of fantasy-occurrences which appear spontaneously in dreams and visions. Carl Jung, "Jung" by Gerhard Wehr, Page 206

Analysis is Work, hard, tedious and at times discouraging but I am sure the results justify all the work and energy one puts into it. It is of course just as lonely for me as it is for Jim but the extraordinary reestablishment of Janey's health has justified the long stay in Switzerland. Katy Cabot, Jung My Mother and I, Page 50

In the mythological productions of the unconscious psyche, underworld divinities are particularly likely to appear in triadic form. According to Jung, they represent the flow of psychic energy, indicating a connection with time and fate. Carl Jung, Number and Time, Page 104

All emotional, and therefore energy laden, psychic processes evince a striking tendency to become rhythmical. Carl Jung, Number and Time, Page 157

talks of energy although he has nothing measurable to manipulate, besides which the concept of energy is a strictly defined mathematical quantity which cannot be applied as such to anything psychic. If psychology nevertheless insists on employing its own concept of energy for the purpose of expressing the dynamism of the psyche, it is not of course being used as a mathematical formula, but only as its analogy. But note: the analogy is itself an older intuitive idea from which the concept of physical energy originally developed. The latter rests on an earlier application of an l:vepyeta a not mathematically defined, which can be traced back to the primitive or archaic idea of the "extraordinarily potent." This is the concept of mana. The use of the term libido in the newer medical psychology has surprising affinities with the primitive mana. This archetypal idea is therefore far from being only primitive but differs from the physicist's conception of energy by the fact that it is essentially qualitative and not quantitative. In psychology the exact measurement of quantities is replaced by an approximate determination of intensities, for which purpose we enlist the function of feeling (valu1ation). Carl Jung, Number and Time, Page 56-157

As long as Peter identified his spiritual being with Jung, as though he were God, his own creative energy was unable to flow. Diana Baynes, Jung's Apprentice, Page 268

We are born out of the maternal fluid of the womb and out of the living waters of the

unconscious. Speaking of his theory regarding the primary source of life energy, Dr. Szent Gyorgi, one of the world's foremost biochemists, says: "The body's water ceases to be just a neutral medium and becomes part of the living material, part of the living machine, part of the basic life process. Maud Oakes, The Stone Speaks, Page 39

Jung thought of this energy as "a psychic analogue of physical energy." Maud Oakes, The Stone Speaks, Page 42

When I look back on my childhood, I realize that most of my training and education were suited for a sensory or outer world existence only. My inner world was almost completely neglected. Maud Oakes, The Stone Speaks, Page 42

While I was engrossed in thinking of the opposites a voice seemed to say to me: "Look at me in the center of Jung's Stone. I stand between the opposites. As the center of this mandala I am between the four radiating lines of energy. I am between the Moon and the Sun and Jupiter and Venus; Mars is beneath my feet and Saturn is above my head. Maud Oakes, The Stone Speaks, Pages 43-44

While I was engrossed in thinking of the opposites a voice seemed to say to me: "Look at me in the center of Jung's Stone. I stand between the opposites. As the center of this mandala I am between the four radiating lines of energy. I am between the Moon and the Sun and Jupiter and Venus; Mars is beneath my feet and Saturn is above my head. Maud Oakes, The Stone Speaks, Pages 43-44

Thus, for example, motion takes place only if a body is inert. Potential can turn to kinetic energy only in the presence of gravitational attraction, and a chemical discharge only in the presence of affinity. Carl Jung, Zofingia Lectures, Para 209

**Carl Jung on "Enlightenment." – Anthology**

One does not become enlightened by imagining figures of light, but by making darkness conscious. Carl Jung, CW 13, The Philosophical Tree, Page 264.

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, etc. Verlag, Munich, 1990.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl

Jung; Book of Job; Para. 758.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

Primitives are really human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening. Carl Jung, Letters Vol. 1, Page 42.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances. Carl Jung, Letters Vol. 1, Page 371.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

You should not mix up your own enlightenment with the self-revelation of the self. Carl Jung, Letters Vol. II, Pages 194-196

Buddha’s insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

**Carl Jung and “Eros” – Anthology**

It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the

vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.

Where Logos is ordering and insistence, Eros is dissolution and movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

Eros…might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections; Late Thoughts; Page 353.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams Seminar, Page 313.

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Pages 464-466.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences. Carl Jung, Letters Vol. 1, Pages 464-466.

It has just struck me that in my commentary I have suggested using "logos" for "hun" instead of "animus," because "animus" is a natural term for the "mind" of a woman, corre-

sponding to the “anima” of a man. European philosophy must take into account the existence of feminine psychology. The “anima” of a woman might suitably be designated “Eros.” Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one’s disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

“No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos. The Secret of the Golden Flower, Page 73.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worthwhile people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, it is a task he can’ not avoid. Carl Jung, CW 10, Page 125.

The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali. Carl Jung, CW 9i, Para 186.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the Eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams, Page 313.

**Carl Jung on "Eternity" - Anthology**

From ancient times any relationship to the stars has always symbolized eternity. The soul comes "from the stars" and returns to the stellar regions. "Ursanna's" relation to the moon is indicated by the "moon-bowl" Carl Jung, CW 9i, Para 343.

The eye is also a well-known symbol for God. Hence Böhme calls his "Philosophique Globe" the "Eye of Eternity," the "Essence of all Essences," the "Eye of God" Carl Jung, CW 9i, Para 594.

The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing Carl Jung, CW 10, Para 1004

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records. Carl Jung, CW 11, Para 631

These psychological connections are seen most clearly in the ancient conceptions of the Original Man, the Protanthropos, and the Son of Man. Christ as the Logos is from all eternity, but in his human form he is the "Son of Man." Carl Jung, CW 11, Para 400

In a Basuto legend reported by Frobenius, the hero is left stranded by his pursuers on the bank of a river. He changes himself into a stone, and his pursuers throw him across to the other side. This is the motif of the transitus: the "other side" is the same as eternity Carl Jung, CW 13 Para 133

The better we understand the archetype, the more we participate in its life and the more we realize its eternity or timelessness. Carl Jung, CW 18, Page 695.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. Carl Jung, The Red

Book, Page 253.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

You can face eternity properly only when you have "forgotten the world." Carl Jung, Letters Vol. 1, Pages 373.

The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand. Carl Jung, Letters Vol. 1, Page 343.

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Page 568.

The provisionalness of life is indescribable. Everything you do, whether watching a cloud or cooking soup, is done on the edge of eternity and is followed by the suffix of infinity. Carl Jung, Letters Vol. II, Page 126.

It is only the ingrained belief in the sovereign power of causality that creates intellectual difficulties and makes it appear unthinkable that causeless events exist or could ever occur. But if they do, then we must regard them as creative acts, as the continuous creation of a pattern that exists from all eternity, repeats itself sporadically, and is not derivable from any known antecedents. We must of course guard against thinking of every event whose cause is unknown as "causeless." This, as I have already stressed, is admissible only when a cause is not even thinkable. . .. This is necessarily the case when space and time lose their meaning or have become relative, for under those circumstances a causality which presupposes space and time for its continuance can no longer be said to exist and becomes altogether unthinkable. For these reasons it seems to me necessary to introduce, alongside space, time, and causality, a category which not only enables us to understand synchronistic phenomena as a special class of natural events, but also takes the contingent partly as a universal factor existing from all eternity, and partly as the sum of countless individual acts of creation occurring in time. Barbara Hannah, Jung: His Life and His Work, Page 220

The result is an image of the insoluble tension between limitedness and eternity, reality and dream, actuality and ideal, body and soul, mortality and immortality. Carl Jung, Children's Dreams Seminar, Page 287

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

… I caught sight of two figures, an old man with a white beard and a beautiful young girl. … The old man explained that he was Elijah, and that gave me a shock. But the girl staggered me even more for she called herself Salome! She was blind. What a strange couple: Salome and Elijah. But Elijah assured me that he and Salome had belonged together from all eternity. Carl Jung, MDR, Page 181

Certain souls, I imagine, feel the state of three-dimensional existence to be more bliss-

ful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; MDR; Page 321.

True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect. Carl Jung, Memories Dreams and Reflections, Page 311

We lack concrete proof that anything of us is preserved for eternity. At most we can say that there is some probability that something of our psyche continues beyond physical death. Carl Jung, Memories Dreams and Reflections, Page 322

“Either she did not love me and was indifferent concerning my fate, or she loved me – as she certainly did – and then it was nothing short of heroism. Such things stand forever, and I shall be grateful to her for all eternity. Carl Jung speaking of Toni Wolff [Jung: His Life and Work by Barbara Hannah; Page 120.]

The orderedness which is illustrated in synchronistic happenings differs from that of the properties of natural numbers or the discontinuities of physics in that the latter have existed from eternity and occur regularly, whereas synchronistic events are acts of creation in time. Carl Jung, Number and Time, Page 12

When I lived with the Indians, time seemed not to exist. It had no importance. I was part of nature, one with nature and so experienced still another type of time: eternal time eternity that has no beginning nor end. Maud Oakes, The Stone Speaks, Page 104

One called Window on Eternity, though painted long before his [Jung] meeting with Wilhelm, is included in the "examples of · European mandalas" accompanying The Secret of the Golden Flower, of which the· dream magnolia was obviously an example. Laurens van der Post, Jung and the Story of our Time, Page 205

Henri Bergson once remarked that humanity has from all eternity been surrounded by electricity, but that it took milleniums until man discovered it. Gerhard Adler, Dynamics of the Self, Page 97

I have always thought,’ I said, ’that the Hindu tries to get rid of the Ego in order to escape from the wheel of Samsara; eternity for him would be like a continuous state of insomnia, and he therefore wants to blend himself into the concept of the Whole. Miguel Serrano, Jung-Hesse A Friendship, Page 50

In death, I shall join all of my other selves." "In death, we shall have eternity and ubiquity." "something must remain after death," "but it is so difficult to figure out!" Marie-Louise Von Franz, Homage to MLVF, Page 165

Jung said to them [Barbara and Marie]: "Look carefully around, take in the grasses, the trees below, the stones at our feet, the flowers, the ringing bells of the cows. Since we sat down on this bench, the world has ever so slightly changed; it can never go back. When I am gone, come back in your minds to this bench . . . we will sit here, together, for eternity." David Eldred, Homage to MLVF, Pages 227

Jung said God and man were two sides of the same coin. To the side pointing inward and creating the entire person Jung gave the word Self, the side facing into eternity was God. Tom Laughlin, Homage to MLVF, Page 319

Eternity is in love with the productions of time. William Blake, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 51

"To see a World in a Grain of Sand / And a Heaven in a Wild Flower, / Hold Infinity in the palm of your hand / And Eternity in an hour" (Auguries of Innocence). William Blake, The Black Books, Vol. II, Page 185, fn 186

"Dear scarab, my father, I honor you, blessed be your work-in eternity. Amen." Carl Jung, The Black Books, Vol. III, Page 108

Without knowing it you [Satan] enlighten me. You are personal life-but the apparent standstill is the forbearing life of eternity, the life of divinity. Carl Jung, The Black Books, Vol. IV, Page 244

The human has fallen from you. You have come closer to the stars. The kingdom of what is to come will open. Let silence enter, the silence of eternity, since all paths, even the most winding, lead to the valley of silence. Philemon, The Black Books, Vol. VI, Page 213

**Carl Jung on "Europe" – Anthology.**

European philosophy must take into account the existence of feminine psychology. Carl Jung, Letters Vol. 1, Pages 69.

The hero is the protagonist of God's transformation in man; he corresponds to what I call the "mana personality." The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason, the repugnance felt by certain ecclesiastical circles for the "inner Christ" is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian European Carl Jung, CW 5, Para 612

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. When fate, for four whole years, played out a war* of monumental frightfulness on the stage of Europe—a war that nobody wanted—nobody dreamt of asking exactly who or what had caused the war and its continuation. Nobody realized that European man was possessed by something that robbed him of all free will. And this state of unconscious possession will continue undeterred until we Europeans become scared of our "god-almightiness." The catastrophe of the first World War and the extraordinary manifestations of profound spiritual malaise that came afterwards were needed to arouse a doubt as to whether all was well with the white man's mind. The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a

crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. Carl Jung, CW 11, Pars 23ff

There are doctrines which suit the Indians themselves very well but which one cannot even mention to a European because they provoke the most violent misunderstandings. Carl Jung, Letters Vol. 1, Page 160.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Page 491.

European philosophy must take into account the existence of feminine psychology. Carl Jung, Letters Vol. 1, Pages 69.

...nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident. Carl Jung, Letters Vol. 1, Page 39

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism. Carl Jung, Letters Vol. II, Page 597.

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Page 497.

A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall. Carl Jung, Letters Vol. II, Page 85.

You are Christians and run after heroes and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

ecause the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself. Carl Jung, CW 18, Para 1253.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Page 12.

The mental education necessary for Zen is lacking in the West. Who among us would place such implicit trust in a superior Master and his incomprehensible ways? This respect for the greater human personality is found only in the East. Could any of us boast that he believes in the possibility of a boundlessly paradoxical transformation experience, to the extent, moreover, of sacrificing many years of his life to the wearisome pursuit of such a goal? And finally, who would dare to take upon himself the authority for such an unorthodox transformation experience—except a man who was little to be trusted, one who, maybe for pathological reasons, has too much to say for himself? Just such a person would have no cause to complain of any lack of following among us. But let a "Master" set us a hard task, which requires more than mere parrot-talk, and the European begins to have doubts, for the steep path of self-development is to him as mournful and gloomy as the path to hell. Carl Jung, CW 11, Para 902

The West is always seeking uplift, but the East seeks a sinking or deepening. Outer reality, with its bodiliness and weight, appears to make a much stronger and sharper impression on the European than it does on the Indian. The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 936

The European invasion of the East was an act of violence on a grand scale, and it has left us with the duty —noblesse oblige—of understanding the mind of the East. This is perhaps more necessary than we realize at present. Carl Jung, CW 13, Para 84

The Indian can forget neither the body nor the mind, while the European is always forgetting either the one or the other. With this capacity to forget he has, for the time being, conquered the world. Not so the Indian. He not only knows his own nature, but he also knows how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him. For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without. For the European, it is sheer poison to suppress his nature, which is warped enough as it is, and to make out of it a willing robot. Carl Jung, CW 11, Para 867

I do not know, for instance, just what kind of mental (or perhaps climatic?) background or preparation is necessary before one can form any completely clear idea of what is meant by the Buddhist “kamma.” Judging by all we know of the nature of Zen, here too we are up against a central conception of unsurpassed singularity. This strange conception is called “satori,” which may be translated as “enlightenment.” “Satori is the raison d’être of Zen without which Zen is not Zen,” says Suzuki. It should not be too difficult for the Western mind to grasp what a mystic understands by “enlightenment,” or what is known as such in religious parlance. Satori, however, designates a special kind and way of enlightenment which it is practically impossible for the European to appreciate Carl Jung, CW 11, Para 877

The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 396.

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of

colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious. They meet with something fatal and then they suddenly realize what they are doing. Carl Jung, CW 11, Para 6

**Carl Jung on “Evil.” Anthology**

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, The Red Book, Page 244.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, The Red Book, Page 243.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.

"The Bhagavad Gita says whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.

Salome’s approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. Carl Jung, Conversations with C.G. Jung, Page 47.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. Carl Jung, Conversations with C.G. Jung, Page 47.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

The invasion of evil signifies that something previously good has turned into something harmful the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung; Psychology and Religion; Answer to Job.

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung; CW 9/2, par. 255.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung; "Good and Evil in Analytical Psychology" (1959); CW 10: Civilization in Transition; Page 882.

The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity (1942) In CW 11; Psychology and Religion: West and East. Page 286.

This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in accomplishing his real life's work, at first with evil results and then for the benefit of mankind. Carl Jung; CW 5; Para 182.

Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Jung, The Symbolic Life, CW 18, para 1400.

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi human, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

The sad truth is that man's real life consists of a complex of inexorable opposites day and night birth and death happiness and misery good and evil. Carl Jung; Man and His Symbols; Page 75.

Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung; Psychological Aspects of the Mother Archetype, ibid" par. 178.]

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships. Carl Jung; Aion; Page 53.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

If it has been believe d hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72.

It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung; CW 10, para. 408.

We need more understanding of human nature, because the only real danger that exists is man himself. We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

I don't know T. S. Eliot. If you think that his book is worthwhile, then I don't mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Pages 468-469.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Pages 518-522.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the

other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

All those things which have been neglected and rejected, even immoral things, even evil is needed for virtue cannot exist without evil, as light cannot exist without darkness. Carl Jung, Cornwall Lecture, Page 26.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

I must emphasize, however, that the grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Par 396.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters.

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. The best way of dealing with the unconscious is the creative way. Carl Jung, Letters Vol. 1, Pages 108-109.

The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Jung-Ostrowski, Page 47.

Evil is that which obstructs meaningful vitality. Carl Jung, Jung-Ostrowski, Page 47.

The problem that is central and closest to our hearts already contains the lurking danger of evil. We must therefore beware of impetuous decisions and enthusiastic radical attitudes. Carl Jung, Jung-Ostrowski, Page 47.

It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW X, Para 440.

Unconsciousness is the primal sin, evil itself, for the Logos. Therefore its first creative act of liberation is matricide. Carl Jung, CW 9i, Para 283.

Divine favour and daemonic evil or danger are archetypal. Carl Jung, Letters Vol. II, Pages 52-53.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Pages 133-138

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Pages 11-12.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Pages 163-174

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. Carl Jung, Letters Vol. II, Pages 163-174

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Pages 163-174

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhana chain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Noise is certainly only one of the evils of our time, though perhaps the most obtrusive. The others are the gramophone, the radio, and now the blight of television. Carl Jung, Letters Vol. II, Pages 387-392.

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists, and they are a pair of opposites basic to the structure of our mind. Carl Jung, Letters Vol. II, Pages 461-462

The opposition good - evil is universal in our experience, but one must always ask to whom? Carl Jung, Letters Vol. II, Pages 461-462

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

I thank you for the unasked-for kindness of your letter. There is so much evil and bitter-

ness in this world that one cannot be too grateful for the one good thing which happens from time to time. Carl Jung, Letters Vol. II, Page 516

Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Carl Jung, Letters Vol. II, Pages 525-526

**Carl Jung on “Faust” “Goethe” - Anthology**

Faust II has been my companion all my life, but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz’s Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Pages 246-247.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Pages 246-247.

As in Goethe’s Faust, here too it is the feminine element (Eve) that knows about the secret which can work against the total destruction of mankind, or man’s despair in the face of such a development. Carl Jung, Letters Vol. II, Pages 386-387

Goethe’s Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Pages 453-454.

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

It was from the spirit of alchemy that Goethe wrought the figure of the “superman” Faust, and this superman led Nietzsche’s Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to “create a god for yourself out of your seven devils.” Carl Jung, CW 13, Para 163.

You can find a detailed exposition of the transcendent function in Goethe’s Faust. Carl Jung, Letters Vol. I, Pages 267-269

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Pages 309-310

Goethe’s Faust aptly says: “in the beginning was the deed”." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself his mind being unable to identify any other motivating force than his own. Carl Jung; Man and His Symbols; Page 70.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don’t know

whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are "Holy" protected by "Fear of the Gods" as faithfully described by Goethe:

Shelter gives deep cave.

Lions around us stray,

Silent and tame they rove, and sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking, Page 165.

My mother drew my attention to Faust when I was about 15 years old. Carl Jung, Letters Vol. I, Pages 88-89

Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present. Carl Jung, Letters Vol. I, Pages 88-89

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

There was quite a crowd there and Barker, the professor of English from Cambridge, said, 'Now Jung, you must know the famous passage in Faust about the setting sun!' And Jung did know it and recited it. E.A. Bennet, Meetings with Jung, Page 284

**Carl Jung on "Extravert" – Anthology.**

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of

the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Pages 349-350

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting. Carl Jung, Letters Vol. II, Pages 564-565

The typical extravert is too much of a busybody to bother and fuss with the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second. Carl Jung, Letters Vol. II, Pages, 564-565

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

I cannot omit to remark that the diagnosis is not rarely hampered by the fact that it is chiefly extraverts who resent being called extraverts, as if it were a

derogatory designation. Carl Jung, Letters Vol. II, Pages 564-565

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help.

Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

The extravert, on the other hand, takes his unconscious material in an introverted way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him. Carl Jung, 1925 Seminar, Page 66

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Pages 74-86

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

What the extravert calls human is just "all too human" for the introvert. What the introvert calls human is airy and gaseous for the other. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

Extraverts, and all people who are identified with their persona, hate to be alone because they begin to see themselves. Carl Jung, Dream Analysis, Page 75.

A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Analysis, Page 419.

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa. Carl Jung, Letters Vol. I, Pages 301-302

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour. Carl Jung, Letters Vol. I, Pages 301-302

The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences. Carl Jung, Meetings with Jung, Page 194

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Carl Jung, CW 7, Para 309

No culture is ever really complete, for it always swings more towards one side or the other. Sometimes the cultural idea is extraverted, and then the chief value lies with the object and man's relation to it; sometimes it is introverted, and then the chief value lies with the subject and his relation to the idea. In the former case, culture takes on a collective character, in the latter an individual one. Carl Jung, CW 6, Para 110

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

Extraverts' language is thin and poor, but profuse, so that although what they want to say may be very slight, at least when they have finished they have said what they set out to

say. Carl Jung, Conversations with Jung, Page 8

He went on to say that when speaking to an extravert he has to cut down his thought; also when he is speaking to an introvert he has to cut down, for the thought of an introvert, even if expanded into a book, would not be fully expressed .... E. Harding, Conversations with Jung, Page 8

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.

There is no such thing as a pure - extrovert or a pure introvert. Such a man would be in the lunatic asylum. Carl Jung, Evans Conversations, Page 23.

Those [Introvert and Extrovert] are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all. Carl Jung, Evans Conversations, Page 23.

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

**Carl Jung on "Eyes" – Anthology.**

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one's brother's eye. Carl Jung, CW 18, Page 195

"Of course," said Jung, "You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, 'I hope, my friend, that this success will not harm you too much."' C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 84-85.

And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. Carl Jung, CW6, Para 748

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. Carl Jung, CW6, Para 748

This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Page 25.

One can easily throw dust into one's own eyes with theories. Carl Jung;

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9, Page 62.

Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered “scientific” or admitted to be true unless it could be perceived by the senses or traced back to physical causes. Carl Jung; CW 8. para. 649.

Have the horrors of the World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung; CW 16, Page 327.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, CW 12, Page 14.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. Carl Jung, CW 4, Page 331 f.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death. Carl Jung to Pastor Walter Bernet, Letters Volume 2, Page 275

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.

Consciousness is essentially the psyche’s organ of perception; it is the eye and ear of the psyche. Carl Jung, ETH Lectures, Page 98.

Thanks to this actus gratiae my life has meaning, and my inner eye was opened to the beauty and grandeur of dogma. Carl Jung, Letters Vol. 1, Pages 486-489.

Indeed I have often thought: if only I could have opened my own father’s eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better. Carl Jung, Letters Vol. 1, Page 463.

As the eye to the sun, so the soul corresponds to God. Carl Jung, CW 12, Page 10.

The unconscious can realize itself only with the help of consciousness and under its constant control. At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships. Carl Jung, Letters Vol. 1, Pages 239-240.

The mind which is in each of us is able to comprehend all other things but has not the

capability of understanding itself. For as the eye sees all other things, but cannot see itself, so also the mind perceives the nature of other things but cannot understand itself. Philo the Jew; Allegorical Interpretations I.

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Page 226.

'The animus is in the heavenly heart.' The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.

If I have a beam in my own eye I shall see a mote in someone else's eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

But psychology, of all things, demands that we be honest and shut our eyes to nothing. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, CW 12, Page 11.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753.

And the little travelling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

"God must be born in man forever the creator sees himself through the eyes of man's consciousness." Carl Jung, Wounded Healer of the Soul, Page 147.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros. It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

If you are growing up with no connection from the past, it is like being born without eyes and ears and trying to perceive the external world with accuracy. Carl Jung, Evans

Conversations, Page 36.

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody. Carl Jung, Zarathustra Seminar, Pages 193-194.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Pages 423-424

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Pages 497-498

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.

If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new. Carl Jung, Visions Seminar, Page 361

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis, Page 91.

One's 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long path one has left behind, hoping also that it will be of some benefit to one's fellows. Carl Jung, Letters Vol. I, Pages 561-562

Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because our consciousness is an eye that sees Carl Jung, Visions Seminar, Page 1016.

The animus dwells in the eyes, the anima in the abdomen. Carl Jung, Secret of the Golden Flower, Page 15

What depths of despair are still needed to open the eyes of the world's responsible leaders, so that at least they can refrain from leading themselves into temptation? Carl Jung, CW 9i, Para 455

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung CW6, Para 748

**Carl Jung on "Fate" – Anthology.**

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

Archetypes are complexes of experience that come upon us like fate, and their effects

are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung; "Psychological Aspects of the Mother Archetype" (1939); CW 8: The Structure and Dynamics of the Psyche. P.183

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one’s own will and conviction on the patient. … Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.

The self is our life's goal, for it is the completest expression of that fateful combination we call individuality. Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus, in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung; Aion; Page 34; Paragraph 65.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71, Para 126.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Pages 455-456.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, Modern Psychology, Vol. 2, Page 182.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, Modern Psychology, Page 177.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, Modern Psychology, Page 198.

There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, Modern Psychology, Page 198.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, Modern Psychology, Page 204.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Pages 340-341.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Pages 296-297.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

Whether a person’s fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Liber Novus, Page 316, Footnote 277.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

We imitate Christ and hope he will deliver us from our own fate. Like little Iambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Page 608.

You can't wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Carl Jung, CW 18, Para 291

In the collective unconscious, you are the same as a man of another race. You have the same archetypes, just as you have, like him, eyes, a heart, a liver, and so on. It does not matter that his skin is black. Carl Jung, CW 18, Page 46.

**Carl Jung on "Feeling" – Anthology.**

Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. Carl Jung, CW 6, Para 792.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

Emotions are often confused with feelings, but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost. Only consciousness of our narrow confinement in the self-forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal as both the one and the other. Carl Jung, MDR, Page 225.

The technique of active imagination can prove very important in difficult situations – where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions Seminar, p 625.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings towards your wife. Carl Jung, Letters Vol. II, Page 27.

Only through submission to detestable duties does one gain a certain feeling of liberation which induces a creative mood. Carl Jung, Letters Vol. II, Pages 30-31.

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem. You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint. Carl Jung, Letters Vol. II, Page 79.

I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work which is difficult in itself already, yet on the other hand, an asset, since you start within a world of thought and feeling based upon archetypal realities. Carl Jung, Letters Vol. II, Pages 100-101.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So, I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

The introverted thinker is very much in need of a developed feeling, i, e, of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung,

Letters Vol. II, Pages 163-174

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Pages 346-348

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

I cannot escape the feeling that for all his high poetic gifts and intuition Rilke was never quite a contemporary. Of course, poets are timeless phenomena, and the lack of modernity in Rilke is a badge of genuine poetry-craft. Carl Jung, Letters Vol. II, Pages 381-382.

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Pages 477-478

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

With the feeling, however, that it would not have granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of overestimating the importance of the intellect and the conscious mind might be false. Carl Jung, C.G. Jung Speaking, Page 49.

Religion gives us a rich application for our feelings. It gives meaning to life. Carl Jung, C.G. Jung Speaking, Page 69.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings toward your wife. Carl Jung, Letters Vol. II, Page 27.

You can fight with a man half a year before he will admit his feelings, and the same with a woman and her mind. It is so contradictory. Carl Jung, Dream Analysis, Page 87

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your special feeling of happiness. Carl Jung, Letters Vol I, Pages 221-222

In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling. Carl Jung, Letters Vol. I, Pages 53-54

The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world. For this another function —feeling—is needed too. Feeling often arrives at convictions that are different from those of the intellect,

and we cannot always prove that the convictions of feeling are necessarily inferior. Carl Jung, CW 8, Para 600

Microphysics is feeling its way into the unknown side of matter just as complex psychology is pushing forward into the unknown side of the psyche. Carl Jung, CW 12, Para 2

I£ you take a typical intellectual who is terribly afraid of falling in love, you will think his fear very foolish. But he is most probably right, because he will very likely make foolish nonsense when he falls in love. He will be caught most certainly, because his feeling only reacts to an archaic or to a dangerous type of woman. This is why many intellectuals are inclined to marry beneath them. They are caught by the landlady perhaps, or by the cook, because they are unaware of their archaic feeling through which they get caught. But they are right to be afraid, because their undoing will be in their feeling. Nobody can attack them in their intellect. There they are strong and can stand alone, but in their feelings they can be influenced, they can be caught, they can be cheated, and they know it. Therefore, never force a man into his feeling when he is an intellectual. He controls it with an iron hand because it is very dangerous. Carl Jung, CW 18, Para 20

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling. The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me” The latter formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm. What happens beyond this is beyond our judgment: God is not to be caught with human attributes. Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic. Carl Jung, 125 Seminar, Page 66

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914. Carl Jung, 1925 Seminar, Page 48

As a natural scientist, thinking and sensation were uppermost in me and intuition and

feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition. Carl Jung, 1925 Seminar, Page 75

As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Each function type has a special way of viewing feeling and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

Since one’s feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it. Carl Jung, Letters Vol. II, Pages 585-586.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less. Carl Jung, Letters Vol. II, Pages 598-599

Always I have a feeling of compassion for the clergyman. He has a devil of a problem. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world. Carl Jung, Letters Vol. 1, Pages 466-467.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority. Carl Jung, Letters Vol. 1, Pages 367-368.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Pages 38-39.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Carl Jung, CW 8, par 331.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, CW 6, Page 242

I had the feeling that everything was being sloughed away. Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. I consisted of my own history, and I felt

with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.

I may be all wrong, but I confess to have a feeling as if when you were in America a door had been shut, softly but tightly. Carl Jung to Victor White, Letters Vol. 1, Page 514.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

I have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

Incidentally-mustn’t it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung, The Red Book, Page 265.

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung, The Red Book, Introduction, Page 196.

A descendent of Logos is Nous, the intellect, which has done away with the commin-

gling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

I most certainly was characterized by thinking … and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. … I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction; it is also an emotion. Carl Jung, CW 18, Pages 310-311.

Our concept of consciousness supposes thought to be in our most dignified head. But the Pueblo Indians derive consciousness from the intensity of feeling. Abstract thought does not exist for them. Carl Jung, CW 18, Para 16.

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, CW 12, Page 482.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; Memories Dreams and Reflections; Page 359.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values. Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; CW 6, par. 678.

Every sacrifice is to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it. The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung, CW 11, para 397.

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung, CW 9i para. 299.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Carl Jung, CW 7, Page 628.

**Carl Jung on “Fish” – Anthology.**

Indeed, I have often thought: if only I could have opened my own father’s eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the ’hostile brothers,’ then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi christianorum. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

In our era the fish is the content; with the Water-pourer, he becomes the container. It’s a very strange symbol. I don’t dare interpret it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

This was the spread of knowledge laterally as well as vertically (that is spiritually), and he [Jung] said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard ‘c’, Piskes – was like this: the sign was a perpendicular and a horizontal fish, they went in opposite directions. E.A. Bennet, Meetings with Jung, Page 302

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13, Para 51.

I am an orphan, alone; nevertheless, I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

Fishing is an intuitive attempt to “catch” unconscious contents (fishes). Carl Jung, Aion, Para 137.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

Oh Izdubar, most powerful one, what you call poison is science. In our country, we are nurtured on it from youth, and that may be one reason why we haven’t properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned." Carl Jung, The Red Book, Page 278.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red

Book, Page 266.

This being so, it is imperative that we should not pare down the meaning of the dream to fit some narrow doctrine. We must remember that there are not a few patients who imitate the technical or theoretical jargon of the doctor, and do this even in their dreams, in accordance with the old tag, Canis panem somniat, piscator pisces. This is not to say that the fishes of which the fisherman dreams are fishes and nothing more. There is no language that cannot be misused. As may easily be imagined, the misuse often turns the tables on us; it even seems as if the unconscious had a way of strangling the doctor in the coils of his own theory. Therefore, I leave theory aside as much as possible when analysing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such an hypothesis in order to find courage to deal with dreams at all. To say that dreams add something important to our conscious knowledge, and that a dream which fails to do so has not been properly interpreted -that, too, is a theory. But I must make this hypothesis as well in order to explain to myself why I analyse dreams in the first place. All other hypotheses, however, about the function and the structure of dreams are merely rules of thumb and must be subjected to constant modification. In dream-analysis we must never forget, even for a moment, that we move on treacherous ground where nothing is certain but uncertainty. If it were not so paradoxical. one would almost like to call out to the dream interpreter: “Do anything you like, only don’t try to understand!” Carl Jung, CW 16, Para 318

**Carl Jung on “Freedom” - Anthology**

One creates inner freedom only through the symbol. Carl Jung, The Red Book, Page 311.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. Carl Jung, The Symbolic Life, Pages 310-311.

Without freedom there can be no morality. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it? Carl Jung; Memories, Dreams and Reflections; Page 220

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function. It must "know" of a goal different from the goal of the function. Carl Jung, CW 8, Pages 178-181, Paras 371-381.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

I naturally agree with what you say about freedom of thought. The Communist doesn't come into this category, since he doesn't think; but his actions are a danger to the public. If he thought, he would have found out his deceit long ago. Carl Jung, Letters Vol. II, Pages 179-180.

Man has only very limited possibilities amongst which-so far as his consciousness extends-he can choose with practical freedom. Carl Jung, Letters Vol. II, Page 102.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

If unconscious contents approaching the sphere of consciousness are not analysed and integrated, then the sphere of your freedom is even diminished through the fact that such contents are activated and gain more compelling influence upon consciousness than when they were completely unconscious. Carl Jung, Letters Vol. II, Page 139.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i.e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is

nothing but a mode of thought. Carl Jung, Letters Vol. II, Pages 182-183.

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena. Carl Jung, Letters Vol. II, Page 445-449

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Pages 471-473

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity. Carl Jung, Letters Vol. II, Pages 546-547

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

**Carl Jung on “Free Will” – Anthology.**

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

…the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

Free will is doing gladly and freely that which one must do. Carl Jung; “C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Ferne Jensen.

The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organized consciousness. Carl Jung, Jung-Ostrowski, Page 10.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157

**Freud and Jung - Anthology.**

Even though differences of scientific opinion have brought about a certain estrangement

between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

His [Freud's] irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of "traumatic" hysteria was verified. Carl Jung, Letters Vol. II, Pages 346-348

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Pages 346-348

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

People always assume anyway that my critical set-to with Freud was the result of a merely personal animosity on my part. Carl Jung, Letters Vol. II, Pages 349-350

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Pages 349-350

Psychoanalysis is in essence a cure through love. Sigmund Freud - letter to Carl Jung (1906)

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

One day, in retrospect, the years of struggle will strike you as the most beautiful. Sigmund Freud Letter to Carl Jung, September 19, 1907.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

Freud and Josef Breuer recognized that neurotic symptoms... are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

I have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

It is a pity that you did not meet or speak to Jung. You could have told him from me that he is at perfect liberty to develop views divergent from mine, and that I ask him to do so without a bad conscience. Sigmund Freud to Oskar Pfister, April 7, 1912.

I hope you agree with the Nuremberg decisions and will stand loyally by our Jung. I want him to acquire an authority that will later qualify him for leadership of the whole movement. Sigmund Freud to Oskar Pfister, Feb. 5, 1910.

If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable. Sigmund Freud to Oskar Pfister, Feb 5, 1912.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Adler looks forward and Freud looks back. Carl Jung, Modern Psychology, Vol. 2, Page 150.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, Modern Psychology, Vol. 2, Page 162.

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

You were really annoyed by my letter, weren't you? I was too, and now I am cured of

my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

“No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow. Jung to Freud, Freud/Jung Letters pp. 228-229.

Adler’s letter is stupid chatter and can safely be ignored. We aren’t children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don’t think much of him as a person. Carl Jung, Freud/Jung Letters, Page 532.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

It seemed to me that my spookerys struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy. (Insanity!) Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911

And then I wrote a book about psychology of dementia praecox, as it was called then—now it is schizophrenia—and I sent the book to Freud, writing to him about my association experiments and how they confirmed his theory thus far. That is how my friendship with Freud began. Carl Jung, Conversations Evans, Page 11.

Freud was a successful man; he was on top, and so he was interested only in pleasure and the pleasure principle, and Adler was interested in the power drive. Carl Jung, Conversations [Evans], Page 12.

I think, you see, that when Freud says that one of the first interests, and the foremost interest is to feed, he doesn’t need such a peculiar kind of terminology like "oral zone." Of course, they put it into the mouth— Carl Jung, Evans Conversations, Page 13.

That is the first archetype [Oedipus] Freud discovered; the first and the only one. Carl Jung, Evans Conversations, Page 13.

No one is hampered by one's self. And that's what he [Freud] never could admit to me. Carl Jung, Evans Conversations, Page 14.

Now, Freud refers very little to Pierre Janet, but I studied with him while in Paris and he very much helped form my ideas. Carl Jung, Evans Conversations, Page 15.

Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born. Carl Jung, Evans Conversations, Page 22.

And there I was, in between the two. I could see the justification of Freud's view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged. Carl Jung, Evans Conversations, Page 22.

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

One repays a teacher badly if one remains only a pupil. Carl Jung, Letter to Sigmund Freud (quoting Zarathustra) (1912)

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Freud's letters in my possession are not particularly important. Carl Jung, Letters Vol. II, Pages 40-41.

My personal recollections on the other hand are a chapter for itself. They have very much to do with Freud's psychology, but since there is no witness except myself I prefer to refrain from unsubstantiated tales about the dead. Carl Jung, Letters Vol. II, Pages 40-41.

Now, this derogatory way of judging Amenophis IV got my goat and I expressed myself pretty strongly. That was the immediate cause of Freud's accident. Carl Jung, Letters Vol. II, Page 133.

Nobody ever asks me how things really were; one only gives a one-sided and twisted representation of my relation to him [Freud]. Carl Jung, Letters Vol. II, Page 133.

Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs? Carl Jung, Letters Vol. II, Pages 148-150.

I shall always remember the time when Freud disturbed the peaceful slumber of the medical and philosophical faculties by his shocking discoveries, which are now taken into serious consideration. Carl Jung, Letters Vol. II, Pages 184-187.

The healing function is not necessarily a characteristic of individuation; it is a thing in it-self. It also doesn't work exclusively through transference; that is a Freudian prejudice. Carl

Jung, Letters Vol. II, Pages 227-229

The way in which the scientific world reacts reminds me strongly of those remote times when I stood up all alone for Freud against a world blindfolded by prejudice, and ever since I have been the subject of calumny, irritation, and contempt, although I have harvested a good deal of appreciation paradoxically enough just from universities (among them Oxford and Harvard). Carl Jung, Letters Vol. II, Pages 230-232.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Pages 295-296.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Pages 295-296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Pages 295-296.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it. I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Pages 306-310.

The interviewer asked Dr. Cahen how Jung spoke of Freud in 1938-39. twenty-five years after their break. Dr. Cahen: "I don't remember a single visit with Jung where he did not speak to me of Freud. I think that neither of the two great men ever healed of the grave wound of their rupture. Jung spoke of Freud always with much esteem and admiration." Roland Cahen, J.E.T., Pages 11-13

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud. He said Jones had always been simply a follower of Freud; he had not added any original ideas. E.A. Bennet, Meetings with Jung, Page 296

When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together. E.A. Bennet, Meetings with Jung, Page 296

He [Jung] always treated Freud with respect and called him Professor. E.A. Bennet, Meetings

with Jung, Pages 69-75

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud. He said Jones had always been simply a follower of Freud; he had not added any original ideas. E.A. Bennet, Meetings with Jung, Page 296

When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together. E.A. Bennet, Meetings with Jung, Page 296

As a matter of fact Freud was the far greater mind than Adler. Carl Jung, Letters Vol. I, Pages 301-302

As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as· well as Adler underwent a change in their personal type. Carl Jung, Letters Vol. I, Pages 301-302

Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phenomena. Carl Jung, Letters Vol. I, Pages 301-302

I would like to take this opportunity to rectify the error that I come from the Freudian school. Carl Jung, Letters Vol. I, Pages 121-122

I am a pupil of Bleuler's and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905. Carl Jung, Letters Vol. I, Pages 121-122

His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Pages 524-527

I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master's fortunate discovery. Carl Jung, Letters Vol. 1, Pages 524-527

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Pages 4-8

It was Freud's momentous discovery that the neurosis is not a mere agglomeration of symptoms, but a wrong functioning which affects the whole psyche. Carl Jung, CW 16, Para 190

Freud rightly recognized that this bond is of greatest therapeutic importance in that it gives rise to a mixtum compositum [composite mixture] of the doctor's own mental health and the patient's maladjustment. Carl Jung, CW 16, Para 358.

Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes and consequently one- or two-blind spots which act as so many prejudices. Carl Jung, CW 16, Para 8

When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the “dream-façade” is the dream’s obscurity, and this is really only a projection of our own lack of understanding. Carl Jung, CW 16, Para 319.

Freud’s procedure is, in the main, analytical and reductive. To this I add a synthesis which emphasizes the purposiveness of unconscious tendencies with respect to personality development. Carl Jung, CW 11, Para 875

Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology. Carl Jung, CW 11, Para 41

My method, like Freud’s, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. Carl Jung, CW 11, Para 875

It is Freud’s great achievement to have put dream-interpretation on the right track. Carl Jung, CW 8, Para 539

Apart from the efforts that have been made for centuries to extract a prophetic meaning from dreams, Freud’s discoveries are the first successful attempt in practice to find their real significance. Carl Jung, CW 8, Para 447.

His [Freud’s] work merits the term “scientific” because he has evolved a technique which not only he but many other investigators assert achieves its object, namely the understanding of the meaning of the dream. Carl Jung, CW 8, Para 447.

That is why Freud became the real discoverer of the unconscious in psychology, because he examined those dark places and did not simply dismiss them, with a disparaging euphemism, as “parapraxes.” Carl Jung, CW 8, Para 210

The unconscious is not just a receptacle for all unclean spirits and other odious legacies from the dead past—such as, for instance, that deposit of centuries of public opinion which constitutes Freud’s “superego.” Carl Jung, CW 4, Para 760

My conceptions are much more like Carus than like Freud. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud. Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance. Carl Jung, 1925 Seminar, Page 100

Freud's view that conscious experiences are inherited flies in the face of common knowledge and also contradicts his own hypothesis that conscience is made up of ancestral experiences. Carl Jung, Letters Vol. II, Pages 457-458

For him [Freud] conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level. Carl Jung, Letters Vol. II, Pages 457-458

As you know I have stipulated that my correspondence with Freud ought not to be published before 30 years have elapsed after my death, but lately I have been asked from different sides to permit inasmuch as I am competent-an earlier publication of the whole correspondence. Carl Jung, Letters Vol. II, Pages 458-459

My letters [To Freud] were never written with any thought that they might become broadcast. Carl Jung, Letters Vol. II, Pages 458-459

**Carl Jung on "Ghosts" – Anthology**

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

[The Holy Ghost descending at Pentecost brings about for the individual] not an 'imitation of Christ' but its exact opposite: an assimilation of the Christ-image to his own self. It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend. Carl Jung; Mysterium Coniunctionis

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ,

as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

The spirit of God’s wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Moreover, the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is, ’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

The Christian Church has hitherto [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Page 470.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Pages 155-157

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle. Carl Jung, Letters Vol. II, Page 444.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don’t know in which way one can prove it, as such a proof is outside of our human possibility. Carl Jung, Letters Vol. II, Page 444.

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

In his [Jung] mother’s room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

**Carl Jung on “Gnosis” “Gnostic” – Anthology.**

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, CW 11, Page 45.

The new Gnostic churches are all new inventions of old things, like soup warmed up again, they have no direct relation. Carl Jung, Dream Analysis Seminar, Page 240

King’s Gnostics and Their Remains and Mead’s Fragments of a Faith Forgotten are two books dealing with the old Gnostics. Carl Jung, Dream Analysis Seminar, Page 240

The last trace pf the Gnostic. teaching. probably died out with the Cathar and the Albigenses. They were the Manichaeans; Gnostics called Bougres in France. "Bougre" derives

from the word for Bulgarian and came into southern France. Carl Jung, Dream Analysis Seminar, Page 240

He [the hero] shares this paradoxical nature with the snake. According to Philo the snake is the most spiritual of all creatures; it is of a fiery nature, and its swiftness is terrible. It has a long life and sloughs off old age with its skin. In actual fact the snake is a cold-blooded creature, unconscious and unrelated. It is both toxic and prophylactic, equally a symbol of the good and bad daemon (the Agathodaimon), of Christ and the devil. Among the Gnostics it was regarded as an emblem of the brain-stem and spinal cord, as is consistent with its predominantly reflex psyche. It is an excellent symbol for the unconscious, perfectly expressing the latter's sudden and unexpected manifestations, its painful and dangerous intervention in our affairs, and its frightening effects Carl Jung, CW 5, Para 580

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, CW 6, Page 242.

Gnostic philosophy established three types, corresponding perhaps to three [out of four] of the basic psychological functions: thinking, feeling, and sensation [intuition missing]: The pneumatikoi could be correlated with thinking, The psychikoi with feeling, The hylikoi with sensation. Carl Jung, CW 6, Para 14

The inferior rating of the psychikoi was in accord with the spirit of Gnosticism, which, unlike Christianity, insisted on the value of knowledge Carl Jung, CW 6, Para 14

Thanks to the acuteness of his mind, Tertullian saw through the poverty of philosophical and Gnostic knowledge, and contemptuously rejected it. He invoked against it the testimony of his own inner world, his own inner realities, which were one with his faith. In shaping and developing these realities he became the creator of those abstract conceptions which still underlie the Catholic system of today Carl Jung, CW 6, Para 18

Type differences should also be borne in mind when we consider the long and perilous struggle which the Church from its earliest beginnings waged against Gnosticism. Owing to the predominantly practical trend of early Christianity the intellectual hardly came into his own, except when he followed his fighting instincts by indulging in polemical apologetics. Carl Jung, CW 6, Para 18

Through castration Origen freed himself from the sensuality that was coupled with Gnosticism; he could then surrender without fear to the treasures of Gnostic thought, whereas Tertullian through his sacrifice of the intellect turned away from Gnosis but also reached a depth of religious feeling that we miss in Origen Carl Jung, CW 6, Para 26

Because of this spirit the Gnostics took their visions as absolutely real, or at least as relating directly to reality, and for Tertullian the reality of his feeling was objectively valid Carl Jung, CW 6, Para 29

The Gnostics projected their subjective inner perception of the change of attitude into a cosmogonic system and believed in the reality of its psychological figures Carl Jung, CW 6, Para 29

Gnosticism shows man's unconscious psychology in full flower, almost perverse in its luxuriance; it contained the very thing that most strongly resisted the regula fidei [rule of faith] Carl Jung, CW 6, Para 409

In complete contrast to Tertullian, Origen did not cut himself off from the influence of Gnosticism; on the contrary, he even channelled it, in attenuated form, into the bosom of the Church, or such at least was his aim. Indeed, judging by his thought and fundamental views, he was himself almost a Christian Gnostic Carl Jung, CW 6, Para 22

The central religious idea in this legend, of which there are numerous variants, is the holy vessel, which, it must be obvious to everyone, is a thoroughly non-Christian image, whose origin is to be sought in extra-canonical sources. From the material I have cited, it seems to me a genuine relic of Gnosticism, which either survived the extermination of heresies because of a secret tradition, or owed its revival to an unconscious reaction against the domination of official Christianity Carl Jung, CW 6, Para 401

Official Christianity, therefore, absorbed certain Gnostic elements that manifested themselves in the worship of woman and found a place for them in an intensified worship of Mary. I have selected the Litany of Loreto as an example of this process of assimilation from a wealth of equally interesting material. The assimilation of these elements to the Christian symbol nipped in the bud the psychic culture of the man; for his soul, previously reflected in the image of the chosen mistress, lost its individual form of expression through this absorption Carl Jung, CW 6, Para 399

Vessel symbolism probably contains a pagan relic which proved adaptable to Christianity, and this is all the more likely as the worship of Mary was itself a vestige of paganism which secured for the Christian Church the heritage of the Magna Mater, Isis, and other mother goddesses. The image of the vas Sapientiae, vessel of wisdom, likewise recalls its Gnostic prototype, Sophia Carl Jung, CW 6, Para 398

It elucidates the psychological relations between the worship of woman and the legend of the Grail, which was so essentially characteristic of the early Middle Ages. The central religious idea in this legend, of which there are numerous variants, is the holy vessel, a thoroughly non-Christian image, a genuine relic of Gnosticism Carl Jung, CW 6, Para 401

The idea of angels, archangels, "principalities and powers" in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Para 104.

These images are so intense that it is quite understandable why millions of cultivated persons should be taken in by theosophy and anthroposophy. This happens simply because such modern gnostic systems meet the need for expressing and formulating the wordless occurrences going on within ourselves better than any of the existing forms of Christianity, not excepting Catholicism Carl Jung, CW 7, Para 118

The primordial images [archetypes] are as much feelings as thoughts; indeed, they lead their own independent life rather in the manner of part-souls, as can easily be seen in those philosophical or Gnostic systems which rely on perception of the unconscious as the source of knowledge Carl Jung, CW 7, Para 104

As we have seen, Gnosticism, too, endeavored in all seriousness to subordinate the physiological to the metaphysical  Carl Jung, CW 9i, Para 297

Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia Wisdom and the Mother of Christ. Thanks to this motif of the dual birth, children today, instead of having good and evil fairies who magically “adopt” them at birth with blessings or curses, are given sponsorsa “godfather” and a “godmother.”  Carl Jung, CW 9i, Para 93

Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia Wisdom and the Mother of Christ. Thanks to this motif of the dual birth, children today, instead of having good and evil fairies who magically “adopt” them at birth with blessings or curses, are given sponsors a “godfather” and a “godmother”  Carl Jung, CW 9.i Para 93

This elementary fact was correctly appreciated in the so-called Clementine Homilies, a collection of Gnostic-Christian writings dating from about A.D. 150.  The unknown author understands good and evil as the right and left hand of God and views the whole of creation in terms of syzygies, or pairs of opposites  Carl Jung, CW 9ii, Para 99

If we bear in mind the significance of the fish, it is easy to understand why a powerful attraction should emanate from this arcane centre, which might aptly be compared with the magnetism of the North Pole.  As we shall see in a later chapter, the Gnostics said the same thing about the magnetic effect of their central figure (point, monad, son, etc.)  Carl Jung, CW 9ii, Para 239

Alchemy owes its real beginnings to the Gnostic systems, which Hippolytus rightly regarded as philosophic, and which, with the help of Greek philosophy and the mythologies of the Near and Middle East, together with Christian dogmatics and Jewish cabalism, made extremely interesting attempts, from the modern point of view, to synthetize a unitary vision of the world in which the physical and the mystical aspects played equal parts  Carl Jung, CW 9ii, Para 267

We meet these images and ideas in Gnosticism, to which we must now give our attention; for Gnosticism was, in the main, a product of cultural assimilation and is therefore of the greatest interest in elucidating and defining the contents constellated by prophecies about the Redeemer, or by his appearance in history, or by the synchronicity of the archetype  Carl Jung, CW 9ii, Para 287

The name Prunicus means both

carrying a burden' and

lewd.’  The latter connotation is more probable, because this Gnostic sect believed that, through the sexual act, they could recharge Barbelo with the pneuma that was lost in the world  Carl Jung, CW 9ii, Para 307

My investigation seeks, with the help of Christian, Gnostic, and alchemical symbols of the Self, to throw light on the change of psychic situation within the “Christian aeon”  Carl Jung, CW 9ii, Para ix.

From various hints dropped by Hippolytus, it is clear beyond a doubt that many of the

Gnostics were nothing other than psychologists.  Carl Jung, CW 9ii, Para 347

Thus he [Hippolytus] reports them [Gnostics] as saying that "the soul is very hard to find and to comprehend," x and that knowledge of the whole man is just as difficult.  "For knowledge of man is the beginning of wholeness, but knowledge of God is perfect wholeness." Carl Jung, CW 9ii, Para 347

In men, Eros, the function of relationship, is usually less developed than Logos.  The Other, the fourth, corresponds in the Gnostic quaternities to the fiery god, "the fourth by number," to the dual wife of Moses (Zipporah and the Ethiopian woman), to the dual Euphrates (river and Logos), to the fire.  Carl Jung, CW 9ii, Para 29

Irenaeus (Adversus haereses, II,5,1) records the Gnostic teaching that when Christ, as the demiurgic Logos, created his mother's being, he "cast her out of the Pleroma—that is, he cut her off from knowledge."  Carl Jung, CW 9ii, Page 41, fn 23

The fact that not only the Gnostic Logos but Christ himself was drawn into the orbit of sexual symbolism is corroborated by the fragment from the Interrogationes maiores Mariae, quoted by Epiphanius.  Carl Jung, CW 9ii, Para 314

The Other, the fourth, corresponds in the Gnostic quaternities to the fiery god, "the fourth by number," to the dual wife of Moses (Zipporah and the Ethiopian woman), to the dual Euphrates (river and Logos), to the fire.  Carl Jung, CW 9ii, Para 397

Gnosticism affords some very instructive examples of this.  Neologisms tend not only to hypostatize themselves to an amazing degree, but actually to replace the reality they were originally intended to express  Carl Jung, CW 11, Para 442

Our cancer case shows clearly how impotent man's reason and intellect are against the most palpable nonsense.  I always advise my patients to take such obvious but invincible nonsense as the manifestation of a power and a meaning they have not yet understood  Carl Jung, CW 11, Para 26

This was the time when the Greeks started criticizing the world, the time of "gnosis" in its widest sense, which ultimately gave birth to Christianity. The archetype of the redeemer-god and Original Man is age-old we simply do not know how old. The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha of Indian philosophy, and is also found in the Persian conception of the Original Man, Gayomart. Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world.  He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind  Carl Jung, CW 11, Para 202

It was, apparently, a Spanish bishop, Hosius of Cordoba, who proposed to the emperor the crucial word homoousia.  It did not occur then for the first time, for it can be found in Tertullian, as the "unitas substantiae."  The concept of homoousia can also be found in Gnostic usage, as for instance in Irenaeus' references to the Valentinians (140circa 200), where the Aeons are said to be of one substance with their creator, Bythos. The Nicene Creed concentrates on the father-son relationship, while the Holy Ghost receives scant mention  Carl Jung, CW 11, Para 216

This psychological fact spoils the abstract perfection of the triadic formula and makes it a logically incomprehensible construction, since, in some mysterious and unexpected way, an important mental process peculiar to man has been imported into it. If the Holy Ghost is, at one and the same time, the breath of life and a loving spirit and the Third Person in whom the whole trinitarian process culminates, then he is essentially a product of reflection, a hypostatized noumenon tacked on to the natural family-picture of father and son. It is significant that early Christian Gnosticism tried to get round this difficulty by interpreting the Holy Ghost as the Mother. But that would merely have kept him within the archaic family-picture, within the tritheism and polytheism of the patriarchal world. It is, after all, perfectly natural that the father should have a family and that the son should embody the father. This train of thought is quite consistent with the father-world Carl Jung, CW 11, Para 236

The Gnostic interpretation of the Holy Ghost as the Mother contains a core of truth in that Mary was the instrument of God's birth and so became involved in the trinitarian drama as a human being. The Mother of God can, therefore, be regarded as a symbol of mankind's essential participation in the Trinity. The psychological justification for this assumption lies in the fact that thinking, which originally had its source in the self-revelations of the unconscious, was felt to be the manifestation of a power external to consciousness. The primitive does not think; the thoughts come to him. We ourselves still feel certain particularly enlightening ideas as "influences," "in-spirations," etc. Where judgments and flashes of insight are transmitted by unconscious activity, they are often attributed to an archetypal feminine figure, the anima or mother-beloved. It then seems as if the inspiration came from the mother or from the beloved, the "femme inspiratrice" Carl Jung, CW 11, Para 240

In view of this, the Holy Ghost would have a tendency to exchange his neuter designation for a feminine one. (It may be noted that the Hebrew word for spirit ruach is predominantly feminine.) Holy Ghost and Logos merge in the Gnostic idea of Sophia, and again in the Sapientia of the medieval natural philosophers, who said of her: "In gremio matris sedet sapientia patris" (the wisdom of the father lies in the lap of the mother). These psychological relationships do something to explain why the Holy Ghost was interpreted as the mother, but they add nothing to our understanding of the Holy Ghost as such, because it is impossible to see how the mother could come third when her natural place would be second Carl Jung, CW 11, Para 240

The devil is the aping shadow of God, thein Gnosticism and also in Greek alchemy. He is "Lord of this world," in whose shadow man was born, fatally tainted with the original sin brought about by the devil. Christ, according to the Gnostic view, cast off the shadow he was born with and remained without sin Carl Jung, CW 11, Para 263

He was clearly a non-Christian Gnostic, and in particular so one gathers from the famous passage about the krateran adherent of the Poimandres sect, and therefore a follower of Hermes. Although alchemical literature abounds in parables, I would hesitate to class these dream-visions among them. Anyone acquainted with the language of the alchemists will recognize that their parables are mere allegories of ideas that were common knowledge. In the allegorical figures and actions, one can usually see at once what substances and what procedures are being referred to under a deliberately theatrical disguise. There is nothing of this kind in the Zosimos visions Carl Jung, CW 11, Para 344

And where would God's wholeness be if he could not be the "wholly other"? Accordingly

it is with some psychological justification, so it seems to me, that when the Gnostic Nous fell into the power of Physis he assumed the dark chthonic form of the serpent, and the Manichaean “Original Man” in the same situation actually took on the qualities of the Evil One. In Tibetan Buddhism all gods without exception have a peaceful and a wrathful aspect, for they reign over all the realms of being. The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man’s own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting. All this belongs to the stock of pre-Christian ideas, being none other than the doctrine of the “Man of Light,” the Anthropos or Original Man, which the sayings of Christ the gospels assume to be common knowledge Carl Jung, CW 11, Para 380

If mankind is the guilty party, logic surely demands that mankind should be punished. But if God takes the punishment on himself, he exculpates mankind, and we must then conjecture that it is not mankind that is guilty, but God (which would logically explain why he took the guilt on himself). For reasons that can readily be understood, a satisfactory answer is not to be expected from orthodox Christianity. But such an answer may be found in the Old Testament, in Gnosticism, and in late Catholic speculation. From the Old Testament we know that though Yahweh was a guardian of the law he was not just, and that he suffered from fits of rage which he had every occasion to regret Carl Jung, CW 11, Para 408

Christianity had at one time to fight for its life against Gnosticism, which corresponded to another psychological condition. Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. But if the historical roots of our symbols extend beyond the Middle Ages they are certainly to be found in Gnosticism. It would not seem to me illogical if a psychological condition, previously suppressed, should reassert itself when the main ideas of the suppressive condition begin to lose their influence. In spite of the suppression of the Gnostic heresy, it continued to flourish throughout the Middle Ages under the disguise of alchemy. Carl Jung, CW 11, Para 160

It is a well-known fact that alchemy consisted of two parts which complement one another on the one hand chemical research proper and on the other the “theoria” or “philosophia.” As is clear from the writings of Pseudo-Democritus in the first century the two aspects already belonged together at the beginning of our era. The same holds true of the Leiden papyri and the writings of Zosimos in the third century. The religious or philosophical views of ancient alchemy were clearly Gnostic. Carl Jung, CW 11, Para 160

We find the miraculous water mentioned in the first treatises of Greek alchemy, which belong to the first century. Moreover the descent of the spirit into Physis is a Gnostic legend that greatly influenced Mani. And it was possibly through Manichean influences that it became one of the main ideas of Latin alchemy. Carl Jung, CW 11, Para 161

It [the cross] is, in fact, one of the prime symbols of order, as I have shown elsewhere. In the domain of psychological processes it functions as an organizing center, and in states of psychic disorder caused by an invasion of unconscious contents it appears as a mandala divided into four. No doubt this was a frequent phenomenon in early Christian times, and not only in Gnostic circles. Gnostic introspection could hardly fail, therefore, to perceive the numinosity of this archetype and be duly impressed by it. For the Gnostics the cross had exactly the same function that the atman or Self has always had for the East. This realization is one of the central experiences of Gnosticism. Carl Jung, CW 11, Para 433

As the center symbolizes the idea of totality and finality, it is quite appropriate that the text should suddenly start speaking of the dichotomy of the universe, polarized into right and left, brightness and darkness, heaven and the “nether root,” the omnium genetrix. This is a clear reminder that everything is contained in the center and that, as a result, the Lord (i.e., the cross) unites and composes all things and is therefore “nirdvandva,” free from the opposites, in conformity with Eastern ideas and also with the psychology of this archetypal symbol. The Gnostic Christ-figure and the cross are counterparts of the typical mandalas spontaneously produced by the unconscious. They are natural symbols and they differ fundamentally from the dogmatic figure of Christ, in whom all trace of darkness is expressly lacking. Carl Jung, CW 11, Para 435

In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Böhme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Böhme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Böhme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before. Carl Jung, CW 11 Para 470

Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. Carl Jung, CW 11, Para 460.

It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge. Carl Jung, CW 11, Para 461.

Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. Carl Jung, CW 11, Page 97.

Inasmuch as the devil was an angel created by God and “fell like lightning from heaven,” he too is a divine “procession” that became Lord of this world. It is significant that the Gnostics thought of him sometimes as the imperfect demiurge and sometimes as the Saturnine archon, Ialdabaoth. Pictorial representations of this archon correspond in every detail with those of a diabolical demon. He symbolized the power of darkness from which Christ came to rescue humanity. The archons issued from the womb of the unfathomable abyss, i.e., from the same source that produced the Gnostic Christ Carl Jung, CW 11, Para 255

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly

in the transformation mystery of the Mass. Carl Jung, CW 11, para 399.

Even at this early date (and not only in John) Christ is completely overlaid, or rather smothered, by metaphysical conceptions: he is the ruler over all daemonic forces, the cosmic saviour, the mediating God-man. The whole pre-Christian and Gnostic theology of the Near East (some of whose roots go still further back) wraps itself about him and turns him before our eyes into a dogmatic figure who has no more need of historicity. At a very early stage, therefore, the real Christ vanished behind the emotions and projections that swarmed about him from far and near; immediately and almost without trace he was absorbed into the surrounding religious systems and moulded into their archetypal exponent. Carl Jung, CW 11, Para 228

It is easy to see why such qualities made Mercurius an eminently suitable symbol for the mysterious transforming substance of alchemy; for this [symbol] is round and square, i.e., a totality consisting of four parts (four elements). Consequently the Gnostic quadripartite original man (fig. 064) as well as Christ Pantokrator is an imago lapidis Carl Jung, CW 12 Para 173

The original Gnostic myth has undergone a strange transformation: Nous and Physis are indistinguishably one in the prima materia and have become a natura abscondita. Carl Jung, CW 12 Para 447

I hope the reader will not be outraged if my exposition sounds like a Gnostic myth. We are moving here in those psychological regions where, as a matter of fact, the Gnosis is rooted. The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in an even higher degree. Myth is the primordial language natural to these psychic processes, and no intellectual formulation comes anywhere near the richness and expressiveness of mythical imagery. Such processes deal with the primordial images, and these are best and most succinctly reproduced by figurative speech. Carl Jung, CW 12 Para 28

The original Gnostic myth has undergone a strange transformation: Nous and Physis are indistinguishably one in the prima materia and have become a natura abscondita Carl Jung, CW 12, Para 447

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were it so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home for Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man's while to take pains with himself, and he has something in his own soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. Carl Jung, CW 12, Para 126

Via Daniel and Enoch, the quaternity of God's sons penetrated very early into Christian ideology. There are the three synoptic gospels and the one gospel of St. John, to which were assigned as emblems the symbols of the cherubim. The four gospels are as it were the pillars of Christ's throne, and in the Middle Ages the tetramorph became the riding animal of the Church. But it was Gnostic speculation in particular that appropriated the quaternity. This theme is so far-reaching that it cannot be dealt with more closely here. I would only draw attention to the synonymity of Christ, Logos, and Hermes, and the derivation of Jesus from

the so-called “second tetrad” among the Valentinians. “Thus our Lord in his fourfoldness preserves the form of the tetraktys and is composed of”: Carl Jung, CW 13 Para 366

As I have pointed out, the union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Historically, this process has always been represented in symbols, and today the development of personality is still depicted in symbolic form. I discovered this fact in the following way. The spontaneous fantasy products I discussed earlier become more profound and gradually concentrate into abstract structures that apparently represent “principles” in the sense of Gnostic archai. When the fantasies take the form chiefly of thoughts, intuitive formulations of dimly felt laws or principles emerge, which at first tend to be dramatized or personified. (We shall come back to these again later). If the fantasies are drawn, symbols appear that are chiefly of the mandala type. Carl Jung, CW 13, Para 31

From ancient times the lion was associated with Saturn. Khunrath calls him “the lion of the Catholic tribe,” paraphrasing the “lion of the tribe of Judah”—an allegory of Christ. He calls Saturn “the lion green and red.” In Gnosticism Saturn is the highest archon, the lion headed Ialdabaoth, meaning “child of chaos.” But in alchemy the child of chaos is Mercurius. Carl Jung, CW 13, Para 275

I have drawn attention earlier to the passage in Hippolytus where the Gnostic interpretation of Psalm 24:7-10 is discussed. The rhetorical question of the psalm, “Who is this king of glory?” is answered in Hippolytus thus: “A worm and no man, the reproach of men and the outcast of the people. He is the king of glory, mighty in battle.” This passage, says Hippolytus, refers to Adam and his “ascension and rebirth, that he may be born spiritual, not fleshly.” The worm therefore signifies the second Adam, Christ. Epiphanius also mentions the worm as an allegory of Christ, though without substantiating it further Carl Jung, CW 14 Para 484

The eye, like the sun, is a symbol as well as an allegory of consciousness. In alchemy the scintillulae are put together to form the gold (Sol), in the Gnostic systems the atoms of light are reintegrated. Carl Jung, CW 14, Para 47

Hence we get the parallel of the dragon’s head with Christ, corresponding to the Gnostic view that the son of the highest divinity took on the form of the serpent in paradise in order to teach our first parents the faculty of discrimination, so that they should see that the work of the demiurge was imperfect. Carl Jung, CW 14, Para 141

The personal unconscious is the shadow and the inferior function, in Gnostic terms the sinfulness and impurity that must be washed away by baptism. The collective unconscious expresses itself in the mythological teachings, characteristic of most mystery religions, which reveal the secret knowledge concerning the origin of all things and the way to salvation. Carl Jung, CW 14, Para 257

The opus is a "transitus," a in the Gnostic sense, a "transcension" and transformation whose subject and object is the elusive Mercurius. Carl Jung, CW 14, Para 287

Irenaeus, reporting the views of the Gnostics, says: "The spiritual, they say, [is] sent forth to this end, that, being united here below with the psychic, it may take form, and be instructed simultaneously by intercourse with it. Carl Jung, CW 14, Para 327

The union of the spiritual, masculine principle with the feminine, psychic principle is far from being just a fantasy of the Gnostics: it has found an echo in the Assumption of the Virgin, in the union of Tifereth and Malchuth, and in Goethe's "the Eternal Feminine leads us upward and on." Carl Jung, CW 14, Para 327

Anyone familiar with the spirit of alchemy and the views of the Gnostics in Hippolytus will be struck again and again by their inner affinity. Carl Jung, CW 14, Para 328

The inner spiritual man of the Gnostics is the Anthropos, the man created in the image of the Nous, the (true man). He corresponds to the chin-yen (true man) of Chinese alchemy. Carl Jung, CW 14, Para 490

And just as the Queen "flows with all delicious unguent" so, in the Acts of Thomas, a sweet smell pours from the heavenly goddess. She is not only the mother but the "Kore, daughter of the light." She is the Gnostic Sophia, who corresponds to the alchemical mother. Carl Jung, CW 14, Para 490

In this connection it should not be forgotten that in antiquity certain influences, evidently deriving from the Gnostic doctrine of the hermaphroditic Primordial Man, penetrated into Christianity and there gave rise to the view that Adam had been created an androgyne. Carl Jung, CW 14, Para 526

In Gnosticism the original man Adamas, who is nothing but a paraphrase of Adam, was equated with the ithyphallic Hermes and with Korybas, the pederastic seducer of Dionysus, as well as with the ithyphallic Cabiri. Carl Jung, CW 14, Para 589

Zosimos is the connecting link between alchemy and Gnosticism, where we find similar ideas. Carl Jung, CW 14, Para 627

I have pointed out that outwardly Mercurius corresponds to quicksilver but inwardly he is a "deus terrenus" and an Anima Mundi—in other words, that part of God which, when he "imagined" the world, was as it were left behind in his Creation or, like the Sophia of the Gnostics, got lost in Physis. Mercurius has the character which Dorn ascribes to the soul. Carl Jung, CW 14, Para 699

The "sweet odour" of the Holy Ghost occurs not only in Gnosticism but also in ecclesiastical language, and of course in alchemy—though here there are more frequent references to the characteristic stench of the underworld, the odor sepulchrorum. Carl Jung, CW 14, Para 701

Accordingly the arcane substance would appear to be the "inner" man or Primordial Man, known as Adam Kadmon in the Cabala. In the poem of Valentinus, this inner man is swamped by the goddess of love—an unmistakable psychologem for a definite and typical psychic state, which is also symbolized very aptly by the Gnostic love-affair between Nous and Physis. Carl Jung, CW 14, Para 548

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, CW 14, par. 28, note 194.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

It is apparent from this explanation that the desperately evasive and universal Mercurius that Proteus twinkling in a myriad shapes and colours is none other than the “unus mundus,” the original, non-differentiated unity of the world or of Being; the[agnosia] of the Gnostics, the primordial unconsciousness Carl Jung, CW 14, Para 660

Even if the peregrination up to this point was not an allegory of the opus alchymicum, from now on it certainly is. The opus is a “transitus,” in the Gnostic sense, a “transcension” and transformation whose subject and object is the elusive Mercurius. I will not discuss the nature of the transitus here in any great detail, as this would be the proper concern of an account of the opus itself. One aspect of the transitus, however, is the ascent and descent through the planetary spheres, and to this we must devote a few words Carl Jung, CW 14, Para 288

As the “Tabula smaragdina” shows, the purpose of the ascent and descent is to unite the powers of Above and Below. A feature worthy of special notice is that in the opus there is an ascent followed by a descent, whereas the probable Gnostic-Christian prototype depicts first the descent and then the ascent Carl Jung, CW 14, Para 288

I have drawn attention earlier to the passage in Hippolytus where the Gnostic interpretation of Psalm 24:7-10 is discussed. The rhetorical question of the psalm, “Who is this king of glory?” is answered in Hippolytus thus: “A worm and no man, the reproach of men and the outcast of the people. He is the king of glory, mighty in battle.” This passage, says Hippolytus, refers to Adam and his “ascension and rebirth, that he may be born spiritual, not fleshly.” The worm therefore signifies the second Adam, Christ. Epiphanius also mentions the worm as an allegory of Christ, though without substantiating it further Carl Jung, CW 14, Para 484

Even if the peregrination up to this point was not an allegory of the opus alchymicum, from now on it certainly is. The opus is a “transitus,” in the Gnostic sense, a “transcension” and transformation whose subject and object is the elusive Mercurius. I will not discuss the nature of the transitus here in any great detail, as this would be the proper concern of an account of the opus itself. One aspect of the transitus, however, is the ascent and descent through the planetary spheres, and to this we must devote a few words Carl Jung, CW 14, Para 288

As the “Tabula smaragdina” shows, the purpose of the ascent and descent is to unite the powers of Above and Below. A feature worthy of special notice is that in the opus there is an ascent followed by a descent, whereas the probable Gnostic-Christian prototype depicts first the descent and then the ascent Carl Jung, CW 14, Para 288

Khunrath rises to Gnostic heights when he exclaims: “And our Catholick Mercury, by virtue of his universal fiery spark of the light of nature, is beyond doubt Proteus, the sea god of the ancient pagan sages, who hath the key to the sea and power over all things: son of Oceanos and Tethys.” Carl Jung, CW 15, Para 50

In Faust’s metamorphosis, Gretchen, Helen, Mary, and the abstract “Eternal Feminine” correspond to the four female figures of the Gnostic underworld, Eve, Helen, Mary, and Sophia. And just as Faust is embroiled in murderous happenings and reappears in changed form, so Picasso changes shape and reappears in the underworld form of the tragic Harlequin a motif that runs through numerous paintings. It may be remarked in passing that Harlequin is an ancient chthonic god Carl Jung, CW 15, Para 211

Now some Christian mystics have a different experience. For instance we have a Swiss mystic, Niklaus von der Flüe. He experienced a God and a Goddess. Then there was a mystic of the thirteenth century, Guillaume de Digulleville, who wrote the Pèlerinage de l’âme de Jésus Christ. Like Dante, he had a vision of the highest paradise as “le ciel d’or,” and there upon a throne one thousand times more bright than the sun sat le Roi, who is God himself, and beside him on a crystal throne of brownish hue, la Reine, presumably the Earth. This is a vision outside the Trinity idea, a mystical experience of an archetypal nature which includes the feminine principle. The Trinity is a dogmatic image based on an archetype of an exclusively masculine nature. In the Early Church the Gnostic interpretation of the Holy Ghost as feminine was declared a heresy. Carl Jung, CW 18, Para 221

Thus the Gnostics thought that Christ had cut off his shadow, and I have never heard that he embodies evil as Yahweh explicitly does. Carl Jung, CW 18, Para 1633

Jung has been given the title "Gnostic" which he has rejected. Reverend David Cox, CW 18, Para 1641

The designation of my "system" as "Gnostic" is an invention of my theological critics. Carl Jung, CW 18, Para 1642

I loved the Gnostics in spite of everything, because they recognized the necessity of some further raisonnement, entirely absent in the Christian cosmos. Carl Jung, CW 18, Para 1643

The people who call me a Gnostic cannot understand that I am a psychologist, describing modes of psychic behaviour precisely like a biologist studying the instinctual activities of insects. Carl Jung, CW 18, Para 1647

"Many are called, but few are chosen" is an authentic logion and not characteristic of Gnosticism alone. Carl Jung, CW 18, Para 1641

The urgent therapeutic necessity of confronting the individual with his own dark side is a secular continuation of the Christian development of consciousness and leads to phenomena of assimilation similar to those found in Gnosticism, the Kabbala, and Hermetic philosophy. Carl Jung, CW 18, Para 1517

Gnosticism is still an obscure affair and in need of explanation, despite the fact that sundry personages have already approached it from the most diverse angles and tried their hands at explanations with doubtful success. Carl Jung, CW 18, Para 1478

But the philologist or theologian who concerns himself with Gnosticism generally possesses not a shred of psychiatric knowledge, which must always be called upon in explaining extraordinary mental phenomena. Carl Jung, CW 18, Para 1479

The explanation of Gnostic ideas "in terms of themselves," i.e., in terms of their historical foundations, is futile, for in that way they are reduced only to their less developed forestages but not understood in their actual significance. Carl Jung, CW 18, Page 1479

The archetypal motifs of the unconscious are the psychic source of Gnostic ideas, of delusional ideas (especially of the paranoid schizophrenic forms), of symbol-formation in dreams, and of active imagination in the course of an analytical treatment of neurosis. Carl Jung, CW 18, Page 1480

In the light of these reflections, I regret Dr. Quispel's quotations from the Gnostics, that the "Autopator contained in himself all things, in [a state of] unconsciousness (iv ayvtoaria)" and that "The Father was devoid of consciousness (avevvorjros)" as a fundamental discovery for the psychology of Gnosticism. Carl Jung, CW 18, Page 1481

But if you are faced with a good judge of men, he will extract your painful secrets from your trouser pocket with the greatest skill without your knowing it and do it much better than was ever done by a psychodiagnostic method. Carl Jung, CW 18, Para 1459

In the light of these reflections, I regret Dr. Quispel's quotations from the Gnostics, that the "Autopator contained in himself all things, in [a state of] unconsciousness (iv ayvtoaria)" and that "The Father was devoid of consciousness (avevvorjros)" as a fundamental discovery for the psychology of Gnosticism. Carl Jung, CW 18, Page 1481

Now some Christian mystics have a different experience. For instance we have a Swiss mystic, Niklaus von der Flüe. He experienced a God and a Goddess. Then there was a mystic of the thirteenth century, Guillaume de Digulleville, who wrote the Pèlerinage de l'âme de Jésus Christ. Like Dante, he had a vision of the highest paradise as "le ciel d'or," and there upon a throne one thousand times more bright than the sun sat le Roi, who is God himself, and beside him on a crystal throne of brownish hue, la Reine, presumably the Earth. This is a vision outside the Trinity idea, a mystical experience of an archetypal nature which includes the feminine principle. The Trinity is a dogmatic image based on an archetype of an exclusively masculine nature. In the Early Church the Gnostic interpretation of the Holy Ghost as feminine was declared a heresy Carl Jung, CW 18, Para 221

Gnosticism long ago projected this state of affairs into the heavens, in the form of a metaphysical drama: ego-consciousness appearing as the vain demiurge, who fancies himself the sole creator of the world and the Self as the highest, unknowable God, whose emanation the demiurge is. The union of conscious and unconscious in the individuation process, the real core of the ethical problem, was projected in the form of a drama of redemption and, in some Gnostic systems, consisted in the demiurge's discovery and recognition of the highest God Carl Jung, CW 18, Para 1419

One has only to think of the Jewish-Gnostic presuppositions in Paul's writings and of the immense influence of the "gnostic" gospel of John. Apart also from these important witnesses, and in spite of being persecuted, branded as heresy, and pronounced dead within the realm of the Church, Gnosticism did not die out at once by any means Carl Jung, CW 18, Para 1480

Gnosticism's philosophical and psychological aspects went on developing in alchemy up to the time of Goethe, and the Jewish syncretism of the age of Philo found its continuation

within orthodox Judaism in the Kabbala. Both these trends, if not exactly forestages of the modern psychology of the unconscious, are at all events well-nigh inexhaustible sources of knowledge for the psychologist. This is no accident inasmuch as parallel phenomena to the empirically established contents of the collective unconscious underlie the earliest Gnostic systems. The archetypal motifs of the unconscious are the psychic source of Gnostic ideas, of delusional ideas (especially of the paranoid schizophrenic forms), of symbol-formation in dreams, and of active imagination in the course of an analytical treatment of neurosis Carl Jung, CW 18, Para 1480

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma, a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Page 60.

It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure. Carl Jung, Letters Vol. 1, Page 553.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

But science cannot possibly establish that, or to what extent, this unknowable substrate is in both cases God. This can be decided only by dogmatics or faith, as for instance in Islamic philosophy ( Al-Ghazzali), which explained gravitation as the will of Allah. This is Gnosticism with its characteristic overstepping of epistemological barriers. Carl Jung, Letters Vol. II, Page 54

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

I would abandon the term "Gnostic" without compunction were it not a swearword in the mouths of theologians. They accuse me of the very same fault they commit themselves: presumptuous disregard of epistemological barriers. Carl Jung, Letters Vol. II, Page 147.

Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis. The same is true of the archetype. Carl Jung, Letters Vol. II, Page 152.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of lrenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light" played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 268.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

I postulate the psyche as something real. But this hypothesis can hardly be called "gnostic" any more than the atomic theory can. Carl Jung, Letters Vol. II, Page 55.

But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic. Carl Jung, Letters Vol. II, Page 55.

I therefore don't quite understand how you can smell "gnostic" arrogance in this attitude. In strictest contrast to Gnosticism and theology, I confine myself to the psychology of anthropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Page 65.

It is evident that Buber has a bad conscience, as he publishes only his letters and does not represent me fairly, since I am a mere Gnostic, though he hasn't the faintest idea of what the Gnostic was moved by. Carl Jung, Letters Vol. II, Page 101.

In strictest contrast to Gnosticism and theology, I confine myself to the psychology of anthropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Page 64.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Page 135.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Page 254.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Page 256.

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Page 570.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 563.

At all events, he [Jung] told me more than once that the first parallels he found to his

own experience were in the Gnostic texts, that is, those reported in the Elenchos of Hippolytus. Barbara Hannah, Jung: His Life and His Work by Barbara Hannah, Page 84,

This paper, as Jung said in his Preface, analyzes the psychological transition from antiquity to Christianity, whereas his own part of the book deals with the Christian era and tries to illuminate it by Christian, Gnostic, and alchemistic symbols of the Self. Barbara Hannah, Jung: His Life and His Work, Page 215

I, too, have the feeling that this is a time full of marvels, and, if the 'auguries do not deceive us, it may very well be that, thanks to your discoveries, we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic 'concept of (Sophia) an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of psychoanalysis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

I have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

The child had a premonition of the instinctual hell into which she will enter. In alchemy, this state of instinctual hell is represented as a snake with three heads, the so-called serpens mercurii. It leads the soul into the afterworld and is identical with the Gnostic Nous. Carl Jung, Children's Dreams Seminar, Page 203

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin

(see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

These signs appear in Gnosticism, St. Paul's sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

What I feel to be the resultant of my ancestors' lives, or a karma acquired in a previous personal life, might perhaps equally well be an impersonal archetype which today presses hard on everyone and has taken a particular hold upon me an archetype such as, for example, the development over the centuries of the divine triad and its confrontation with the feminine principle; or the still pending answer to the Gnostic question as to the origin of evil, or, to put it another way, the incompleteness of the Christian God-image. Carl Jung, Memories Dreams and Reflections, Page 316

The old question posed by the Gnostics, "Whence comes evil?" has been given no answer by the Christian world, and Origen's cautious suggestion of a possible redemption of the devil was termed a heresy. Carl Jung, Memories Dreams and Reflections, Page 332

Between 1918 and 1926 1 had seriously studied the Gnostic writers, for they too had been confronted with the primal world of the unconscious and had dealt with its contents, with images that were obviously contaminated with the world of instinct. Carl Jung, Memories, Dreams and Reflections, Page 201

But the Gnostics were too remote for me to establish any link with them in regard to the questions that were confronting me. Carl Jung, Memories, Dreams and Reflections, Page 201

As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism or Neo-Platonism to the contemporary world. Carl Jung, Memories, Dreams and Reflections, Page 201

Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 201

The motif of the Yahweh and Creator-God reappeared in the Freudian myth of the primal father and the gloomy superego deriving from that father. Carl Jung, Memories, Dreams and Reflections, Page 201

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology. Carl Jung, Memories, Dreams and Reflections, Page 205

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology. Carl Jung, Memories, Dreams and Reflections, Page 205

Philemon was a pagan and brought with him an Egypto-Hellenistic atmosphere with a Gnostic coloration. Carl Jung, Memories, Dreams and Reflections, Page 182

It [Faust] is a link in the Aurea Catena which has existed from the beginnings of philo-

sophical alchemy and Gnosticism down to Nietzsche's Zarathustra. Carl Jung, Memories, Dreams and Reflections, Page 189

Or if not atheism, then Gnosticism anything, heaven forbid, but a psychic reality like the unconscious. Carl Jung, Memories Dreams and Reflections, Page 348

The motif of the Gnostic Yahweh and Creator-God reappeared in the Freudian myth of the primal father and the gloomy superego deriving from that father. Carl Jung, Memories, Dreams and Reflections, Page 201

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology. Carl Jung, Memories, Dreams and Reflections, Page 205

I read like mad and worked with feverish interest through a mountain of mythological material, then through the Gnostic writers, and ended in total confusion. Carl Jung, Memories, Dreams and Reflections, Page 162

The Gnosticism of which John the Evangelist is a descendent is certainly Jewish, but in its essence Hellenistic, in the style of Philo Judaeus, who also originated the Logos doctrine. Carl Jung, Jung-Kirsch Letters, Page 207

But it was very important for me to see John as a product of Gnosticism (the Jewish school, even, and not the Greek, according to the latest discoveries in the Jordan Valley). James Kirsch, Jung-Kirsch Letters, Page 205

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

They [Gnostics] were concerned with the problem of archetypes and made a peculiar philosophy of it. Carl Jung, Evans Conversations, Page 17.

The old mystical meaning of Christ was the perfect man who was the realization of the gnostic Adam Kadmon, the Primordial Man, lifted up and perfected to the most perfect man. Carl Jung, Dream Analysis Seminar, Page 286

It is quite possible that it is a quotation from some magic book in a sort of Hebrew. The Gnostics fabricated any number of them in faulty Syriac, Aramaic, Hebrew, and Greek, even inventing artificial words. Carl Jung, Dream Analysis Seminar, Page 293

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

The study of Gnostic traditions nevertheless left him [Jung] unsatisfied. For one thing,

they were not less than seventeen or eighteen hundred years old and too remote historically for him to establish a living link with them. For another, the tradition that might have connected the Gnostics with the present seemed to him to have been broken. Aniela Jaffe, Jung's Last Years, Page 47.

From the numerical standpoint they differ in that the alchemical conception is characterized by the quaternity-in keeping with the Gnostic saying "In the Four is God" whereas the Christian conception found its most differentiated expression in the Holy Trinity. Aniela Jaffe, Jung's Last Years, Page 63.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

He mentioned "a hell" of a trick her Christian name Mary played with him, as he was thinking of Gnostic texts and the name Maria. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7-8

I asked him [Jung] about the hermetic philosophy. He said it all hung together, in a way, with the Cabbalistic philosophy and the Gnostics, but the Hermetic philosophy was older than the Cabbalistic philosophy. Katy Cabot, Jung My Mother and I, Page 171

The four [forms], as it were, a frame for the one, accentuated as the centre. By unfolding into four it acquires distinct characteristics and can therefore be known. So long as a thing is in the unconscious it has no recognizable qualities and is consequently merged with the universal unknown, with the unconscious All and Nothing, with what the Gnostics called a "non-existent all-being." But as soon as the unconscious content enters the sphere of consciousness it has already split into the "four," that is to say it can become an object of experience only by virtue of the four basic functions of consciousness. It is perceived as something that exists (sensation); it is recognized as this and distinguished from that (thinking); it is evaluated as pleasant or unpleasant, etc. (feeling); and finally, intuition tells us where it came from and where it is going. The splitting into four has the same significance as the division of the horizon into four quarters, or the year into four seasons. That is, through the act of becoming conscious the four basic aspects of a whole judgment are rendered visible. Carl Jung, Number and Time, Page 121

During one of their first meetings, Peter showed Joe one of Jung's paintings of a Gnostic mandala. Joe was fascinated by Gnostic philosophy, which held the belief that those who professed Gnosticism had a special knowledge and understanding of the profound spiritual mysteries. Diana Baynes, Jung's Apprentice, Page 205

As a result he [Jung] produced the "Septem Sermones ad Mortuos," a kind of poem in Gnostic style, which differs from the other fantasies by its concentrated language and content. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 104

On the stone walls of his tower he had carved sentences from the Gnostics and the Egyptian alchemists; he had also outlined mandalas and other magic symbols. Ruth Bailey, Jung-Hesse

A Friendship, Page 98.

'It [Gnostic Ring] is Egyptian,' 'Here the serpent is carved, which symbolizes Christ. Above it, the face of a woman; below the number 8, which is a symbol of the Infinite, of the Labyrinth, and of the Road to the Unconscious. I have changed one or two things on the ring so that the symbol will be Christian. Carl Jung, Jung-Hesse A Friendship, Page 101

The Gnostics, in their way, attained to a similar deep understanding of Christ as symbol of the Self, but they were caught in an inflation. They felt themselves to be superior to the "blind multitude," in possession of a mystery which set them apart. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 233

This is the dweller, and this is the house of the dweller. "He is the house and the dweller in the house," as the Gnostics say. These ideas are well known practically as far back as the seventeenth century. Carl Jung, Dream Symbols of the Individuation Process, Page 200

The Gnostics, the Christian Ophites, took Christ to be the serpent in Paradise, the One who was sent by the Father of the spiritual world to teach consciousness to the first unconscious human pair in Paradise. Carl Jung, Dream Symbols of the Individuation Process, Page 290

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, CW 11, Page 45.

I have Gnosis so far as I have immediate experience, and my models are greatly helped by the representations collectives of all religions. Carl Jung, CW 18, Para 1643

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven't the faintest inkling. Carl Jung, Letters Vol. II, Page 245.

I grant you that I am on the best way to delivering up the Christian concept of the spirit to the chaos of Gnosis again, from which it was so carefully insulated. But in my view the spirit is alive only when it is an adventure eternally renewed. Carl Jung, Letters Vol. 1, Pages 90-93

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

In the history of Gnosis, this figure [Lawgiver and Master of the Past] plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

Cabbala was the mystic philosophy of the Jews, a contemporary of hermetic philosophy. Cabbala is a Greek philosophy and is the 'Gnosis' of the Jews, and still going in Galicia, and in Poland in the Jewish sector. Carl Jung, Jung My Mother and I, Page 172-173

The Christian principles of love and faith kept knowledge at a distance. In the Christian sphere the pneumatikoi would accordingly get the lower rating, since they were distinguished

merely by the possession of Gnosis, i.e., knowledge  Carl Jung, CW 6, Para 14

Gnosis, which in reality is a passion for thinking and knowing, he [Tertullian] attacked with unrelenting fanaticism, together with philosophy and science which differed from it so little  Carl Jung, CW 6, Para 17

With the sacrificium intellectus [by Tertullian] philosophy and science, and hence also Gnosis, fell to the ground  Carl Jung, CW 6, Para 19

Through castration Origen freed himself from the sensuality that was coupled with Gnosticism; he could then surrender without fear to the treasures of Gnostic thought, whereas Tertullian through his sacrifice of the intellect turned away from Gnosis but also reached a depth of religious feeling that we miss in Origen  Carl Jung, CW 6, Para 26

Tertullian's most valuable organ was the intellect and the clarity of knowledge it made possible.  Through the sacrificium intellectus the way of purely intellectual development was closed to him; it forced him to recognize the irrational dynamism of his soul as the foundation of his being.  The intellectuality of Gnosis, the specifically rational stamp it gave to the dynamic phenomena of the soul, must have been odious to him, for that was just the way he had to forsake in order to acknowledge the principle of feeling  Carl Jung, CW 6, Para 20

Moreover owes, its continued existence, and its form on the one hand to so-called "revealed" or immediate experiences of the "Gnosis "for instance, the God-man, the Cross, the Virgin Birth, the Immaculate Conception, the Trinity, and so on, and on the other hand to the ceaseless collaboration of many minds over many centuries  Carl Jung, CW 11, Para 81

This was the time when the Greeks started criticizing the world, the time of "gnosis" in its widest sense, which ultimately gave birth to Christianity.  The archetype of the redeemer-god and Original Man is age-old we simply do not know how old.  The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha of Indian philosophy, and is also found in the Persian conception of the Original Man, Gayomart.  Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world.  He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind  Carl Jung, CW 11, Para 202

The divisive and separative function of the sword, which is of such importance in alchemy, is prefigured in the flaming sword of the angel that separated our first parents from paradise.  Separation by a sword is a theme that can also be found in the Gnosis of the Ophites:  the earthly cosmos is surrounded by a ring of fire which at the same time encloses paradise.  But paradise and the ring of fire are separated by the "flaming sword."  An important interpretation of this flaming sword is given in Simon Magus:  there is an incorruptible essence potentially present in every human being, the divine pneuma, "which is stationed above and below in the stream of water."  Simon says of this pneuma:  "I and thou, thou before me.  I, who am after thee."  It is a force "that generates itself, that causes itself to grow; it is its own mother, sister, bride, daughter; its own son, mother, father; a unity, a root of the whole."  It is the very ground of existence, the procreative urge, which is of fiery origin.  Fire is related to blood, which "is fashioned warm and ruddy like fire"  Carl Jung, CW 11, Para 359

The Churches, of course, continued to exist because they were maintained by the strictly religious needs of the public, but they lost their leadership in the cultural sphere. While the Church of Rome, thanks to her unsurpassed organization, remained a unity, Protestantism split into nearly four hundred denominations. This is a proof on the one hand of its incompetence, and, on the other, of a religious vitality which refuses to be stifled. Gradually, in the course of the nineteenth century, this led to syncretistic outgrowths and to the importation on a mass scale of exotic religious systems, such as the religion of Abdul Baha, the Sufi sects, the Ramakrishna Mission, Buddhism, and so on. Many of these systems, for instance anthroposophy, were syncretized with Christian elements. The resultant picture corresponds roughly to the Hellenistic syncretism of the third and fourth centuries A.D., which likewise showed traces of Indian thought. (Cf. Apollonius of Tyana, the Orphic-Pythagorean secret doctrines, the Gnosis, etc.) Carl Jung, CW 11, Para 861

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared. He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. This involves man in a new responsibility. He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious. He must know something of God’s nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma. Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

"As a shadow continually follows the body of one who walks in the sun ... so our Adamic hermaphrodite, though he appears in masculine form, nevertheless always carries about with him Eve, or his feminine part, hidden in his body." Dominicus Gnosius cited by Carl Jung, CW 11, fn 22

Evil and matter together form the Dyad, the duality (fig. 156) . This is feminine in nature, an anima mundi, the feminine Physis who longs for the embrace of the One, the Monad, the good and perfect. The Justinian Gnosis depicts her as Edem, virgin above, serpent below (fig. 157) . Vengefully she strives against the Pneuma because, in the shape of the demiurge, the second form of God, he faithlessly abandoned her. She is “the divine soul imprisoned in the elements,” whom it is the task of alchemy to redeem. Carl Jung, CW 12, Para 413

I hope the reader will not be outraged if my exposition sounds like a Gnostic myth. We are moving here in those psychological regions where, as a matter of fact, the Gnosis is rooted. The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in an even higher degree. Myth is the primordial language natural to these psychic processes, and no intellectual formulation comes anywhere near the richness and expressiveness of mythical imagery. Such processes deal with the primordial images, and these are best and most succinctly reproduced by figurative speech. Carl Jung, CW 12 Para 28

In so far as the tree symbolizes the opus and the transformation process “tam ethice quam physice” (both morally and physically), it also signifies the life process in general. Its identity with Mercurius, the spiritus vegetativus, confirms this view. Since the opus is a life, death, and rebirth mystery, the tree as well acquires this significance and in addition the quality of wisdom, as we have seen from the view of the Barbeliots reported in Irenaeus: “From man [= Anthropos] and gnosis is born the tree, which they also call gnosis.” In the Gnosis of Justin, the angel Baruch, named the “wood of life,” is the angel of revelation, just as the sun-and-moon tree in the Romance of Alexander foretells the future. Carl Jung, CW 13. Para 459

It is clear from this text that the "hidden" thing, the invisible centre, is Adam Kadmon, the Original Man of Jewish gnosis. It is he who laments in the "prisons" of the darkness, and who is personified by the black Shulamite of the Song of Songs. Carl Jung, CW 14, Para 44

Gnosis is characterized by the hypostatizing of psychological apperceptions, i.e., by the integration of archetypal contents beyond the revealed "truth" of the Gospels. Carl Jung, CW 18, Para 1647

I grant you that I am on the best way to delivering up the Christian concept of the spirit to the chaos of Gnosis again, from which it was so carefully insulated. But in my view the spirit is alive only when it is an adventure eternally renewed. Carl Jung, Letters Vol. 1, Pages 90-93

They [Symbols] are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Carl Jung, Letters Vol. II, Page 291.

The characteristic difference is that God’s incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Page 92.

Scholem is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Page 92.

Jung’s creative libido was already flowing into his greatest book, the Mysterium Coniunctionis, and he felt he could not divert it in order to write a lecture for the Eranos Tagung that year, whose theme was “Old Sun Cults and the Symbolism of Light in Gnosis and Early Christianity.” Barbara Hannah, Jung: His Life and His Work, Page 198

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

I use the word “Gnosis” intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung,

ETH Lecture V. Page 162.

**Carl Jung on “Ghosts” – Anthology**

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn’t exist. Carl Jung, Zarathustra Seminar, Page 805.

[The Holy Ghost descending at Pentecost brings about for the individual] not an ‘imitation of Christ’ but its exact opposite: an assimilation of the Christ-image to his own self. It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend. Carl Jung; Mysterium Coniunctionis

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God’s suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

The spirit of God’s wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is, ’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

These processes are based on psychological facts, but we do not know scientifically whether

ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

The Christian Church has hitherto [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Page 470.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Pages 155-157

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle. Carl Jung, Letters Vol. II, Page 444.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don't know in which way one can prove it, as such a proof is outside of our human possibility. Carl Jung, Letters Vol. II, Page 444.

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the

natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

**Carl Jung on "God" – Anthology.**

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Man doesn't only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore, man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor

in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in

ourselves blends itself secretly into our actions toward others. Through uniting with the Self we reach God. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

Your voice is too weak for those raging to be able to hear. Thus, do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You are the suffering heart of your one-star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

Who exhausts the mystery of love? … There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can

be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

"One is the beginning, the Sun God.

"Two is Eros, for he binds two together and spreads himself out in brightness.

"Three is the Tree of Life, for it fills space with bodies.

"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God’s name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber

Novus, Page 234.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Thus, I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought. I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the

way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christopher’s have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. Carl Jung, Liber Novus, Page 288.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus,

Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it.

For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in

my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

Man doesn't only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word, which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently, his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore, we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore, we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence, we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus, we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore, everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite

of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore, we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

We are so captivated by and entangled in our subjective consciousness that we have

forgotten the age-old fact that God speaks chiefly through dreams and visions. Carl Jung, The Symbolic Life, Page 262.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, par 214.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

That from which things arise is the invisible and immovable God. Liber Platonis Quatorum, Psychology and Alchemy, Page 323.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, Memories Dreams and Reflections, Page 47.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us this is the threefold illumination of the one day. St. Bonaventure; Cited in Carl Jung's, Mysterium Coniunctionis, Page 505.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus

and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of Remembrances, Pages 51-70.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

It might be said of her that she [Toni Wolff] was "Virgin" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Toni Wolff to Sallie Nichols; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

God is a mystery, and everything we say about Him is said and believed by human beings… when I speak of God I always mean the image man has made of him… Carl Jung, Letters II, 384

I do know of a power of a very personal nature and an irresistible influence. I call it 'God'. Carl Jung, Letters II, 274.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters II, 154.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life,…" Carl Jung, Letters II, 253.

God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology. Carl Jung, Jung, Letters, II, 525.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

When I say as a psychologist, that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes. Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, Conversations with C.G. Jung, Page 44.

God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ... Carl Jung, CW 11, Answer to Job, Page 360.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Answer to Job, Page 402.

However, we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

“If thou would’st pray enter into thy chamber ..."

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well

as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

God has a longing for man and it seems there is provision for God to be created in man's consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

When we say, "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The inner man has access to the sense organs of God. Carl Jung, Conversations with C.G. Jung, Page 39.

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us. Carl Jung, Conversations with C.G. Jung, Page 36.

The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room. Carl Jung, CW 8, Answer to Job, Page 460.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God. Carl Jung; Memories Dreams and Reflections; Pages 324-325

Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Paragraph 103.

One can easily throw dust into one's own eyes with theories. Carl Jung;

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for

instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.cal Psychology and Education", 1924.

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity. Carl Jung; "A Psychological Approach to the Dogma of the Trinity", 1942.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung; A Psychological Approach to the Dogma of the Trinity, 1942.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

The sun... is the only truly ‘rational’ image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering and was thus a kind of priest; it carried it to the gods and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honour was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice” Carl Jung; CW 5.

God of God [...] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas. He is still indefinite as God and Devil. Carl Jung; Septem Sermones ad Mortuos, 1916.

Our fearsome gods have only changed their names: they now rhyme with—ism. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Conscience itself [asserts] that it is a voice of God. Carl Jung; "Civilization in Transition", 1958.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-believe-i-know.html]

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering and was thus a kind of priest; it carried it to the gods and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice. Carl Jung; CW 5; Citing Max Mueller.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

The procreative urge– which is how love must be regarded from the natural standpoint–

remains the essential attribute of the God  Carl Jung; Symbols of Transformation; para 87.

The language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God.  Carl Jung; Symbols of Transformation; para. 98.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical.  Carl Jung; CW8, para. 95-96.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago… In certain pagan conceptions of divinity the maternal element is strongly emphasized.  Carl Jung; Symbols of Transformation; para. 89.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?”  Carl Jung; CW 8, para. 76.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical.  Carl Jung; CW 8, para. 95-96.

The psychic fact “God” is a typical autonomism, a collective archetype…It is therefore characteristic not only of all higher forms of religion but appears spontaneously in the dreams of individuals.  Carl Jung; CW 8; fn 29.

Upon every gift that cometh from the god-sun the devil layeth his curse.  Carl Jung; Memories, Dreams and Reflections; Appendix V; Septem Sermones ad Mortuos.

The world of gods and spirits is truly ’nothing but’ the collective unconscious inside me. Carl Jung; On ’The Tibetan Book of the Dead; CW 11; Page 857.

The unconscious is the only available source of religious experience.  This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow.  As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem.  Carl Jung; The Undiscovered Self.

Nobody can say where man ends.  That is the beauty of it.  The unconscious of man can reach God knows where. There we are going to make discoveries.  Four Filmed Interviews with Richard I. Evans" (1957). Conversations with Carl Jung.

If one honors God, the sun or the fire, then one honors one's own vital force, the libido. It is a Seneca says: "god is near you, he is with you, in you." God is our own longing to which we pay divine honors. Carl Jung; The Psychology of the Unconscious.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung; Archetypes of the Collective Unconscious; CW 9; Part I: Archetypes of the Collective Unconscious; Page 28.

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass? I it what is commonly called vocation [which] acts like a law of God from which there is no escape. Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality, CW 17, pars. 299f.

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; P. 68.

God always speaks mythological. Carl Jung, Letters; vol.2; Page 9.

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

Because we cannot discover God's throne in the sky with a radio telescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true." I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Carl Jung; Man and His Symbols

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e.

a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

This expression, "God's world," may sound sentimental to some ears. For me it did not have this character at all. To "God's world" belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. "God," for me, was everything and anything but "edifying." Carl Jung; Memories, Dreams and Reflections; Page 72.

Christ cried out to the Jews, "You are the Gods" (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

God is a psychic fact of immediate experience; otherwise there would never have been any talk of God. The fact is valid in itself, requiring no non-psychological proof and inaccessible to any form of non-psychological criticism. It can be the most immediate and hence the most real of experiences, which can be neither ridiculed nor disproved. Carl Jung

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed') and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

You can take away a man's gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove

it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightning's in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself... you will return to life. Corpus Hermetical I, Pomanders, 21.

The myth of the necessary incarnation of God can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. That is the goal which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

Whoever knows God has an effect on him. Carl Jung, Psychology and Religion, para. 617.

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

All opposites are of God; therefore man must bend to this burden; and in so doing he finds that God in his ‘oppositeness’ has taken possession of him, incarnated himself in him. He becomes a vessel filled with divine conflict. Carl Jung, Psychology and Religion, CW 11, par. 659.

I find that all my thoughts circle around God like the planets around the sun and are as irresistibly attracted by Him. I would feel it to be the ghttps://carljungdepthpsychologysite.blo-g/2019/04/26/christ-as-a-man-correspo nds-to-the-ego-and-as-god-to-the-self-he-is-at-once-both-ego-and-self-part-and- whole/? #.XL92tuhKhPZrossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

It does not seem to fit God’s purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

Man’s suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, Aion, Page 54n.

The ego participates in God’s suffering. Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.

God is not blessed in his Godhead; he must be born in man forever. Meister Eckhart

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger’s The New God Image, Page 162.

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason. Carl Jung, Letters Vol. 1, Page 293.

This God is no longer miles of abstract space away from you in an extra-mundane sphere. This divinity is not a concept in a theological textbook, or in the Bible; it is an immediate thing, it happens in your dreams at night, it causes you to have pains in the stomach, diarrhea, constipation, a whole host of neuroses.

What happens when man introjects God? A superman psychosis, because every block-head thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

Well, Christ is in us and we in him! Why shouldn't the workings of God and the presence of the "Son of Man" in us be real and experienceable? Carl Jung, Letters Vol. 1, Pages 486-489.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Pages 486-489.

I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself. Carl Jung, Letters Vol. 1, Pages 391-393.

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 59-63.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is. Carl Jung, Letters Vol. 1, Pages 39-41.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

In man God sees himself from "outside" and thus becomes conscious of himself. Carl Jung, Letters Vol. 1, Pages 335-337.

The self must become as small as and yet smaller than the ego although it is the ocean of divinity: “God is as small as me,” says Angelus Silesius. Carl Jung, Letters Vol. 1, Pages 335-337.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 479-481.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 534-537.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

“God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything. Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

"For He [God] doth know that ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Pages 264-266.

The solitary man is either a beast or a god. Carl Jung citing Aristotle, Letters Vol. 1, Pages 490-493.

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Pages 399-403.

It is the goal of our psychological development and in metaphysical terms amounts to God’s incarnation. Carl Jung, Psychology and Religion, Page 294.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there

would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, Spirit and Life, CW 8, page 329, par. 626.

About God himself I have asserted nothing, because according to my premise nothing whatever can be asserted about God himself. All such assertions refer to the psychology of the God-image. Their validity is therefore never metaphysical but only psychological. Carl Jung, Letters Vol. 1, Pages 293-294.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is. Carl Jung, Letters Vol. II, Page 301.

We have all become “prisoners of God” miraculously without knowing it. Carl Jung, Letters Vol. 1, Pages 313-315.

It might be said of her [Toni Wolff] that she was "Virgin" as defined for us by Esther Harding , meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Sallie Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don’t know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people’s way to a living and wondrous mystery, "taboo” because they are “Holy” protected by “Fear of the Gods” as faithfully described by

Goethe:

Shelter gives deep cave.

Lions around us stray,

Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal.

Carl Jung, Letters Vol. 1, Pages 17-19.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

These things are then lost to consciousness and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Pages 111-112.

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

God is an image and those who worship him must worship him in the images of the supreme meaning. Carl Jung, Memories Dreams and Reflections, Pages 276.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: "Ye are gods"? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

He [Nietzsche] expressed it as "God is dead" and he did not realise that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness

began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man's heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

My view comes very close to Koepgen's lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the

God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

The Trinity is a revelation not only of God but at the same time of man. Carl Jung citing Koepgen, CW 11, Page 74.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

Only through the most extreme and menacing conflict does the Christian experience deliverance into divinity, always provided he doesn't break, but accepts the burden of being marked by God. In this way alone can the imago Dei realize itself in him and God become man. Carl Jung, CW 11, Page 417.

I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be

relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine. Carl Jung, Letters Vol. 1, Pages 391-393.

We fear our serpent," he said, ”as we also fear the numinosum - so we run from it. Will we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along. Carl Jung, J.E.T., Page 178.

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Man has come to be man’s worst enemy. It is a clash between man and God, in which man’s Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking, Page 248.

God is nothing more than that superior force in our life. You can experience God every day. Carl Jung, C.G. Jung Speaking, Page 249.

That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.

If one can stay in the middle, know one is human, relate to both the god and the animal of the god, one is all right. One must remember, over the animal is the god, with the god is the god’s animal. Carl Jung, J.E.T., Page 112.

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

When I last saw him [Jung] he had a vision. "I see enormous stretches devastated, enormous stretches of the earth. But thank God it’s not the whole planet. Marie-Louise Von Franz, “Jung”.

Man’s relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child’s prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God. The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the

greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, “Jung” Van der Post, Page 216.

Why do I have to talk about God? Because He is everywhere! I am only the spoon in His kitchen. Carl Jung, J.E.T., Page 109.

People - event theologians- are embarrassed to talk about God. It is more polite to talk about sex. Carl Jung, J.E.T., Page 7.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naïve primitive doesn’t believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn’t yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The Christian Church has hitherto [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Page 470.

“God must be born in man forever the creator sees himself through the eyes of man’s consciousness." Carl Jung, Wounded Healer of the Soul, Page 147.

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is only possible if a spark of the essence becomes detached from the un-conscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

If we say "God" we give expression to an image or a verbal concept, which has under-gone many changes in the course of time. Carl Jung, Jung-Ostrowski, Page 11.

But what, if the inferior and neglected function expresses the will of God? Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

Consciousness is the cradle of the birth of God in man. Carl Jung, Jung-Ostrowski, Page 39.

When we say, "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Human consciousness is the second creator of the world. Carl Jung, Jung-Ostrowski, Page 42.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself. Carl Jung, Jung-Ostrowski, Page 42.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. God changes too and is therefore especially interested in man. Carl Jung, Jung-Ostrowski, Page 42.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant. Carl Jung, Jung-Ostrowski, Page 42.

We must not forget that we are only ants ... but that even an ant is an imago Dei. Carl Jung, Jung-Ostrowski, Page 43.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, CW 11, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Page 401.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

Nobody can say where man ends. That is the beauty of it, you know. It is very interesting. The unconscious of man can reach—God knows where. There we are going to make discoveries. Carl Jung, Evans Conversations, Page 21.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, 14Sept1960.

If God is the highest good, why is the world, His creation, so imperfect, so corrupt, so pitiable? Carl Jung, MDR, Page 59.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

Christ… "An historical personage is uni-temporal and unique; is God, universal and eternal." Carl Jung, CW 9i, para. 116.

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Yoga, p. 59.

Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Psychological Reflections, Pages 310-311.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

Not in my livery, but "naked and bare I must go down to the grave," fully aware of the outrage my nakedness will provoke. But what is that compared with the arrogance I had to summon up in order to be able to insult God? Carl Jung, Letters Vol. II, Pages 32-35.

God is an ailment man has to cure. For this purpose God penetrates into man. Carl Jung, Letters Vol. II, Pages 32-35.

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission. This can be effected

only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is. Carl Jung, Letters Vol. II, Pages 32-35.

We can't remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

…for if God needs us as regulators of his incarnation and his coming to consciousness, it is because in his boundlessness he exceeds all the bounds that are necessary for becoming conscious. Carl Jung, Letters Vol. II, Page 120.

The innermost self of every man and animal, of plants and crystals, is God, but infinitely diminished and approximated to his ultimate individual form. Carl Jung, Letters Vol. II, Page 120.

I don't do anything to God at all, how could I? I criticize merely our conceptions of God. I have no idea what God is in himself. Carl Jung, Letters Vol. II, Pages 129-131.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

I confess I am afraid of a long-drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

God is not a statistical truth; hence it is just as stupid to try to prove the existence of God as to deny him. Carl Jung, Letters Vol. II, Pages 4-5.

What mankind has called "God" from time immemorial you experience every day. You only give him another, so-called "rational" name-for instance, you call him "affect." Carl Jung, Letters Vol. II, Pages 4-5.

Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch. Carl Jung, Letters Vol. II, Pages 4-5.

God: an inner experience, not discussable as such but impressive. Carl Jung, Letters Vol. II, Pages 4-5.

God always speaks mythologically. If he didn't, he would reveal reason and science. Carl Jung, Letters Vol. II, Pages 9-10.

The way in which opposites are reconciled or united in God we just don't know. Nor do we understand how they are united in the self. Carl Jung, Letters Vol. II, Pages 52-53.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Pages 65-68.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion. Carl Jung, Letters Vol. II, Pages 65-68.

I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny. Carl Jung, Letters Vol. II, Pages 65-68.

I do not know, for example, how God could ever be experienced apart from human experience. If I do not experience him, how can I say that he exists? Carl Jung, Letters Vol. II, Pages 69-71

When I say "God" the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave) is already implicit in it. Carl Jung, Letters Vol. II, Pages 69-71

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Pages 86-87.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

As the result of a dream I completely laid off smoking five days ago. …At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

Man confuses himself with God, is identical with the demiurge and begins to usurp cosmic powers of destruction, i.e., to arrange a second Deluge. Carl Jung, Letters Vol. II, Pages 111-112.

It is really not easy to talk with theologians: they don't listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God). Carl Jung, Letters Vol. II, Pages 113-114.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

The Godhead has a double aspect, and as Master Eckhart says: God is not blissful in his mere Godhead, and that is the reason for his incarnation. Carl Jung, Letters Vol. II, Pages 133-138

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

hen a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters Vol. II, Pages 151-154.

The attribute "coarse" is mild in comparison to what you feel when God dislocates your hip or when he slays the firstborn. Carl Jung, Letters Vol. II, Pages 155-157

In a tract of the Lurianic Kabbalah, the remarkable idea is developed that man is destined to become God's helper in the attempt to restore the vessels which were broken when God thought to create a world. Carl Jung, Letters Vol. II, Pages 155-157

In between I am writing a long letter to Pater White. He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty. I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him. Carl Jung, Letters Vol. II, Pages 162-163.

I have never claimed f.i. to know much about the nature of archetypes, how they originated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew. Carl Jung, Letters Vol. II, Pages 184-187.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally.

Carl Jung, Letters Vol. II, Pages 163-174

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Pages 163-174

This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man. Carl Jung, Letters Vol. II, Pages 163-174

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

If there was ever a truly apocalyptic era, it is ours. God has put the means for a universal holocaust into the hands of men. Carl Jung, Letters Vol. II, Pages 208-210.

In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama. Carl Jung, Letters Vol. II, Pages 201-208

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

The dignitas humani generis has swollen into a truly diabolical grandeur. What answer will the genius of mankind give? Or what will God do about it? Carl Jung, Letters Vol. II, Pages 225-226.

I find that all my thoughts circle round God like the planets round the sun and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God's sake and mankind's. Carl Jung, Letters Vol. II, Pages 235-238.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Pages 238-243.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Pages 238-243.

It seems to me one more proof of the overweening gnostic tendency in philosophical

thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him. Carl Jung, Letters Vol. II, Pages 254-256.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Pages 254-256.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Pages 254-256.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn’t mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Pages 257-264.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Pages 257-264.

The up surging archetypal material is the stuff of which mental illnesses are made. Carl Jung, Letters Vol. II, Pages 257-264.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand. Carl Jung, Letters Vol. II, Pages 257-264.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic. Carl Jung, Letters Vol. II, Pages 257-264.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech. Carl Jung, Letters Vol. II, Pages 257-264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Pages 267-268.

The psychological criterion of the "Will of God" is forever the dynamic superiority. Carl Jung, Letters Vol. II, Pages 300-301

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

After all, man cannot dissect God's primal thoughts. Carl Jung, Letters Vol. II, Pages 301-302

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Pages 301-302

Number, like Meaning, inheres in the nature of all things as an expression of God's dissolution in the world of appearances. Carl Jung, Letters Vol. II, Pages 301-302

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Pages 304-306.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Pages 310-311.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Pages 312-316.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf. Carl Jung, Letters Vol. II, Pages 252-253.

We cannot speak of "God" but only of a God-image which appears to us or which we make. Carl Jung, Letters Vol. II, Pages 341-343.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material. Carl Jung, Letters Vol. II, Pages 341-343.

He [God] appears to us as the world-moving spirit (= wind) and as the material of the world. Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

As regards the Incarnation, the idea of God's descent into human nature is a true mythologem. Carl Jung, Letters Vol. II, Pages 341-343.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation. Carl Jung, Letters Vol. II, Pages 341-343.

I am concerned with the world as it is today, namely godless and spiritually disoriented. Carl Jung, Letters Vol. II, Page 346.

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

Unlike me, you torment yourself with the ethical problem. I am tormented by it. It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God. Carl Jung, Letters Vol. II, Pages 379-380

I am dependent on God's verdict, not he on mine. God presents me with facts I have to get along with. If he doesn't reject them, I cannot. I can only modify them the tiniest bit. Carl Jung, Letters Vol. II, Pages 379-380

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Pages 392-396

There is not God alone but also His creation, i.e., the will of God in Christian terminol-

ogy. Homo sapiens has to envisage both. Carl Jung, Letters Vol. II, Pages 392-396

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Pages 423-424

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Pages 422-423.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Pages 468-469

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Pages 450-451

[The Self] might equally be called the God within us. Carl Jung, CW 7, Par. 399

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Pages 471-473

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Pages 471-473

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Pages 471-473

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them

(the gospel). Carl Jung, Letters Vol. II, Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Pages 482-488

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Pages 482-488

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 509-510

Your general conclusion that contemporary Western artists unconsciously depict God’s image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort). Carl Jung, Letters Vol. II, Pages 520-523

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Pages 520-523

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no

world. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good." Carl Jung, Letters Vol. II, Pages 525-526

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it. Carl Jung, Letters Vol. II, Pages 526-527

This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations. Carl Jung, Letters Vol. II, Pages 526-527

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated. Carl Jung, Letters Vol. II, Pages 536-537

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a.m. from a sudden thrombosis. He was fully awake, and praying before he became unconscious, and they say he had no great pain. " The Mother Prioress, 8 May 1960.

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him. Carl Jung, Letters Vol. II, Page 563

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is

born from the mind, as befits a God. Carl Jung, The Red Book, Page 311.

Take the goodness expressed in Christianity, for instance. That is apparent to us but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. Carl Jung to Victor White, 5Oct1945

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

By the way: I must call your attention to the fact that I have no theory that God is a Quaternity. The whole question of quaternity is not a theory at all. It is a phenomenon. Carl Jung, Letters Vol. II, Pages 584-585.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Pages 592-597

Don't try to better than you are, otherwise the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

“Called or uncalled, God is present!” It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. “Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. “On Creative Achievement” (1946), C. G. Jung Speaking, p. 164.

One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.

God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself. Carl Jung, MDR, Pages 55-56.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away. Carl Jung, Memories Dreams Reflections, Page 38.

The fact of God’s “unconsciousness” throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

In the least the greatest will appear— such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

But woe unto you, who replace this incompatible multiplicity with a single God. Carl Jung, Liber Novus, Page 351.

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Carl Jung, Liber Novus, Page 243

How can man live in the womb of the God if the Godhead himself attests only to one-half of him? Carl Jung, Liber Novus, Page 243

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Pages 64-66

God needs man in order to become conscious, just as he needs limitation in time and space. Carl Jung, Letters Vol. 1, Pages 64-66

The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Pages 977-978.

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God." Carl Jung, Zarathustra Seminar, Pages 977-978

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

The term self is often mixed up with the idea of God. I would not do that. Carl Jung, Zarathustra Seminar, Pages 977-978.

Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

In the least the greatest will appear—such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived. Carl Jung, Visions Seminar, Page 391.

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

The "relativity of God," as I understand it, denotes a point of view that does not conceive of God as "absolute," i.e., wholly "cut off" from man and existing outside and beyond all human conditions, but as in a certain sense dependent on him; it also implies a reciprocal and essential relation between man and God, whereby man can be understood as a function of God, and God as a psychological function of man. Carl Jung, CW 6, Para 412

The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. Carl Jung, CW 6, Para 301

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath. Carl Jung, CW 18, Para 1539

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

He who can risk himself wholly to it finds himself directly in the hands of God and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Was it not Meister Eckhart who said: "For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

When Nietzsche said, "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Yet it [Nietzsche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

All opposites are of God; therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664.

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. Carl Jung, CW 11, Para 757

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Carl Jung, CW 11, Para 659.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, 'ardet non lucet'—it burns but gives no light. Carl Jung, CW 11, § 733.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. Carl Jung, CW 11, Para 740

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. Carl Jung, CW 11, Para 740

The conflict in his [God's] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

He [God] fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. Carl

Jung, CW 11, Para 747.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

One should make clear to oneself what it means when God becomes man. It means more or less what Creation meant in the beginning, namely an objectivation of God. Carl Jung, CW 11, Para 747.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man. Carl Jung, CW 11, Para 631

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God. Carl Jung, CW 11, Para 631

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records. Carl Jung, CW 11, Para 631

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

I did not say in the broadcast, “There is a God.” I said, “I do not need to believe in a God; I know.” Carl Jung, The Listener, 21 Jan. 1960

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

We find numberless images of God, but we cannot produce the original. There is no doubt in my mind that there is an original behind our images, but it is inaccessible. Carl Jung, CW 18, Para 1589

He who can risk himself wholly to it finds himself directly in the hands of God and is there confronted with a situation which makes “simple faith” a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

“Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

Without knowing it man is always concerned with God. Carl Jung, C.G. Jung Speaking, Page 249

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

God wants to be born in the flame of man’s consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. God will take care of himself. Carl Jung, Letters Vol. I, Pages 65-66

God needs man in order to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space, an earthly tabernacle. Carl Jung, Letters Vol. I, Pages 65-66

I don’t believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it “God.” Carl Jung, Letters Vol. II, Pages 274-275

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical “experiences of God.” Carl Jung, Letters Vol. II, Pages 271-272

His [God’s] moral quality depends upon individuals. That is why He incarnates.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

Instead of the propitiating praise to an unpredictable king or the child’s

prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God. Carl Jung, Letters Vol. II, Page 316.

Let us hope that God’s good spirit will guide him in his decisions, because it will depend upon man’s decision whether God’s creation will continue. Carl Jung, Letters Vol. II, Page 316.

The idea that God is necessarily good and spiritual is simply a prejudice made by man. We wish it were so, we wish that the good and spiritual might be supreme, but it is not. Carl Jung, Dream Analysis, Pages 512-513.

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can’t help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God’s beautiful creation. Carl Jung, Letters Vol. I, Pages 539-541

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are. Carl Jung, Letters Vol. I, Pages 539-541

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman).

This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lecture 8th Dec 1939

We have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are." We don't want to know that we are the "other men." Carl Jung, ETH Lecture 27 Jan 1939

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Meetings with Jung, Page 32

We can have ideas about God; but whether they are 'true' or not, or whether they are 'absolute', cannot be answered. Carl Jung, Meetings with Jung, Page 305.

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, ¶356, note 24.

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Pages 186-187

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence. Such an ego is a god, deus, shen. Carl Jung, Secret of the Golden Flower, Page 17

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, Psychology and Religion, Paragraph 379.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

For thousands of years the mind of man has worried about the sick soul, perhaps even earlier than it did about the sick body. The propitiation of gods, the perils of the soul and its salvation, these are not yesterday's problems. Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale. They express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature.

From this universal foundation no human soul is cut off; only the individual consciousness that has lost its connection with the psychic totality remains caught in the illusion that the soul is a small circumscribed area, a fit subject for "scientific" theorizing. The loss of this great relationship is the prime evil of neurosis. Carl Jung, CW 10 Para 367

The very absurdity and impossibility of [religious] statements [are] the real ground for belief, as was formulated most brilliantly in Tertullian's "prorsus credible, quia ineptum." (The audacity of Tertullian's argument is undeniable, and so is its danger, but that does not detract from its psychological truth.)

An improbable opinion has to submit sooner or later to correction.

But the statements of religion are the most improbable of all and yet they persist for thousands of years.

Their wholly unexpected vitality proves the existence of a sufficient cause which has so far eluded scientific investigation. Carl Jung, CW 11, Para 379

The ways and customs of childhood, once so sublimely good, can hardly be laid aside even when their harmful-ness has long since been proved. The same, only on a gigantic scale, is true of historical changes of attitude. A collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world's history. In this respect our age is afflicted with a blindness that has no parallel.

We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of Christianity or Judaism. We believe in enlightenment, as if an intellectual change somehow had a profounder influence on the emotional processes or even on the unconscious. We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to the world without and within, that lays down a definite cultural pattern and creates an atmosphere which remains wholly uninfluenced by any intellectual denials. Carl Jung, CW 6, Para 313

Everything to do with religion, everything it is and asserts, touches the human soul so closely that psychology least of all can afford to overlook it. Carl Jung, CW 11, Para 172

If Christian doctrine is able to assimilate the fateful impact of psychology, that is a sign of vitality, for life is assimilation. Anything that ceases to assimilate dies. Carl Jung, CW 14,

Para 455

It would be a regrettable mistake if anybody should take my observations as a kind of proof of the existence of God. They prove only the existence of an archetypal God-image, which to my mind is the most we can assert about God psychologically. Carl Jung, CW 11, Para 102

The competence of psychology as an empirical science only goes so far as to establish, on the basis of comparative research, whether for instance the imprint found in the psyche can or cannot reasonably be termed a "God-image." Nothing positive or negative has thereby been asserted about the possible existence of God, any more than the archetype of the "hero" proves the actual existence of a hero. Carl Jung, CW 12, Para 15

It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background.

He instantly equates the effective image with the transcendental X to which it points. The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned. But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object: they do not posit it, they merely point to it. Carl Jung, CW 11, Para 558

If, for instance, we say "God," we give expression to an image or verbal concept that has undergone many changes in the course of time. We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes affect only the images and concepts, or the Unspeakable itself. Carl Jung, CW 11, Para 555

In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly. Carl Jung, CW 12, Para 15

It is in the inward experience that the connection between the psyche and the outward image or creed is first revealed as a relationship or correspondence like that of sponsus and sponsa. Accordingly when I say as a psychologist that God is an archetype, I mean by that the "type" in the psyche. The word "type" is, as we know, derived from the Greek TVTToq, "blow" or "imprint"; thus an "archetype" presupposes an imprinter. Carl Jung, CW 12, Para 15

The ideas of the moral order and of God belong to the ineradicable substrate of the human soul. That is why any honest psychology, which is not blinded by the garish conceits of enlightenment, must come to terms with these facts. They cannot be explained away and killed with irony. In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc. It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations. It is not for psychology, as a science, to demand a hypostatization of the God-image. But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528

The idea of God is an absolutely necessary psychological function of an irrational nature, which has nothing whatever to do with the question of God's existence. The human intellect can never answer this question, still less give any proof of God. Moreover such proof is superfluous, for the idea of an all-powerful divine Being is present everywhere, unconsciously if not consciously, because it is an archetype. Carl Jung, CW 7, Para 110

If we consider the fact that the idea of God is an "unscientific" hypothesis, we can easily explain why people have forgotten to think along such lines. And even if they do cherish a certain belief in God they would be deterred from the idea of a God within by their religious education. which has always depreciated this idea as "mystical." Yet it is precisely this "mystical" idea which is forced upon the conscious mind by dreams and visions. Carl Jung, CW 11, Para 101

The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531

The materialistic error was probably unavoidable at first. Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed. The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality. These arguments are not new. Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods.

But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

I have been asked so often whether I believe in the existence of God that I am somewhat concerned lest I be taken for an adherent of psychologism" far more commonly than I suspect. What most people overlook or seem unable to understand is the fact that I regard the psyche as real. They believe only in physical facts and must consequently come to the conclusion that either the uranium itself or the laboratory equipment created the atom bomb. That is no less absurd than the assumption that a non-real psyche is responsible for it. God is an obvious psychic and nonphysical fact, i.e., a fact that can be established psychically but not physically. Carl Jung, CW 11, Para 751

Owing to the undervaluation of the psyche that everywhere prevails, every attempt at psychological understanding is immediately suspected of psychologism. ... If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light. But in the case of psychology everybody believes that what is explained is explained away. Carl Jung, CW 11, Para 749

At a time when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions.

But the really unknown part, which produces symbols, is still virtually unexplored. We receive signals from it every night, yet deciphering these communications seems to be such an odious task that very few people in the whole civilized world can be bothered with it. Man's

greatest instrument, his psyche, is little thought of, if not actually mistrusted and despised. "It's only psychological" too often means it is nothing. Carl Jung, CW 18, Para 102

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world.

Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky. This attitude was necessary, but I am convinced it is not true. Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity. The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human

soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

Between the religion of a people and its actual mode of life there is always a compensatory relation, otherwise religion would have no practical significance at all. Beginning with the highly moral religion of the Persians and the notorious dubiousness—even in antiquity—of Persian habits of life, right down to our "Christian" epoch, when the religion of love assisted at the greatest blood-bath in the world's history—wherever we turn this rule holds true. Carl Jung, CW 6, Para 229

In the same measure as the conscious attitude may pride itself on a certain godlikeness by reason of its lofty and absolute standpoint, an unconscious attitude develops with a godlikeness oriented downwards to an archaic god whose nature is sensual and brutal.

The enantiodromia of Heraclitus ensures that the time will come when this deus ahsconditus shall rise to the surface and press the God of our ideals to the wall. Carl Jung, CW 6, Para 150

The pagan religions met this danger by giving drunken ecstasy a place within their cult. Heraclitus doubtless saw what was at the back of it when he said, "But Hades is that same Dionysos in whose honour they go mad and keep the feast of the wine-vat." For this very reason orgies were granted religious license, so as to exorcise the danger that threatened from Hades. Our solution, however, has served to throw the gates of hell wide open. Carl Jung, CW 12, Para 182

At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place. It was accepted as a means of escape from the brutality and unconsciousness of the ancient world. As soon as we discard it, the old brutality returns in force, as has been made overwhelmingly clear by contemporary events. We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up. The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world. Carl Jung, CW 5, Para 341

The tremendous compulsion towards goodness and the immense moral force of Christianity are not merely an argument in the latter's favour, they are also a proof of the strength of its suppressed and repressed counterpart —the antichristian, barbarian element. The existence within us of something that can turn against us, that can become a serious matter for us, I regard not merely as a dangerous peculiarity, but as a valuable and congenial asset as well. It is a still untouched fortune, an uncorrupted treasure, a sign of youthfulness, an earnest of rebirth. Carl Jung, CW 10, Para 20

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents. Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development. It would be hard to say what the essential difference is between this state and the soul of an animal. Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself.

Carl Jung, CW 7, Para 172

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church. But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago. I can, of course, get the patient to recognize with his reason that I am not the father. But by that very act I become the reasonable father and remain despite everything the father. Not only nature, but the patient too, abhors a vacuum. He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future. His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another. He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more

burdensome because he has so little love for it. He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness. Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply. There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European. The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Para 13

Christian education has done all that is humanly possible; but it has not been enough. Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Para 12

No one can know what the ultimate things are. We must therefore take them as we experience them. And if such experience helps to make life healthier, more beautiful, more complete, and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God." No transcendental truth is thereby demonstrated, and we must confess in all humility that religious experience is extra ecclesiam, subjective, and liable to boundless error. Carl Jung, CW 11, Para 167

Religious symbols are phenomena of life, plain facts and not intellectual opinions. If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth’s planetary nature.

Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166

The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers. Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East. Carl Jung, CW 9i, Para 31

I am convinced that the growing impoverishment of symbols has a meaning. It is a development that has an inner consistency. Everything that we have not thought about, and that has therefore been deprived of a meaningful connection with our developing consciousness, has got lost. If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false.

A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbollessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers-built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean. That the gods die from time to time is due to man’s sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone. In reality, however, he has merely discovered that up till then he has never thought about his images at all. Carl Jung, CW 9i, Para 22

Religious sentimentality instead of the numinosum of divine experience: this is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or having any other moral effect. Carl Jung, CW 11, Para 52

This whole development is fate. I would not lay the blame either on Protestantism or on the Renaissance. But one thing is certain—that modern man, Protestant or otherwise, has lost the protection of the ecclesiastical walls erected and reinforced so carefully since Roman days, and because of this loss has approached the zone of world destroying and world-creating fire. Life has become quickened and intensified. Our world is shot through with waves of uneasiness and fear. Carl Jung, CW 11, Para 4

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth

of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

"God" is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it. And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with one's own ideas and regards them as sacred because they can be traced back a couple of thousand years. This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence. Carl Jung, CW 11, Para 480

The primitive mentality does not invent myths, it experiences them.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Such allegories would be an idle amusement for an unscientific intellect. Myths, on the contrary, have a vital meaning. Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe. But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261

What is the use of a religion without a mythos, since religion means, if anything at all, precisely that function which links us back to the eternal myth? Carl Jung, CW 11, Para 647

Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have." And there your discussion will come to an end. Carl Jung, CW 11, Para 167

No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind. He has pistis and peace. Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion?

Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live? Carl Jung, CW 11, Para 167

Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising from the fact that something happened to us in the first place which instilled pistis into us—that is, trust and loyalty. Carl Jung, CW 10, Para 521

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. It has yet to be understood that the mysterium magnum is not only an actuality but is first and foremost rooted in the human psyche. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13

Theology does not help those who are looking for the key, because theology demands faith, and faith cannot be made: it is in the truest sense a gift of grace. We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves. It is the only way in which to break the spell that binds us to the cycle of biological events. Carl Jung, CW 4, Para 780

The world is not a garden of God the Father, it is also a place of horror.

Not only is heaven no father and earth no mother and men are not brothers, but they represent as many hostile destructive forces to which we are the more surely delivered over the more confidently and thoughtlessly we entrust ourselves to the so-called fatherly hand of God. Carl Jung, CW 5, Para 224

But God himself cannot flourish if man's soul is starved. Carl Jung, CW 10, Para 275

The more highly developed men of our time do not want to be guided by a creed or a dogma; they want to understand. So it is not surprising if they throw aside everything they do not understand; and religious symbols, being the least intelligible of all, are generally the first to go overboard. The sacrifice of the intellect demanded by a positive belief is a violation against which the conscience of the more highly developed individual rebels. Carl Jung, CW 4, Para 434

The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.) Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience. Carl Jung, CW 9ii, Para 276

The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it—I don't need to believe it. Carl Jung, Face to Face Interview Para 51

What is needed are a few illuminating truths, but not articles of faith.

Where an intelligible truth works, it finds in faith a willing ally; for faith has always helped when thinking and understanding could not quite make the parade. Understanding is never the handmaiden of faith —on the contrary, faith completes understanding. To educate men

to a faith they do not understand is certainly a well-meant undertaking, but one runs the risk of creating an attitude that believes everything it does not understand. Dogmas fail on deaf ears, because nothing in our known world responds to such assertions. But if we understand these things for what they are, as symbols, then we can only marvel at the unfathomable wisdom that is in them and be grateful to the institution which has not only conserved them but developed them dogmatically. The man of today lacks the very understanding that would help him to believe. Carl Jung, CW 11, Para 293

It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between man and an extramundane authority which acts as a counterpoise to the "world" and its "reason." Carl Jung, CW 10, Para 509

The individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings." The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered. In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances.

But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the stable in which the Lord is born. Carl Jung, CW 11, Para 267

Being "very man" means being at an extreme remove and utterly different from God. "De profundis clamavi ad te, Domine"—this cry demonstrates both, the remoteness and the nearness, the outermost darkness and the dazzling spark of the Divine. God in his humanity is presumably so far from himself that he has to seek himself through absolute self-surrender. And where would God's wholeness be if he could not be the "wholly other"? Carl Jung, CW 11, Para 380

People who merely believe and don't think always forget that they continually expose themselves to their own worst enemy: doubt.

Wherever belief reigns, doubt lurks in the background. But thinking people welcome doubt: it serves them as a valuable stepping-stone to better knowledge. People who can believe should be a little more tolerant with those of their fellows who are only capable of thinking.

Belief has already conquered the summit which thinking tries to win by toilsome climbing. The believer ought not to project his habitual enemy, doubt, upon the thinker, thereby suspecting him of destructive designs. Carl Jung, CW 11, Para 170

Although the actual moment of conversion often seems quite sudden and unexpected,

we know from experience that such a fundamental upheaval always requires a long period of incubation. It is only when this preparation is complete, that is to say when the individual is ripe for conversion, that the new insight breaks through with violent emotion.

Saul, as he was then called, had unconsciously been a Christian for a long time, and this would explain his fanatical hatred of the Christians, because fanaticism is always found in those who have to stifle a secret doubt. That is why converts are always the worst fanatics. Carl Jung, CW 8, Para 582

A Christian of today no longer ought to cling obstinately to a one-sided credo but should face the fact that Christianity has been in a state of schism for four hundred years, with the result that every single Christian has a split in his psyche. Naturally this lesion cannot be treated or healed if everyone insists on his own standpoint. Behind those barriers he can rejoice in his absolute and consistent convictions and deem himself above the conflict, but outside them he keeps the conflict alive by his intransigence and continues to deplore the pig-headedness and stiff-neckedness of everybody else.

It seems as if Christianity had been from the outset the religion of chronic squabblers, and even now it does everything in its power never to let the squabbles rest. Remarkably enough, it never stops preaching the gospel of neighbourly love. Carl Jung, CW 14, Para 257

One cannot and may not think about an object held to be indisputable. One can only assert it, and for this reason there can be no reconciliation between the divergent assertions. Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness. Carl Jung, CW 14, Para 786

The physical world and the perceptual world are two very different things. Knowing this we have no encouragement whatever to think that our metaphysical picture of the world corresponds to the transcendental reality. Moreover, the statements made about the latter are so boundlessly varied that with the best of intentions we cannot know who is right. The denominational religions recognized this long ago and in consequence each of them claims that it is the only true one and, on top of this, that it is not merely a human truth but the truth directly inspired and revealed by God. Every theologian speaks simply of "God," by which he intends it to be understood that his "god" is the God. But one speaks of the paradoxical God of the Old Testament, another of the incarnate God of Love, a third of the God who has a heavenly bride, and soon, and each criticizes the other but never himself. Carl Jung, CW 14, Para 781

This objectivity is just what my psychology is most blamed for: it is said not to decide in favour of this or that religious doctrine. Without prejudice to my own subjective convictions I should like to raise the question: Is it not thinkable that when one refrains from setting oneself up as an arbiter mundi and, deliberately renouncing all subjectivism, cherishes on the contrary the belief, for instance, that God has expressed himself in many languages and appeared in divers forms and that all these statements are true—is it not thinkable, I say, that this too is a decision? The objection raised, more particularly by Christians, that it is impossible for contradictory statements to be true, must permit itself to be politely asked: Does one equal three? How can three be one? Can a mother be a virgin? And so on. Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the essence of religious assertion? Carl Jung, CW 12, Para 18

When psychology speaks of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense.

The idea is psychologically true inasmuch as it exists. Carl Jung, CW 11, Para 4

Religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, CW 11, Para 752

Oddly enough the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness. Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox

comes anywhere near to comprehending the fullness of life. Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 11, Para 18

Unequivocal statements can be made only in regard to immanent objects; transcendental ones can be expressed only by paradox. Carl Jung, CW 14, Para 715

The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy. They have stiffened into mere objects of belief. So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysms of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas. There are many Europeans who began by surrendering completely to the influence of the Christian symbol until they landed themselves in a Kierkegaardian neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols. This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense. We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them.

That people should succumb to these eternal images is entirely normal, in fact it is what these images are for. They are meant to attract, to convince, to fascinate, and to overpower. They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity. Carl Jung, CW 9i, Para II

Agnosticism maintains that it does not possess any knowledge of God or of anything metaphysical, overlooking the fact that one never possesses a metaphysical belief but is possessed by it. Carl Jung, CW 11, Para 18

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into

the meaning of the traditional saving verities. This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390

Dogmas are spiritual structures of supreme beauty, and they possess a wonderful meaning which I have sought to fathom in my fashion. Compared with them our scientific endeavours to devise models of the objective psyche are unsightly in the extreme. They are bound to earth and reality, full of contradictions, logically and aesthetically unsatisfying. Carl Jung, CW 18, Para 663

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, CW 11, Para 379

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma. Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul. Why this fear of psychology? Or is, in complete contradiction to dogma, the soul itself a hell from which only demons gibber." Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many conversions as the experience of good. Carl Jung, CW 12, Para 19

If I have ventured to submit old dogmas, now grown stale, to psychological scrutiny, I have certainly not done so in the priggish conceit that I knew better than others, but in the sincere conviction that a dogma which has been such a bone of contention for so many centuries cannot possibly be an empty fantasy. I felt it was too much in line with the consensus omnium, with the archetype, for that. It was only when I realized this that I was able to establish any relationship with the dogma at all. As a metaphysical "truth" it remained wholly inaccessible to me, and I suspect that I am by no means the only one to find himself in that position. A knowledge of the universal archetypal background was, in itself, sufficient to give me the courage to treat "that which is believed always, everywhere, by everybody" as a psychological fad which extends far beyond the confines of Christianity, and to approach it as an object of scientific study, as a phenomenon pure and simple, regardless of the "metaphysical" significance that may have been attached to it. Carl Jung, CW 11, Para 294

That a psychological approach to these matters draws man more into the centre of the picture as the measure of all things cannot be denied. But this gives him a significance which is not without justification. The two great world religions, Buddhism and Christianity, have, each in its own way, accorded man a central place, and Christianity has stressed this tendency still further by the dogma that God became very man. No psychology in the world could vie with the dignity that God himself has accorded to him. Carl Jung, CW 14, Para 789

There can be no doubt that man's importance is enormously enhanced if God himself deigns to become one. Carl Jung, CW 11, Para 650

For thousands of years, rites of initiation have been teaching rebirth from the spirit; yet, strangely enough, man forgets again and again the meaning of divine procreation. Though this may be poor testimony to the strength of the spirit, the penalty for misunderstanding is neurotic decay, embitterment, atrophy, and sterility. It is easy enough to drive the spirit out of the door, but when we have done so the meal has lost its savour—the salt of the earth. Fortunately, we have proof that the spirit always renews its strength in the fact that the essential teaching of the initiations is handed on from generation to generation. Ever and again there are human beings who understand what it means that God is their father. The equal balance of the flesh and the spirit is not lost to the world. Carl Jung, CW4, Para 783

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

Although it is generally assumed that Christ's unique sacrifice broke the curse of original sin and finally placated God, Christ nevertheless seems to have had certain misgivings in this respect. What will happen to man, and especially to his own followers, when the sheep have lost their shepherd, and when they miss the one who interceded for them with the father? He assures his disciples that he will always be with them, nay more, that he himself abides within them. Nevertheless this does not seem to satisfy him completely, for in addition he promises to send them from the father another paracletos (advocate, "Counsellor") in his stead, who will assist them by word and deed and remain with them forever. Carl Jung, CW 11, Para 691

Despite the fact that he is potentially redeemed, the Christian is given over to moral suffering, and in his suffering he needs the Comforter, the Paraclete. He cannot overcome the conflict on his own resources; after all, he didn't invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it wills. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection. Looked at from a quaternary standpoint, the Holy Ghost is a reconciliation of opposites and hence the answer to the suffering in the God-head which Christ personifies. Carl Jung, CW 11, Para 260

The sending of the Paraclete has still another aspect. This Spirit of Truth and Wisdom is the Holy Ghost by whom Christ was begotten. He is the spirit of physical and spiritual procreation who from now on shall make his abode in creaturely man. Since he is the Third Person of the Deity, this is as much as to say that God will be begotten in creaturely man. Carl Jung, CW 11, Para 692

For that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels.

The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 746

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said "ardet non lucet"—it burns but gives no light. That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared. He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. This involves man in a new responsibility. He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious. He must know something of God’s nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

The fact that Christian ethics leads to collisions of duty speaks in its favour. By engendering insoluble conflicts and consequently an afflictio animae, it brings man nearer to a knowledge of God. All opposites are of God; therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him,

incarnated himself in him. He becomes a vessel filled with divine conflict. Carl Jung, CW 11, Para 59

The light God bestrides the bridge—Man—from the dayside; God’s shadow, from the night side. What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications? It may well be the revelation of the Holy Ghost out of man himself. Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267

A living example of the mystery drama representing the permanence as well as the transformation of life is the Mass. If we observe the congregation during this sacred rite we note all degrees of participation, from mere indifferent attendance to the profoundest emotion. The groups of men standing about near the exit, who are obviously engaged in every sort of worldly conversation, crossing themselves and

genuflecting in a purely mechanical way—even they, despite their inattention, participate in the sacral action by their mere presence in this place where grace abounds. The Mass is an extramundane and extratemporal act in which Christ is sacrificed and then resurrected in the transformed substances; and this rite of his sacrificial death is not a repetition of the historical event but the original, unique, and eternal act.

The experience of the Mass is therefore a participation in the transcendence of life, which overcomes all bounds of space and time.

It is a moment of eternity in time. Carl Jung, CW 9i, Para 209

I wish everybody could be freed from the burden of their sins by the Church. But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him. The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure." But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

What the Christian sacrament of baptism purports to do is a landmark of the utmost significance in the psychic development of mankind.

Baptism endows the individual with a living soul. I do not mean that the baptismal rite in itself does this, by a unique and magical act. I mean that the idea of baptism lifts man out of his archaic identification with the world and transforms him into a being who stands above it. The fact that mankind has risen to the level of this idea is baptism in the deepest sense, for it means the birth of the spiritual man who transcends nature.

Carl Jung, CW 10, Para 136

If God is born as a man and wants to unite mankind in the fellowship of the Holy Ghost, he must suffer the terrible torture of having to endure the world in all its reality. This is the cross he has to bear, and he himself is a cross. The whole world is God’s suffering, and every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, CW 11, Para 265

**Carl Jung and “God” in The Red Book - Anthology**

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Man doesn’t only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child.

Carl Jung, The Red Book, Page 234.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled

this thought; I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since

the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But

since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

Man doesn’t only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word, which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set

him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from

the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the

devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this

battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

**Carl Jung on "Gods" – Anthology.**

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread

poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of Remembrances, Pages 51-70.

Inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

"If thou would'st pray enter into thy chamber ..."

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for

instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

The Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering and was thus a kind of priest; it carried it to the gods and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honour was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice" Carl Jung; CW 5.

Our fearsome gods have only changed their names: they now rhyme with—ism. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering and was thus a kind of priest; it carried it to the gods and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice. Carl Jung; CW 5; Citing Max Mueller.

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung; On 'The Tibetan Book of the Dead; CW 11; Page 857.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Christ cried out to the Jews, "You are the Gods" (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet.

Carl Jung; The Integration of the Personality p. 72

You can take away a man's gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, Psychology and Religion, Page 163.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

For He [God] doth know that ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Pages 264-266.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: "Ye are gods"? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

As the result of a dream I completely laid off smoking five days ago. …At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Pages 163-174

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Pages 257-264.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl

Jung, Letters Vol. II, Pages 468-469

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Pages 482-488

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 509-510

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Pages 592-597

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

Yet it [Nietzche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW

11, Para 8.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

**Carl Jung on "Good and Evil" – Anthology.**

There are times in the world's history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form.

This shows how extremely dangerous it is even to touch these problems, for evil can so easily slip in on the plea that it is, potentially, the better! Carl Jung, CW 17, Para 321

The inner voice makes us conscious of the evil from which the whole community is suffering, whether it be the nation or the whole human race.

But it presents this evil in an individual form, so that one might at first suppose it to be only an individual characteristic. Carl Jung, CW 17, Para 319

We are so accustomed to hear that everybody has his "difficulties and problems" that we simply accept it as a banal fact, without considering what these difficulties and problems really mean. Why is one never satisfied with oneself? Why is one unreasonable? Why is one not always good and why must one ever leave a cranny for evil? Why does one do foolish things which could easily be avoided with a little forethought?

What is it that is always frustrating us and thwarting our best intentions?

Why are there people who never notice these things or cannot even admit their existence? And finally, why do people in the mass beget the historical lunacy of the last thirty years? Why couldn't Pythagoras, twenty-four hundred years ago, have established the rule of wisdom once and for all, or Christianity have set up the kingdom of Heaven upon earth? Carl Jung, CW 16, Para 387

Look at all the incredible savagery going on in our so-called civilized world: it all comes from human beings and the spiritual condition they are in. Look at the devilish engines of destruction! They are invented by completely innocuous gentlemen, reasonable, respectable citizens who are everything we could wish. And when the whole thing blows up and an indescribable hell of destruction is let loose, nobody seems to be responsible. It simply

happens, and yet it is all man-made. Carl Jung, CW 74, Para 11, Para 85

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts.

Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para230

The daemonism of nature, which man had apparently triumphed over, he has unwittingly swallowed into himself and so become the devil's marionette. This could happen only because he believed he had abolished the daemons by declaring them to be superstition. He overlooked the fact that they were, at bottom, the products of certain factors in the human psyche. When these products were dubbed unreal and illusory, their sources were in no way blocked up or rendered inoperative. On the contrary, after it became impossible for the daemons to inhabit the rocks, woods, mountains, and rivers, they used human beings as much more dangerous dwelling places. Carl Jung, CW 15, Para 43

Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use. It is well known that fire-arms go off of themselves if only enough of them are together. Carl Jung, CW 10, CW 163

Human imperfection is always a discord in the harmony of our ideals. Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or building can be done without dirtying one's hands.

Whenever things get really bad, there is always someone to assure us amid great applause that nothing has happened and everything is in order. Carl Jung, CW 7, Para 263

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state.

Probably no one today would still be rash enough to assert that the European is a lamb-like creature and not possessed by a devil The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

Only with Christ did the devil enter the world as the real counterpart of God, and in early Jewish-Christian circles Satan was regarded as Christ's elder brother. Carl Jung, CW 9ii, Para 113

The splendour of the "light" god has been enhanced beyond measure, but the darkness supposedly represented by the devil has localized itself in man. This strange development was precipitated chiefly by the fact that Christianity, terrified of Manichaean dualism, strove to preserve its monotheism by main force. But since the reality of darkness and evil could not

be denied, there was no alternative but to make man responsible for it. Even the devil was largely, if not entirely, abolished, with the result that this metaphysical figure, who at one time was an integral part of the Deity, was introjected into man, who thereupon became the real carrier of the mysterium iniqtiitatis ’. "omne bonum a Deo, omne malum ab homine." In recent times this development has suffered a diabolical reverse, and the wolf in sheep’s clothing now goes about whispering in our ear that evil is really nothing but a misunderstanding of good and an effective instrument of progress.

We think that the world of darkness has thus been abolished for good and all, and nobody realizes what a poisoning this is of man’s soul. In this way he turns himself into the devil, for the devil is half of the archetype whose irresistible power makes even unbelievers ejaculate "Oh God!" on every suitable and unsuitable occasion. Carl Jung, CW 9i, Para 189

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. In the last resort there is no good that cannot produce evil and no evil that cannot produce good. Carl Jung, CW 12, Para 36

Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm. What happens beyond this is beyond our judgment: God is not to be caught with human attributes.

Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Even a life dedicated to God is still lived by an ego, which speaks of an ego and asserts an ego in God’s despite, which does not instantly merge itself with God but reserves for itself a freedom and a will which it sets up outside God and against him. Carl Jung, CW 14, Para 206

If something which seems to me an error shows itself to be more effective than a truth, then I must first follow up the error, for in it lie power and life which I lose if I hold to what seems to me true.

Light has need of darkness —otherwise how could it appear as light? Carl Jung, CW 11, Para 530

We know of course that without sin there is no repentance and without repentance no redeeming grace, also that without original sin the redemption of the world could never have come about; but we assiduously avoid investigating whether in this very power of evil God may not have placed some special purpose which it is most important for us to know. One often feels driven to some such view when, like the psychotherapist, one has to deal with people who are confronted with their blackest shadow. Carl Jung, CW 12, Para 36

Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. "No man can be redeemed from a sin he has not committed," says Carpocrates; a deep saying for all who wish to understand, and a golden

opportunity for all those who prefer to draw false conclusions. What is down below is not just an excuse for more pleasure, but something we fear because it demands to play its part in the life of the more conscious and more complete man. Carl Jung, CW 10, Para 271

Man is constantly inclined to forget that what was once good does not remain good eternally. He follows the old ways that once were good long after they have become bad and only with the greatest sacrifices and untold suffering can he rid himself of this delusion and see that what was once good is now perhaps grown old and is good no longer. This is so in great things as in small. Carl Jung, CW 6, Para 313

Whatever the metaphysical position of the devil may be, in psychological reality evil is an effective, not to say menacing, limitation of goodness, so that it is no exaggeration to assume that in this world good and evil more or less balance each other, like day and night, and that this is the reason why the victory of the good is always a special act of grace. Carl Jung, CW 11, Para 253

We quite forget that we can be as deplorably overcome by a virtue as by a vice. There is a sort of frenzied, orgiastic virtuousness which is just as infamous as a vice and leads to just as much injustice and violence. Carl Jung, CW 5, Para 222

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Para 286

We all have a great need to be good ourselves, and occasionally we like to show it by the appropriate actions. If good can come of evil self-interest, then the two sides of human nature have co-operated. But when in a fit of enthusiasm we begin with the good, our deep-rooted selfishness remains in the background, unsatisfied and resentful, only waiting for an opportunity to take its revenge in the most atrocious way. Carl Jung, CW 18, Para 56

Society expects, and indeed must expect, every individual to play the part assigned to him as perfectly as possible. so that a man who is a parson must not only carry out his official functions objectively but must at all times and in all circumstances play the role of parson in a flawless manner. Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet. Carl Jung, CW 7, Para 305

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. Carl Jung, CW 7, Para 305

Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations. Only, the danger is that they become identical with their personas—the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality,

in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself. A man cannot get rid of himself in favour of an artificial personality without punishment. Even the attempt to do so brings on, in all ordinary cases, unconscious reactions in the form of bad moods, affects, phobias, compulsive ideas, backslidings, vices, etc. The social "strong man" is in his private life often a mere child where his own states of feeling are concerned; his discipline in public (which he demands quite particularly of others) goes miserably to pieces in private. His "happiness in his work" assumes a woeful countenance at home; his "spotless" public morality looks strange indeed behind the mask—we will not mention deeds, but only fantasies, and the wives of such men would have a pretty tale to tell. As to his selfless altruism, his children have decided views about that. Carl Jung, CW 7, Para 307

I once made the acquaintance of a very venerable personage—in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me. Well, nothing of the sort has ever happened to me since. But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis. 1048:306

The meeting with ourselves is one of the more unpleasant things that may be avoided as long as we possess living symbolic figures into which everything unknown in ourselves is projected. The figure of the devil, in particular, is a most valuable possession and a great convenience, for as long as he goes about outside in the form of a roaring lion we know where the evil lurks: in that incarnate Old Harry where it has been in this or that form since primeval times. With the rise of consciousness since the Middle Ages he has been considerably reduced in stature, but in his stead there are human beings to whom we gratefully surrender our shadows. With what pleasure, for instance, we read newspaper reports of crime! A bona fide criminal becomes a popular figure because he unburdens in no small degree the conscience of his fellow men, for now they know once more where the evil is to be found. Carl Jung, CW 9i, Para 69

It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. Carl Jung, CW 9i, Para 43

We can certainly hand it to Augustine that all natures are good, yet just not good enough to prevent their badness from being equally obvious. Carl Jung, CW 9ii, Para 95

Simple things are always the most difficult. In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one’s whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the

very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then? Then, as a rule, the whole truth of Christianity is reversed: there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

Unfortunately, there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. Carl Jung, CW 11, Para 131

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses, and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost.

Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Para 35

The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

As a rule those tendencies that represent the antisocial elements in man's psychic structure—what I call the "statistical criminal" in everybody—are suppressed, that is, they are consciously and deliberately disposed of.

But tendencies that are merely repressed are usually of a somewhat doubtful character. They are not so much antisocial as unconventional and socially awkward. The reason why we repress them is equally doubtful. Some people repress them from sheer cowardice, others from conventional morality, and others again for reasons of respectability.

Repression is a sort of half-conscious and half-hearted letting go of things, a dropping of hot cakes or a reviling of grapes which hang too high, or a looking the other way in order not to become conscious of one's desires. Carl Jung, CW 11, Para 129

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown.

What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts. Carl Jung, CW 7, Para 425

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private. But when they are done in communion with others they satisfy nature and may even count as useful virtues. It is only restraint practised for oneself alone that is unwholesome. It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves. It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever. But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad.

It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134

In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself—to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. Carl Jung, CW 11, Para 528

Mere suppression of the shadow is as little of a remedy as beheading would be for headache. To destroy a man’s morality does not help either, because it would kill his better self, without which even the shadow makes no sense. The reconciliation of these opposites is a major problem, and even in antiquity it bothered certain minds. Carl Jung, CW 11, Para 133

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung, CW 9i, Para 93

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real

for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. Carl Jung, CW 11, Para 140

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad. It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a preexisting polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy—can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss.

One who acts in this wav empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

Nobody can fall so low unless he has a great depth. If such a thing can happen to a man, it challenges his best and highest on the other side; that is to say, this depth corresponds to a potential height, and the blackest darkness to a hidden light. Carl Jung, CW 18, Para 43

The difficulty lies in striking the dead centre. For this an awareness of the two sides of man’s personality is essential, of their respective aims and origins. These two aspects must never be separated through arrogance or cowardice. Carl Jung, CW 12, Para 148

The tendency to separate the opposites as much as possible and to strive for singleness of meaning is absolutely necessary for clarity of consciousness, since discrimination is of its essence. But when the separation is carried so far that the complementary opposite is lost sight of, and the blackness of the whiteness, the evil of the good, the depth of the heights, and so on, is no longer seen, the result is one-sided ness, which is then compensated from the unconscious without our help. Carl Jung, CW 14, Para 470

Only unconsciousness makes no difference between good and evil. Carl Jung, CW 9ii, Para 97

Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics. In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung, CW 11, Para 267

Even on the highest peak we shall never be "beyond good and evil," and the more we experience of their inextricable entanglement the more uncertain and confused will our moral

judgment be. In this conflict, it will not help us in the least to throw the moral criterion on the rubbish heap and to set up new tablets after known patterns; for, as in the past, so in the future the wrong we have done, thought, or intended will wreak its vengeance on our souls, no matter whether we turn the world upside down or not. Carl Jung, CW 11, Para 267

On paper the moral code looks clear and neat enough; but the same document written on the "living tables of the heart" is often a sorry tatter, particularly in the mouths of those who talk the loudest. We are told on every side that evil is evil and that there can be no hesitation in condemning it, but that does not prevent evil from being the most problematical thing in the individual's life and the one which demands the deepest reflection. What above all deserves our keenest attention is the question "Exactly who is the doer?" For the answer to this question ultimately decides the value of the deed. It is true that society attaches greater importance at first to what is done, because it is immediately obvious; but in the long run the right deed in the hands of the wrong man will also have a disastrous effect. No one who is far-sighted will allow himself to be hoodwinked by the right deed by the wrong man, any more than by the wrong deed of the right man. Carl Jung, CW 12, Para 36

The primitive form of conscience is paradoxical: to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, "O sancta simplicitas!"— and on the other hand a brutal manifestation of ruthless and savage lust for revenge, Carl Jung, CW 10, Para 845

Besides the "right" kind of conscience there is a "wrong" one, which exaggerates, perverts, and twists evil into good and good into evil just as our own scruples do; and it does so with the same compulsiveness and with the same emotional consequences as the "right" kind of conscience.

Were it not for this paradox the question of conscience would present no problem: we could then rely wholly on its decisions so far as morality is concerned. But since there is great and justified uncertainty in this regard, it needs unusual courage or—what amounts to the same thing—unshakable faith for a person simply to follow the dictates of his own conscience. As a rule one obeys only up to a certain point, which is determined in advance by the moral code. This is where those dreaded conflicts of duty begin. Generally they are answered according to the precepts of the moral code, but only in a very few cases are they really decided by an individual act of judgment. For as soon as the moral code ceases to act as a support, conscience easily succumbs to a fit of weakness, Carl Jung, CW 10, Para 835

"Conscience," in ordinary usage, means the consciousness of a factor which in the case of a "good conscience" affirms that a decision or an act accords with morality and, if it does not, condemns it as "immoral." his view, deriving as it does from the mores^ from what is customary, can properly be called "moral." Distinct from this is the ethical form of conscience, which appears when two decisions or ways of acting, both affirmed to be moral and therefore regarded as "duties," collide with one another. In these cases, not foreseen by the moral code because they are mostly very individual, a judgment is required which cannot properly be called "moral" or in accord with custom. Here the decision has no custom at its disposal on which it could rely. The deciding factor appears to be something else: it proceeds not from the traditional moral code but from the unconscious foundation of the personality. The decision is drawn from dark and deep waters. It is true these conflicts of duty are solved very often and very conveniently by a decision in accordance with custom, that is, by suppressing one of the opposites. But this is not always so. If one is sufficiently conscientious the conflict is endured

to the end, and a creative solution emerges which is produced by the constellated archetype and possesses that compelling authority not unjustly characterized as the voice of God. Carl Jung, CW 10, Para 856

In Christ's sayings there are already indications of ideas which go beyond the traditionally "Christian" morality —for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae and betrays an ethical standard very different from what is expected. Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church. These seem to me to be ideas which point to the inclusion of evil in what I would call a differential moral valuation. For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil. One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696

Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada. Carl Jung, CW 13, Para 391

If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear: to do good and to eschew evil. But what is "good" and what is "evil"? The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi-human and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Para 389

Christianity has made the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raised it to an absolute principle. Into this as yet unresolved conflict the Christian is cast as a protagonist of good, a fellow player in the world drama. Understood in its deepest sense, being Christ's follower involves a suffering that is unendurable to the great majority of mankind. Consequently the example of Christ is in reality followed either with reservation or not at all, and the pastoral practice of the Church even finds itself obliged to "lighten the yoke of Christ." This means a pretty considerable reduction in the severity and harshness of the conflict and hence, in practice, a relativism of good and evil. Good is equivalent to the unconditional imitation of Christ and evil is its hindrance. Man's moral weakness and sloth are what chiefly hinder the imitation, and it is to these that probabilism extends a practical understanding which may sometimes, perhaps, come nearer to Christian tolerance, mildness, and love of one's neighbour than the attitude of those who see in probabilism a mere laxity. Carl Jung, CW 12, Para 25

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves. There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course. But how is it nowadays? It would do us good to take this thing somewhat to heart, especially the phrase "as thyself." How can I love my neighbour if I do not love myself? How can we be altruistic if we do not treat ourselves decently? But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love. There is nothing for it but to put our foot into the serpent's mouth.

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

Christ espoused the sinner and did not condemn him. The true follower of Christ will do the same, and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself. And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil. Love makes a man better, hate makes him worse—even when that man is oneself. Carl Jung, CW 12, Para 37

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since "the soul is by nature Christian" this result is bound to come as infallibly as it did in the life of Jesus: we all have to be "crucified with Christ," i.e., suspended in a moral suffering equivalent to veritable crucifixion. In practice this is only possible up to a point, and apart from that is so unbearable and inimical to life that the ordinary human being can afford to get into such a state only occasionally, in fact as seldom as possible. For how could he remain ordinary in the face of such suffering! Carl Jung, CW 12, Para 24

It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. Carl Jung, CW 11, Para 522

Life demands for its completion and fulfilment a balance between joy and sorrow. But because suffering is positively disagreeable, people naturally prefer not to ponder how much fear and sorrow fall to the lot of man. So they speak soothingly about progress and the greatest possible happiness, forgetting that happiness is itself poisoned if the measure of suffering has not been fulfilled. Carl Jung, CW 16, Para 185

Opposites can be united only in the form of compromise, or irrationally, some new thing arising between them which, though different from both, yet has the power to take up their energies in equal measure as an expression of both and of neither. Such an expression cannot be contrived by reason, it can only be created through living. Carl Jung, CW 6, Para 169

What takes place between light and darkness, what unites the opposites, has a share in both sides and can be judged just as well from the left as from the right, without our becoming any the wiser: indeed, we can only open up the opposition again. Here only the symbol helps, for, in accordance with its paradoxical nature, it represents the "tertium" that in logic does not exist, but which in reality is the living truth. Carl Jung, CW 13, Para 199

The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought. Carl Jung, CW 6, Para 443

The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed. Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results. Carl Jung, CW 8, Para 50

The possession of complexes does not in itself signify neurosis, for complexes are the

normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counter-pole to happiness.

A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

The wounding and painful shafts do not come from outside, through gossip which only pricks us only on the surface, but from the ambush of our own unconscious. It is our own repressed desires that stick like arrows in our flesh. Carl Jung, CW 5, Para 438

Deviation from the truths of the blood begets neurotic restlessness, and we have had about enough of that these days. Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815

The Christian doctrine of original sin on the one hand, and of the meaning and value of suffering on the other, is of profound therapeutic significance and is undoubtedly far better suited to Western man than Islamic fatalism. Similarly, the belief in immortality gives life that untroubled flow into the future so necessary if stoppages and regressions are to be avoided. Carl Jung, CW 16, Para 186

A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning. But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation.

Carl Jung, CW 18, Para 692

To be adapted is certainly an ideal, but adaptation is not always possible. There are situations in which the only adaptation is patient endurance. Carl Jung, CW 6, Para 427

**Carl Jung on “Green” – Anthology**

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

If I accept death, then my tree greens, since dying increases life. If I plunge into the

death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Philemon, Liber Novus, Page 351.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

The least differentiated function is always the one from which our renewal starts; it is just the one that yields the renewal of life; when a person has used up his conscious point of view, he capsizes; the thing which never has lived is as green and as fresh as spring-it means a complete reversal of the whole personality. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters Vol. II, Pages 26-27.

In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests. Carl Jung, Mysterium Coniunctionis, Para 623.

**Carl Jung on “Guru” – Anthology.**

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists,

their friend and counselor, who leads them to the goal of their work. He is “like a teacher mediating between the stone and the disciple.” To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age-old truth. Carl Jung, Letters Vol. 1, 22March 1935.

Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler’s guest-house, and was taken for drives in an ancient but comfortable motor car. E.A. Bennet, Meetings with Jung, Page 199.

**Carl Jung on “Hallucinations” – Anthology.**

Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious. Carl Jung, Conversations with C.G. Jung, Page 63.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

My aim was to show that delusions and hallucinations were not just specific symptoms of mental disease but also had a human meaning. Carl Jung, MDR, Page 110.

Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on. Carl Jung, CW 10, Para 387

**Carl Jung on “Hegel, Georg” – Anthology**

The victory of Hegel over Kant dealt the gravest blow to reason and to the further development of the German and, ultimately, of the European mind, all the more dangerous as Hegel was a psychologist in disguise who projected great truths out of the subjective sphere

into a cosmos he himself had created. We know how far Hegel's influence extends today. The forces compensating this calamitous development personified themselves partly in the later Schelling, partly in Schopenhauer and Carus, while on the other hand that unbridled "bacchantic God" whom Hegel had already scented in nature finally burst upon us in Nietzsche. Carl Jung, CW 8, Para 358

Kant in particular erected a barrier across the mental world which made it impossible for even the boldest flight of speculation to penetrate into the object. Romanticism was the logical counter-movement, expressed most forcefully, and most cunningly disguised, in Hegel, that great psychologist in philosopher's garb. Carl Jung, CW 18, Para 1734

A contemporary opponent of Anselm's, Gaunilo, raised the objection that the oft-recurring idea of the Islands of the Blessed (based on Homer's land of the Phaeacians, Odyssey, VIII) does not necessarily prove their actual existence. This objection is palpably reasonable. Similar objections were raised in the course of the centuries, though they did nothing to prevent the ontological argument surviving even down to quite recent times, it being espoused in the nineteenth century by Hegel, Fichte, and Lao tze. Carl Jung, CW 6, Para 60

This detailed reminder of Kant's fundamental exposition seems to me necessary, because it is precisely here that we find the clearest division

between esse in intellectu and esse in re. Hegel cast the reproach at Kant that one could not compare the concept of God with an imaginary hundred

thalers. But, as Kant rightly pointed out, logic strips away all content, for it would no longer be logic if a content were to prevail. Carl Jung, CW 6, Para 66

Nietzsche's intuitive approach I would mention Schopenhauer and Hegel, the former because his intuitive feelings had such a decisive influence on his thinking, the latter because of the intuitive ideas that underlie his whole system. In both cases, however, intuition was subordinated to intellect, but with Nietzsche it ranked above it. Carl Jung, CW 6, Para 540

Hegel hypostatizes the idea completely and attributes to it alone real being. It is the "concept, the reality of the concept, and the union of both." Carl Jung, CW 6, Para 735

James characterizes the "tender-minded" first of all as rationalistic, "going by principles." They are the men of principles and systems; they aspire to dominate experience and to transcend it by abstract reasoning, by their logical deductions and purely rational concepts. They care little for facts, and the multiplicity of empirical phenomena hardly bothers or disconcerts them at all; they forcibly fit the data into their ideal constructions, and reduce everything to their a priori premises. This was the method of Hegel in settling beforehand the number of the planets. In the domain of pathology we again meet this kind of philosopher in paranoiacs, who, unperturbed by all factual evidence to the contrary, impose their delirious conceptions on the universe, and find a means of interpreting everything, and according to Adler "arranging" everything, in conformity with their preconceived system. Carl Jung, CW 6, Para 865

Wherever the spirit of God is extruded from our human calculations, an unconscious substitute takes its place. In Schopenhauer we find the unconscious Will as the new definition of God, in Cams the unconscious, and in Hegel identification and inflation, the practical equation of philosophical reason with Spirit, thus making possible that intellectual juggling with the object

which achieved such a horrid brilliance in his philosophy of the State. Hegel offered a solution of the problem raised by epistemological criticism in that he gave ideas a chance to prove their unknown power of autonomy. Carl Jung, CW 8, Para 359

A philosophy like Hegel's is a self-revelation of the psychic background and, philosophically, a presumption. Psychologically, it amounts to an invasion

by the unconscious. The peculiar high-flown language Hegel uses bears out this view: it is reminiscent of the megalomanic language of schizophrenics, who use terrific spellbinding words to reduce the transcendent to subjective form, to give banalities the charm of novelty, or pass off commonplaces as searching wisdom. Carl Jung, CW 8, Para 360

Creation begins when this unextended point— known as Shiva-bindu—appears in the eternal embrace of its feminine side, the Shakti. It then emerges from the state of being-in-itself and attains the state of being-for-itself, if I may use the Hegelian terminology. unextended point. Carl Jung, CW 91, Para 631

As a philosophical and metaphysical concept, the unconscious occurs fairly early, for instance as "petites perceptions" in Leibniz," "eternal unconscious" in Schelling, "unconscious Will" in Schopenhauer, and as the "divine Absolute" in von Hartmann. Carl Jung, CW 18, Para 1143

**Carl Jung on the "Hidden." - Anthology**

Small and hidden is the door that leads inward and the entrance is barred by countless prejudices, mistaken assumptions, and fears. Carl Jung, Civilization in Transition, Page 154.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, Psychology and Religion, Page 521, Para 859.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

[The alchemist Gerhard] Dorn says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

I have had occasion to observe, in the course of my daily professional work [that... ] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly

before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

I tried to give a general view of the structure of the unconscious. Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Carl Jung, CW 10, Page 31.

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. Carl Jung, CW 10, Par. 491

After my wife's death, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The whole future, the whole history of the world, ultimately springs as a gigantic summation from these hidden sources in individuals. In our most private and subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our epoch. Carl Jung, CW 10. Page 149.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

I am an orphan, alone; nevertheless I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Pages 201-208

From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect. Carl Jung, Letters Vol. II, Pages 351-352.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. C.G. Jung, Carl Jung, Letters Vol. II, Page 581

The dream is the small hidden door in the deepest and most intimate sanctum of the soul, which opens to that primeval cosmic night that was soul long before there was conscious ego and will be soul far beyond what a conscious ego could ever reach. Carl Jung, The Meaning of Psychology for Modern Man (1934)

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

**Carl Jung on "History" – Anthology**

One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

Only those who regard the happenings in this world as a concatenation of errors and accidents, and who therefore believe that the pedagogic hand of the rationalist is constantly

needed to guide us, can ever imagine that this path [of psychoanalysis] was an aberration from which we should have been warned off with a signboard. Besides the deeper insight into psychological determination, we owe to this "error" a method of inquiry of incalculable importance. It is for us to rejoice and be thankful that Freud had the courage to let himself be guided along this path. Not thus is the progress of science hindered, but rather by blind adherence to insights once gained, by the typical conservatism of authority, by the childish vanity of the savant and his fear of making mistakes. This lack of courage is considerably more injurious to the name of science than an honest error. When will there be an end to the incessant squabbling about who is right? One has only to look at the history of science how many have been right, and how few have remained right! Carl Jung, CW 4, Para 302

One-sidedness appears over and over again in the history of science. I am not saying this as a reproach on the contrary, we must be glad that there are people who are courageous enough to be immoderate and one-sided. It is to them that we owe our discoveries. What is regrettable is that each should defend his one-sidedness so passionately. Scientific theories are merely suggestions as to how things might be observed. Carl Jung, CW 4, Para 241

Moral law is nothing other than an outward manifestation of man's innate urge to dominate and control himself. This impulse to domestication and civilization is lost in the dim, unfathomable depths of man's evolutionary history and can never be conceived as the consequence of laws imposed from without, Man himself, obeying his instincts, created his laws. Carl Jung, CW 4, Para 486

We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations. This much we ought to have learnt from the history of civilization, that the forms of morality belong to the category of transitory things. Carl Jung, CW 4, Para 667

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 5, Para 30

To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the

history of morals should be sufficient to convince them of the demons hidden in the human soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

The psychology of an individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances. Carl Jung, CW 6, Para 717

Reason can give a man equilibrium only if his reason is already an equilibrating organ. But for how many individuals and at what periods in history has it been that? As a rule, a man needs the opposite of his actual situation to force him to find his place in the middle. For the sake of mere reason he can never forgo life's riches and the sensuous appeal of the immediate situation. Against the power and delight of the temporal he must set the joy of the eternal, and against the passion of the sensual the ecstasy of the spiritual. The undeniable reality of the one must be matched by the compelling power of the other. Carl Jung, CW 6, Para 386

The ways and customs of childhood, once so sublimely good, can hardly be laid aside even when their harmful-ness has long since been proved. The same, only on a gigantic scale, is true of historical changes of attitude. A collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world's history. In this respect our age is afflicted with a blindness that has no parallel. We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of Christianity or Judaism. We believe in enlightenment, as if an intellectual change somehow had a profounder influence on the emotional processes or even on the unconscious. We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to the world without and within, that lays down a definite cultural pattern and creates an atmosphere which remains wholly uninfluenced by any intellectual denials. Carl Jung, CW 6, Para 313

Between the religion of a people and its actual mode of life there is always a compensatory relation, otherwise religion would have no practical significance at all. Beginning with the highly moral religion of the Persians and the notorious dubiousness—even in antiquity—of Persian habits of life, right down to our "Christian" epoch, when the religion of love assisted at the greatest blood-bath in the world's history—wherever we turn this rule holds true. Carl Jung, CW 6, Para 229

The tasks of every age differ, and it is only in retrospect that we can discern with certainty what had to be and what should not have been. In the momentary present the conflict of opinions will always rage, for "war is the father of all." History alone decides the issue. Truth is not eternal —it is a programme to be fulfilled. The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

Man is not a machine that can be remodeled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way. He carries his whole history with him; in his very structure is written the history of mankind. The historical element in man represents a vital need to which a wise psychic economy must respond. Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570

Do we ever understand what we think? We only understand that kind of thinking, which is a mere equation, from which nothing comes out but what we have put in. That is the working of the intellect. But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon. This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols. I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para 230

The office I hold is certainly my special activity; but it is also a collective factor that has come into existence historically through the cooperation of many people and whose dignity rests solely on collective approval. When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists, or as though I were not only the bearer of the office, but also and at the same time the approval of society. I have made an extraordinary extension of myself and have usurped qualities which are not in me but outside e. Carl Jung, CW 7, Para 227

Our life is indeed the same as it ever was. At all events, in our sense of the word it is not transitory; for the same physiological and psychological processes that have been man’s for hundreds of thousands of years still endure, instilling into our inmost hearts this profound intuition of the "eternal" continuity of the living. But the self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring. This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect. The idea of immortality follows legitimately from these psychological premises. Carl Jung, CW 7, Para 303

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794

The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW 8, Para 51.

Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Carl Jung, CW 8, Para 861.

But spirit that demands a symbol for its expression is a psychic complex that contains the seeds of incalculable possibilities. The most obvious and best example of this is the effectiveness of the Christian symbols, whose power changed the face of history. If one looks without prejudice at the way the spirit of early Christianity worked on the mind of the average man of the second century, one can only be amazed. But then, no spirit was ever as creative as this. No wonder it was felt to be of godlike superiority Carl Jung, CW 8, Para 644

Incisive changes in history are generally attributed exclusively to external causes. It seems to me, however, that external circumstances often serve merely as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest. Social, political, and religious conditions affect the collective unconscious in the sense that all those factors which are suppressed by the prevailing views or attitudes in the life of a society gradually accumulate in the collective unconscious and activate its contents. Certain individuals gifted with particularly strong intuition then become aware of the changes going on in it and translate these changes into communicable ideas. The new ideas spread rapidly because parallel changes have been taking place in the unconscious of other people. There is a general readiness to accept the new ideas, although on the other hand they often meet with violent resistance. New ideas are not just the enemies of the old; they also appear as a rule in an extremely unacceptable form. Carl Jung, CW 8, Para 594

Christ... “An historical personage is uni-temporal and unique; is God, universal and eternal.” Carl Jung, CW 9i, para. 116.

Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? Carl Jung, CW 9i, Para 26.

The mere fact that people talk about rebirth, and that there is such a concept at all, means that a store of psychic experiences designated by that term must actually exist. What these experiences are like we can only infer from the statements that have been made about them. So, if we want to find out what rebirth really is, we must turn to history in order to ascertain what "rebirth" has been understood to mean. Carl Jung, CW 9i, Para 206

As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Jung, CW 9i, Para 478.

A living example of the mystery drama representing the permanence as well as the transformation of life is the Mass. If we observe the congregation during this sacred rite we note all degrees of participation, from mere indifferent attendance to the profoundest emotion. The groups of men standing about near the exit, who are obviously engaged in every sort of worldly conversation, crossing themselves and genuflecting in a purely mechanical way—even they, despite their inattention, participate in the sacral action by their mere presence in this

place where grace abounds. The Mass is an extramundane and extratemporal act in which Christ is sacrificed and then resurrected in the transformed substances; and this rite of his sacrificial death is not a repetition of the historical event but the original, unique, and eternal act. The experience of the Mass is therefore a participation in the transcendence of life, which overcomes all bounds of space and time. It is a moment of eternity in time. Carl Jung, CW 9i, Para 209

The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers. Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East. Carl Jung, CW 9i, Para 31

I am convinced that the growing impoverishment of symbols has a meaning. It is a development that has an inner consistency. Everything that we have not thought about, and that has therefore been deprived of a meaningful connection with our developing consciousness, has got lost. If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false. A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers-built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible. Carl Jung, CW 9i, Para 198

We are in reality unable to borrow or absorb anything from outside, from the world, or from history. What is essential to us can only grow out of ourselves. When the white man is true to his instincts, he reacts defensively against any advice that one might give him. What he has already swallowed he is forced to reject again as if it were a foreign body, for his blood refuses to assimilate anything sprung from foreign soil. Carl Jung, CW 9i, Para 31

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 9i, Para 342

All psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. The Catholic way of life is completely unaware of psychological problems in this sense. Almost the entire life of the collective unconscious has been channeled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. The collective unconscious, as we understand it today, was never a matter of "psychology," for before the Christian Church existed there were the antique mysteries, and these reach back into the grey mists of Neolithic prehistory. Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung, CW 9i, Para 28

There is not a single important idea or view that does not possess historical antecedents. Ultimately they are all founded on primordial archetypal forms whose concreteness dates from a time when consciousness did not thin, but only perceived. "Thoughts" were objects of inner perception, not thought at all, but sensed as external phenomena—seen or heard, so to speak. Thought was essentially revelation, not invented but forced upon us or bringing conviction through its immediacy and actuality. Carl Jung, CW 9i, Para 69

But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. To know this is decidedly unpleasant, for nothing is more disillusioning than the discovery of our own inadequacy. It can even give rise to primitive panic, because, instead of being believed in, the anxiously guarded supremacy of consciousness which is in truth one of the secrets of human success-is questioned in the most dangerous way. But since ignorance is no guarantee of security, and in fact only makes our insecurity still worse, it is probably better despite our fear to know where the danger lies. To ask the right question is already half the solution of a problem. At any rate we then know that the greatest danger threatening us comes from the unpredictability of the psyche’s reactions. Discerning persons have realized for some time that external historical conditions, of whatever kind, are only occasions, jumping-off grounds, for the real dangers that threaten our lives. These are the present politico-social delusional systems. We should not regard them causally, as necessary consequences of external conditions, but as decisions precipitated by the collective unconscious. Carl Jung CW 9i, Para 49

We shall have to reckon with quite unusual difficulties in dealing with it, and the first of these is that the archetype and its function must be understood far more as a part of man’s prehistoric, irrational psychology than as a rationally conceivable system. Carl Jung, CW 10,

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Carl Jung, CW 10, Para 512

in his long history. And just as for the individual a time of dissociation is a time for sickness, so it is in the life of nations. We can hardly deny that ours is a time of dissociation and sickness. The political and social conditions, the fragmentation of religion and philosophy, the contending schools of modern art and modern psychology all have one meaning in this respect. And does anyone who is endowed with the slightest sense of responsibility feel any satisfaction at this turn of events? If we are honest, we must admit that no one feels quite comfortable in the present-day world; indeed, it becomes increasingly uncomfortable. The word "crisis," so often heard, is a medical expression which always tells us that the sickness has reached a dangerous climax. Carl Jung, CW 10, Para 290

This invasion of love into all the collective spheres of life is, however, only a minor difficulty in comparison with the fact that love is also an intensely individual problem. For it means that every general criterion and rule loses its validity, in exactly the same way that religious beliefs, although constantly codified in the course of history, are always, in essence, an individual experience which bows to no traditional rule Carl Jung, CW10, Para 198

Who has fully realized that history is not contained in thick books but lives in our very blood? Carl Jung, CW 10, Para 266

The man of the present must work for the future and leave others to conserve the past. He is therefore not only a builder but also a destroyer. He and his world have both become questionable and ambiguous. The ways that the past shows him and the answers it gives to his questions are insufficient for the needs of the present. All the old, comfortable ways are blocked, new paths have been opened up, and new dangers have arisen of which the past knew nothing. It is proverbial that one never learns anything from history, and in regard to present-day problems it usually teaches us nothing. The new path has to be made through untrodden regions, without presuppositions and often, unfortunately, without piety. Carl Jung, CW 10, Para 239

Sometimes, when we look back at history, it seems as though the present time had analogies with certain periods in the past, when great empires and civilizations had passed their zenith and were hastening irresistibly towards decay. But these analogies are deceptive, for there are always renaissances. What does move more clearly into the foreground is Europe’s position midway between the Asiatic East and the Anglo-Saxon—or shall we say American? - West. Europe now stands between two colossi, both uncouth in their form but implacably opposed to one another in their nature. They are profoundly different not only racially but in their ideals. In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe’s

technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. Carl Jung, CW 10, Para 1004

Has it ever—except in the most benighted periods of history—been observed that a scientific truth needed to be elevated to the rank of a dogma? Truth can stand on its own feet; only shaky opinions require the support of dogmatization. Fanaticism is ever the brother of doubt, Carl Jung, CW 10, Para 335

He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness. That is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of -ism, loses touch with the dark, maternal, earthy ground of his being. Carl Jung, CW 10, Para 103

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning. Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man’s mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word

becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Page 280.

The true history of the Spirit is not preserved in learned volumes but in the living psychic organism of every individual. Carl Jung, CW 11, Page 56

It is no easy matter to live a life that is modeled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would nonetheless be misjudged, derided, tortured and crucified. Carl Jung, CW 11, Para 522.

In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself—to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. Carl Jung, CW 11, Para 528

If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. Carl Jung, CW 11, Para 111

Our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness. Without the lower storeys our mind is suspended in mid-air. No wonder it gets nervous. The true history of the psychic organism of every individual. Carl Jung, CW 11, Para 56

To gain an understanding of religious matters, probably all that is left us today is the psychological approach. That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into moulds of immediate experience. It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148

It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. Carl Jung, CW 11, Para 522

The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Para 280

From a psychological standpoint this view can be translated as follows: Christ lived a concrete, personal, and unique life which, in all essential features, had at the same time an archetypal character. This character can be recognized from the numerous connections of the biographical details with worldwide myth-motifs. These undeniable connections are the main reason why it is so difficult for researchers into the life of Jesus to construct from the gospel reports an individual life divested of myth. In the gospels themselves factual reports, legends, and myths are woven into a whole. This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel. The life of Christ is no exception in that not a few of the great figures of history have realized, more or less clearly, the archetype of the hero's life with its characteristic changes of fortune. But the ordinary man, too, unconsciously lives archetypal forms, and if these are no longer valued it is only because of the prevailing psychological ignorance. Indeed, even the fleeting phenomena of dreams often reveal distinctly archetypal patterns. At bottom, all psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. And in it, too, the question that concerns us here of God's death is anticipated in perfect form. Christ himself is the typical dying and self-transforming God Carl Jung, CW 11, Para 146

The manifestations of the spirit are truly wondrous, and as varied as Creation itself. The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men who proclaim it and in whom it lives. This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind. Measured against it, the names and forms which men have given it mean very little; they are only the changing leaves and blossoms on the stem of the eternal tree. Carl Jung, CW 11, Para 537

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Hence one could say —cum grano salis —that history could be constructed just as easily from one's own unconscious as from the actual texts. Carl Jung, CW 12, Page 86.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. He is compounded not only of his best intuitions, his highest ideals and aspirations, but also of the odious conditions of his existence, such as heredity and the indelible sequence of memories which shout after him: "You did it, and that's what you are!" Man may have lost his ancient saurian's tail, but in its stead he has a chain hanging on to his psyche which binds him to the earth—an anything but-Homeric chain* of given conditions which weigh so heavy that it is better to remain bound to them, even at the risk of becoming neither a hero nor a saint. (History gives us some justification for not attaching any absolute value to these collective norms.) That we are bound to the earth does not mean that we cannot grow;

on the contrary it is the sine qua non of growth. No noble, well-grown tree ever disowned its dark roots, for it grows not only upwards but downwards as well. Carl Jung, CW 12, Para 148

Western consciousness is by no means the only kind of consciousness there is; it is historically conditioned and geographically limited, and representative of only one part of mankind. Carl Jung, CW 13, Para 84

The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future." Carl Jung, CW 13, Para 80

When a patient begins to feel the inescapable nature of his inner development, he may easily be overcome by a panic fear that he is slipping helplessly into some kind of madness he can no longer understand. More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. This has a calming effect, because the patient then sees that he is not alone in a strange world which nobody understands but is part of the great stream of human history, which has experienced countless times the very things that he regards as a pathological proof of his craziness. Carl Jung, CW 13, Para 325

Western consciousness is by no means the only kind of consciousness there is; it is historically conditioned and geographically limited, and representative of only one part of mankind. The widening of our consciousness ought not to proceed at the expense of other kinds of consciousness; it should come about through the development of those elements of our psyche which are analogous to those of the alien psyche, just as the East cannot do without our technology, science, and industry. The European invasion of the East was an act of violence on a grand scale, and it has left us with the duty —noblesse oblige—of understanding the mind of the East. This is perhaps more necessary than we realize at present. Carl Jung, CW 13, Para 84

A growing familiarity with the spirit of the East should be taken merely as a sign that we are beginning to relate to the alien elements within ourselves. Denial of our historical foundations would be sheer folly and would be the best way to bring about another uprooting of consciousness. Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, CW 14, par. 28, note 194.

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. Carl Jung, CW 15, Page 127.

When something happens to a man and he supposes it to be personal only to himself, whereas in reality it is a quite universal experience, then his attitude is obviously wrong, that is, too personal, and it tends to exclude him from human society. By the same token we need to have not only a personal, contemporary consciousness, but also a suprapersonal consciousness with a sense of historical continuity. Carl Jung, CW 16, Para 99

Nothing is less effective than an intellectual idea. But when an idea is a psychic fact that crops up in two such totally different fields as psychology and physics, apparently without historical connection, then we must give it our closest attention. For ideas of this kind represent forces which are logically and morally unassailable; they are always stronger than man and his brain. He fancies that he makes these ideas, but in reality they make him—and make him their unwitting mouthpiece. Carl Jung, CW 16, Para 147

Neither our modern medical training nor academic psychology and philosophy can equip the doctor with the necessary education, or with the means, to deal effectively and understandingly with the often very urgent demands of his psychotherapeutic practice. It therefore behoves us, unembarrassed by our shortcomings as amateurs of history, to go to school once more with the medical philosophers of a distant past, when body and soul had not yet been wrenched asunder into different faculties. Although we are specialists par excellence, our specialized field, oddly enough, drives us to universalism and to the complete overcoming of the specialist attitude, if the totality of body an soul is not to be just a matter of words. Carl Jung, CW 16, Para 190

We are so accustomed to hear that everybody has his "difficulties and problems" that we simply accept it as a banal fact, without considering what these difficulties and problems really mean. Why is one never satisfied with oneself? Why is one unreasonable? Why is one not always good and why must one ever leave a cranny for evil? Why does one do foolish things which could easily be avoided with a little forethought? What is it that is always frustrating us and thwarting our best intentions? Why are there people who never notice these things or cannot even admit their existence? And finally, why do people in the mass beget the historical lunacy of the last thirty years? Why couldn’t Pythagoras, twenty-four hundred years ago, have established the rule of wisdom once and for all, or Christianity have set up the kingdom of Heaven upon earth? Carl Jung, CW 16, Para 387

The present attempts to achieve full individual consciousness and to mature the personality are, socially speaking, still so feeble that they carry no weight at all in relation to our historic needs. If our European social order is not to be shaken to its foundations, authority must be restored at all costs. This is probably one reason for the efforts now being made in Europe to replace the collectivity of the Church by the collectivity of the State. Carl Jung, CW 16, Para 221

There are times in the world’s history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form. Carl Jung, CW 17, Para 321

Anything new should always be questioned and tested with caution, for it may very easily turn out to be only a new disease. That is why true progress is impossible without mature judgment. But a well-balanced judgment requires a firm standpoint, and this in turn can only rest on a sound knowledge of what has been. The man who is unconscious of the historical context and lets slip his link with the past is in constant danger of succumbing to the crazes and delusions engendered by all novelties. Carl Jung, CW 17, Para 251

The wheel of history cannot be put back; we can only strive towards an attitude that will allow us to live out our fate as undisturbedly as the primitive pagan in us really wants. Only on this condition can we be sure of not perverting spirituality into sensuality, and vice versa; for both must live, each drawing life from the other. Carl Jung, CW 17, Para 336

The greatness of historical personalities has never lain in their abject submission to convention, but, on the contrary, in their deliverance from convention. They towered up like mountain peaks above the mass that still clung to its collective fears, its beliefs, laws, and systems, and boldly chose their own way. To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit. Carl Jung, CW 17, Para 298

There are times in the world's history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form. This shows how extremely dangerous it is even to touch these problems, for evil can so easily slip in on the plea that it is, potentially, the better! Carl Jung, CW 17, Para 321

Since history repeats itself and the spiral of evolution seemingly returns to the point where it took off, there is a possibility that mankind is approaching an epoch when enough will be said about things which are never what we wish them to be, and when the question will be raised why we were ever interested in a bad comedy. Carl Jung, CW 18, Page 581.

Sooner or later it will be found that nothing really new happens in history. There could be talk of something really novel only if the unimaginable happened: if reason, humanity and love won a lasting victory. Carl Jung, CW 18, Para 1356.

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Jung, CW 18, Para 1400.

The fundamental error persists in the public that there are definite answers, "solutions," or views which need only be uttered in order to spread the necessary light. But the most beautiful truth—as history has shown a thousand times over—is no use at all unless it has become the innermost experience and possession of the individual. Every unequivocal, so-called "clear" answer always remains stuck in the head, but only very rarely does it penetrate to the heart. The needful thing is not to know the truth but to experience it. Not to have

an intellectual conception of things, but to find our way to the inner, and perhaps wordless, irrational experience—that is the great problem. Nothing is more fruitless than talking of how things must or should be, and nothing is more important than finding the way to these far-off goals. Carl Jung, CW 18, Para 7

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology. The powerful factor, the factor which changes our whole life, which changes the surface of our known world, which makes history, is collective psychology, and collective psychology moves according to laws entirely different from those of our consciousness. The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect. The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

It seems to me perfectly possible to teach history in the widest sense not as dry-as-dust, lifeless book-knowledge but to understand it in terms of the fully alive present. Carl Jung, Letters Vol. II, Page 37.

As you know, I apply my method not only to my patients but also to all historical and contemporary products of the mind. Carl Jung, Letters Vol. II, Page 64.

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Page 97.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Page 92.

If Jesus had indeed been nothing but a great teacher hopelessly mistaken in His messianic expectations, we should be at a complete loss in understanding His historical effect, which is so clearly visible in the New Testament. Carl Jung, Letters Vol. II, Page 89.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Page 134.

We are actually in the state of darkness viewed from the standpoint of history. We are still within the Christian aeon and just beginning to realize the age of darkness where we shall need Christian virtues to the utmost. Carl Jung, Letters Vol. II, Page 136

This archetypal drama is at the same time exquisitely psychological and historical. We are actually living in the time of the splitting of the world and of the invalidation of Christ. Carl Jung, Letters Vol. II, Page 138.

The Jew has the advantage of having long since anticipated the development of consciousness in his own spiritual history. By this I mean the Lurianic stage of the Kabbalah, the breaking of the vessels and man's help in restoring them. Carl Jung, Letters Vol. II, Page 151.

The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree. Carl Jung, Letters Vol. II, Page 167.

On the way back through the history of mankind we integrate much that belongs to us and, deep down, also something of brother animal, who is actually holier than us since he cannot deviate from the divine will implanted in him because his dark consciousness shows him no other paths. Carl Jung, Letters Vol. II, Page 235.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Page 255.

I cannot prove the identity of an historical personage with a psychological archetype. Carl Jung, Letters Vol. II, Page 267.

The essential dream-image: the Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots. Carl Jung, Letters Vol. II, Page 325.

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development. Carl Jung, Letters Vol. II, Page 334.

Perhaps I may draw your attention to my historical contribution in Aion, where I have attempted to outline the evolutionary history of the Anthropos, which begins with the earliest Egyptian records. Carl Jung, Letters Vol. II, Page 345.

This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Page 397.

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Page 424.

As psychologists we are not concerned with the question of truth, with whether something is historically correct, but with living forces, living opinions which determine human behaviour. Carl Jung, Letters Vol. II, Page 417

The Trinitarian archetype seems to characterize all man's conscious constructs, in strange contrast to the fact that this archetype is really a quaternity which historically is very often represented as 3+1, three equal elements being conjoined with an unequal Fourth. Carl Jung, Letters Vol. II, Page 412.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Page 464.

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Page 472

Thus the Reformation was no more a repristination of the early Church than the Renaissance was a mere revival of antiquity, but a new exposition which could not throw off its own historical evolution. Carl Jung, Letters Vol. II, Page 486.

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu. Carl Jung, Letters Vol. II, Page 507.

I have chosen the title Aion because the contents of the German edition are chiefly connected with the psychological changes characteristic of the transition from one historical aeon, i.e., era, or segment of historical time, to another. Carl Jung, Letters Vol. II, Page 510.

It is evident, of course, that history takes on a new aspect when considered not only from the standpoint of our conscious reason, but also from that of the phenomena due to unconscious processes which never fail to accompany the peripeteia of consciousness. Carl Jung, Letters Vol. II, Page 510.

As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits. Carl Jung, Letters Vol. II, Page 511.

The gratification of knowing that one is essentially posthumous is short-lived. That is why your friendship is all the dearer to me in my grey old age, since it gives me living proof that I have not dropped out of the human setting into the shadowy realm of historical curiosities. Carl Jung, Letters Vol. II, Page 530.

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical "experiences of God." Carl Jung, Letters Vol. II, Page 272.

Religious ideas and convictions from the beginning of history have the aspect of the mental pharmakon [pharmacy]. They represent the world of wholeness in which fragments can be gathered and put together again. Such a cure cannot be effected by pills and injections. Carl Jung, Letters Vol. II, Page 625.

An historical example of this kind is the reputed coincidence of Christ's birth with the triple royal conjunction in Pisces in the year 7 B.C. Carl Jung, Letters Vol. II, Page 428-430.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire and means "to find" and hence to find something by "seeking" it. Carl Jung, Man and His Symbols, Page 69.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; Page 25.

Because a child is small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

Dreams may sometimes announce certain situations long before they actually happen. This is not necessarily a miracle or a form of precognition. Many crises in our lives have a long unconscious history. Carl Jung, Man and His Symbols, Page 29

In recent history, the spirit has been brought into the psyche and been identified with the function of the intellect. Carl Jung, Atom and Archetype, Pages 111-117

One could say that the stratification of our population was historical; there are certain people living who should not live yet. They are anachronistic. They anticipate the future. Carl Jung, Zarathustra Seminar, Page 1037.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; MDR; Pages 141-142.

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72

I had the feeling that everything was being sloughed away. Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. I consisted of my own history, and I felt with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side." Carl Jung, MDR, Page 327.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; MDR; Page 237.

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world. Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky. This attitude was necessary, but I am convinced it is not true. Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals. Carl Jung, C.G. Jung Speaking; Interviews

and Encounters, Pages 205-218

The great astrological periods do exist. Taurus and Gemini were prehistoric periods, we don't know much about them. But Aries the Ram is closer; Alexander the Great was one of its manifestations. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Primeval history is the story of the beginning of consciousness by differentiation from the archetypes. Carl Jung, Jung-Ostrowski, Page 32.

When the confusion is at its height a new revelation comes, i.e. at the beginning of the fourth month of world history. Carl Jung, Letters Vol. 1, Page 69.

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Page 340.

Dr. Meier has drawn my attention to your short review of Rosenberg's book. For anyone who knows Jewish history, and in particular Hasidism, Rosenberg's assertion that the Jews despise mysticism is a highly regrettable error. Carl Jung, Letters Vol. 1, Page 238.

On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times. Carl Jung, Letters Vol. I, Page 260

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Page 15

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Page 567.

When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere. Carl Jung, Letters Vol. I, Page 568.

It is, as far as I know, the pack of cards [Tarot] originally used by the Spanish gypsies, the oldest cards historically known. Carl Jung, Letters Vol. I, Page 77.

When the confusion is at its height a new revelation comes, i.e., at the beginning of the fourth month of world history. Carl Jung, Letters, Vol. I, Page 12.

It is good to be old in years for it often looks as if we were arriving at the end of the history of our world; or at least that it will get terribly dark before the light can shine again and make it possible to see clearly. Carl Jung, Conversations with C.G. Jung, Page 67.

There are historical reasons for the qualities of the psyche and there is such a thing as the history of man's evolution in past eons, which as a combination show that real understanding of the psyche must consist in the elucidation of the history of the human race—history of the mind, for instance, as in the biological data. Carl Jung, Evans Conversations, Page 36.

In fact, it is unhygienic, because if you wipe out the mythology of a man, his entire historical sequence, he becomes a statistical average, a number; that is, he becomes nothing. Carl Jung, Evans Conversations, Page 36.

We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. Carl Jung, Evans Conversations, Page 36.

Creation begins today, it has no history and no cause, creation is always creation from nothing. Carl Jung, Visions Seminar, Page 1035

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Our actual mind is the result of the work of thousands or perhaps a million years. There is a long history in every sentence, every word we speak has a tremendous history, every metaphor is full of historical symbolism; they would not carry at all if that were not true. Carl Jung, Visions Seminar, Page 69

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Even when you think you are alone and can do what you please, if you deny your shadow there will be a reaction from the mind that always is, from the man a million years old within you. You are never alone because the eyes of the centuries watch you; you feel at once that you are in the presence of the Old Man, and you feel your historical responsibility to the centuries. Carl Jung, Visions Seminar, Page 77

Jung’s method of research was pre-eminently historical. It consisted essentially in comparing his ideas and intuitions, and the insights he had gained from the empirical material provided by his patients, with the historical evidence. Aniela Jaffe, Jung’s Last Years, Page 46.

The study of Gnostic traditions nevertheless left him unsatisfied. For one thing, they were not less than seventeen or eighteen hundred years old and too remote historically for him to establish a living link with them. For another, the tradition that might have connected the Gnostics with the present seemed to him to have been broken. Aniela Jaffe, Jung’s Last Years, Page 47.

"Are we really to believe that a tribe which has wandered through history for several thousand years as ’God’s chosen people’ was not put up to such an idea by some quite special psychological peculiarity? “ Carl Jung, Jung’s Last Years, Page 89.

In the history of Gnosis, this figure [Lawgiver and Master of the Past] plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page

101

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a “man” who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12

The man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern man—or, let us say again, the man of the immediate present—is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one’s existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. We always find in the patient a conflict which at a certain point is connected with the great problems of society. Hence, when the analysis is pushed to this point, the apparently individual conflict of the patient is revealed as a universal conflict of his environment and epoch. The old religions with their sublime and ridiculous, their friendly and fiendish symbols did not drop from the blue but were born of this human soul that dwells within us at this moment. All those things, their primal forms, live on in us and may at any time burst in upon us with annihilating force, in the guise of mass-suggestions against which the individual is defenseless. Our fearsome gods have only changed their names: they now rhyme with ism. Or has anyone the nerve to claim that the World War or Bolshevism was an ingenious invention? Just as outwardly we live in a world where a whole continent may be submerged at any moment, or a pole be shifted, or a new pestilence break out, so inwardly we live in a world where at any moment something similar may occur, albeit in the form of an idea, but no less dangerous and untrustworthy for that. Carl Jung, CW 7, Page 204.

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won’t be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey. We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers. Carl Jung, C.G. Jung Speaking, Page 154.

**Carl Jung on “Hitler” “Nazi” and “Gestapo” - Anthology**

Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Page 278

For some years before Hitler and his party seized power, Jung had kept an anxious eye on Germany, wondering what form a pagan revival was likely to take. Barbara Hannah, Jung: His Life and His Work, Page 151

So for the time being we need not worry about future congresses, delegate meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis. Carl Jung, Letters Vol. I, Pages 275-276

Deep down in his being [Hitler], he was motivated by the forces of order, which became operative in him the moment desirousness and greed had taken complete possession of his conscious mind. Hitler was the exponent of a “new order,” and that is the real reason why practically every German fell for him Carl Jung, CW 10, Para 454

He [A German Doctor] reported that Hitler was becoming doubtful if he could really win the war and might be willing, the doctor thought, to make a peace treaty acceptable to the Allies. Jung was enormously attracted by the possibility of saving many lives and much suffering and spoke to me of the project as something very close to his heart. Barbara Hannah, Jung: His Life and His Work, Page 197

When it was mentioned to Hitler, he had flown into one of his berserker rages, and the German psychiatrist had saved his life only by escaping to Switzerland, where he had to remain for the rest of the war. Barbara Hannah, Jung: His Life and His Work, Page 197

Neither have I addressed Hitler over the radio or in any other manner, nor have I expressed anything concerning politics. - Carl Jung, Jung-Kirsch Letters, Page 45

Hitler persistently shirks the religious conflict, which signifies much the same as the end of Protestantism in Germany. Carl Jung, Jung-Kirsch Letters, Page 60

He [Jung] felt, we had to view him like that, that Hitler is not to be taken primarily as a human man, but as an instrument of ’divine’ forces, as Judas, or, still better, as the Antichrist must be. Esther Harding, Conversations with Jung, Page 12

And I was absolutely certain—in the years before Hitler, before Hitler came in the beginning; I could say the year, in the year 1919—I was sure that something was threatening in Germany, something very big, very catastrophic. Carl Jung, Evans Conversations, Page 20.

Yet he himself, long before the advent of Hitler, had warned in 1918 about "the blond beast menacingly prowling about in its underground prison, ready at any moment to burst out with devastating consequences. " But who took the warning seriously then? Aniela Jaffe, Jung’s Last Years, Page 91.

When Hitler seized power it became quite evident to me that a mass psychosis was boiling up in Germany. But I could not help telling myself that this was after all Germany, a civilized European nation with a sense of morality and discipline. Hence the ultimate outcome of this unmistakable mass movement still seemed to me uncertain, just as the figure of the Fuhrer at first struck me as being merely ambivalent. Like many of my contemporaries, I had my doubts. Carl Jung, Jung’s Last Years, Page 89-90.

Similarly, a man who is drowned in the unconscious behaves like the animus of a woman. A possessed man — Hitler, for example - has all the animus traits; he is carried away by every emotion, is full of unconsidered opinions, and expresses himself sloppily and didactically, often in an emotional uproar. Marie Louise von Franz, Interpretation of Fairy Tales, Page 64.

On the question of Hitler's attitude toward women and marriage, Jung prophesied: "He cannot marry. Hitler's real passion, of course, is Germany." Carl Jung, Jung: A Biography, Page 305.

When Hitler attacked Poland on September 1, 1939, Jung at first thought Mary had left Europe. When he realized she had remained, he wrote her that it was courageous to stay and share whatever fate had in store for them. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7

A Swiss from Berlin mentioned that workmen criticized Hitler and called him a liar. But the young people in Germany were still full of illusions, though the mood in the army had dropped since Britain could not be conquered. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10

The Germans, a scientifically educated nation, allowed Hitler to bewitch them, and then all the dark forces of the unconscious-demons we had pretended to exorcise from the world-raged unchecked, and the most fantastic cruelties and monstrous perversions. were let loose. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 61-62

Onkel [Jung] said that most of the people in Germany were influenced by Hitler, but if they would think straight, they would say, "We are the real devils of Europe." But instead they say, "England is the evil spirit: we Germans are good people, and devils are attacking our dear Vaterland." Katy Cabot, Jung My Mother and I, Page 230

A teenage boy with cropped fair hair, wearing short trousers, earnestly addressed a mirror and made extravagant gestures – the first Hitler Youth I had ever seen, and whose fanatical behavior sent a chill down my fifteen-year-old spine. Jane Reid, Jung My Mother and I, Page 210

Stalin feels that certain elements are unhealthy so he wipes them out. Stalin does not presume and invent such stories and such lies [as Hitler]. He is a straightforward brute, a cunning brute, while, on the other hand, Hitler is just a rotten devil, and an hysterical, neurotic individual, always excited and believing what he says. Carl Jung, Jung My Mother and I, Page 230

He [Jung] went on to say that the first time Mussolini met Hitler, he exclaimed, "Ma che e un Signorino!" [Why, he is but a boy!] Mussolini is all that he is on the surface, whereas Hitler, on the surface, is all that he is not. Katy Cabot, Jung My Mother and I, Page 322

Hitler is sinister – like the mild little schoolmaster who has lived and taught all his life in a quiet village, and whom everyone presumes to be harmless. Then, suddenly, this mild little man ups and murders his whole family. Carl Jung, Jung My Mother and I, Page 322

Mussolini's life is a reality, and everything that he is in the foreground: it is in his face and manner and in his every gesture. Hitler is just the contrary; he can only impress a German who is very intuitive, and who 'smells' what is behind Hitler. Carl Jung, Jung My Mother and I, Page 322

When Mussolini first met Hitler, he thought: "Poor beggar; there is nothing to him – just a Signorino." But he never asked himself where was the Signorina (Anima) behind Hitler. Hitler's Signorina – the ambitious anima devil-woman – is not a 'human being.' Carl Jung, Jung

My Mother and I, Page 322

Everybody hoped that Hitler would do something stupid, but nobody in the winter of 1940-1941 imagined that he would be so foolish as to attack Russia. Katy Cabot, Jung My Mother and I, Page 323

Formerly, a Hitler, Goebbels or Goring would have had no show. In the Middle Ages such people, who were liars and cheats, would never have been followed. After the Reformation there was the great revolution of the peasants in Germany, and the Anabapatists (Wiedertaufer). Carl Jung, Jung My Mother and I, Page 456

Peter was now well known in London and his unique experience was increasingly in demand: there were several Americans in England looking for a Jungian analyst and when Hitler began to gain power in the thirties, a number of Jewish people came over to London from Germany to train as 'lay', in other words, as non-medical, analysts. Diana Baynes, Jung's Apprentice, Page 253-254

He [Ashton Swatldn] has recently been in Berlin negotiating with Hitler. Peter says he lent Ashton-Swatkin a copy of Jung's paper on Wotan which he has translated into English and is now circulating round the foreign office. Diana Baynes, Jung's Apprentice, Page 272

where Hitler is building a sort of guest house for visiting diplomats on the very summit of the Salzberg. It looks huge from below, and the people call it a tea house! But it looks to me like a cosmic fantasy. The light in it at night adds another star to the galaxies of heaven. He has 3000 workmen working up there on his mountain and a huge Kino and wooden barracks. Something terrific. The people are very nice about it. They laugh good naturedly at him, but he is undoubtedly secure in their loyalty. He must be a queer mixture. All the people here want to talk politics. It is like an obsession. However, you know all about that. Diana Baynes, Jung's Apprentice, Page 283

I can almost hear the· tall, red-headed Knickerbocker saying, "Jung told me never to forget for a moment that Hitler has the power he has, not because he rules Germany but because he is Germany. He is more of a myth than a man. He is the loudspeaker that makes audible all the inaudible murmurings of the German soul." Laurens van der Post; Jung and the Story of our Time, Page 23

One could say in a sense that Mussolini ruled Italy, but one could not say that Hitler rules Germany. Hitler is Germany. He is more of a myth than a man. He is the loudspeaker that makes audible all the inaudible murmurings of the German soul. Carl Jung, From the Life and Work of C.G. Jung, Page 68

I knew Jung personally from 1933 until his death and I never perceived the slightest conscious or unconscious trace of any such attitude. On the contrary he frequently inveighed against Hitler and Nazism in quite unambiguous terms. He had numerous Jewish refugees among his analysands (some of whom he treated gratis) Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 63

The Germans wanted order, but they made the fatal mistake of choosing the principal victim of disorder and unchecked greed for their leader. Their individual attitude remained unchanged: just as they were greedy for power, so they were greedy for order. Like the rest

of the world, they did not understand wherein Hitler's significance lay, that he symbolized something in every individual Carl Jung, CW 10, Para 454

Hitler was the most prodigious personification of all human inferiorities. He was an utterly incapable, unadapted, irresponsible, psychopathic personality, full of empty, infantile fantasies, but cursed with the keen intuition of a rat or a guttersnipe. He represented the shadow, the inferior part of everybody's personality, in an overwhelming degree, and this was another reason why they fell for him Carl Jung, CW 10, Para 454

What is the use of technological improvements when mankind must still tremble before those infantile tyrants, ridiculous yet terrible, in the style of Hitler? Figures like these owe their power only to the frightening immaturity of the man of today, and to his barbarous unconsciousness. Truly we can no longer afford to underestimate the importance of the psychic factor in world affairs. Carl Jung, CW 18, Para 11

But he comes from Braunau, a little town that has already produced two famous mediums—the Schneider brothers. (Harry Price has written a book about one of them.) Hitler is presumably the third and the most efficient medium from Braunau. Carl Jung, CW 18, Para

Just as Christianity had a cross to symbolize its essential teaching, so Hitler has a swastika, a symbol as old and widespread as the cross. Carl Jung, CW 18, Para 1328

Hitler and Mussolini are more or less ordinary human beings, but ones who, curiously enough, assume that they themselves know what to do in a situation which practically nobody understands. Carl Jung, CW 18, Para 1333

They [Hitler & Mussolini] seem to have the superhuman courage or the equally superhuman recklessness to shoulder a responsibility which apparently nobody else is willing or able to carry. Carl Jung, CW 18, Para 1333

Only a superman could be entrusted with faculties that are equal to the difficulties of the actual situation. Carl Jung, CW 18, Para 1333

But we know that mystical experience as well as identification with an archetypal figure lend almost superhuman force to the ordinary man. Not in vain do the Germans call their Fuhrer "our Joan of Arc." Carl Jung, CW 18, Para 1333

I am told that Hitler locked himself in his room for three days and nights when his whole staff beseeched him not to leave the League of Nations. When he appeared again he said without any explanation, "Gentlemen, Germany must leave the League." Carl Jung, CW 18, Para 1333

Hitler's unconscious seems to be female. Mussolini's Latin and very masculine temperament does not allow a comparison with Hitler. Carl Jung, CW 18, Para 1334

What is the use of technological improvements when mankind must still tremble before those infantile tyrants, ridiculous yet terrible, in the style of Hitler? Carl Jung, CW 18, Para 1278

He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority. Carl Jung, Letters Vol. 1, Page 367.

Hitler and Stalin go on representing a mere "accidental lack of perfection." [within Privatio boni] Carl Jung, Letters Vol. I, Page 541.

All these pathological features complete lack of insight into one's own character, autoerotic self-admiration and self-extenuation, denigration and terrorization of one's fellow men (how contemptuously Hitler spoke of his own people!), projection of the shadow, lying, falsification of reality, determination to impress by fair means or foul, bluffing and double-crossing all these were united in the man who was diagnosed clinically as an hysteric, and whom a strange fate chose to be the political, moral, and religious spokesman of Germany for twelve years. Is this pure chance? Carl Jung, CW 10, Para 418

Hitler's theatrical, obviously hysterical gestures struck all foreigners (with a few amazing exceptions) as purely ridiculous. When I saw him with my own eyes, he suggested a psychic scarecrow (with a broomstick for an outstretched arm) rather than a human being. It is also difficult to understand how his ranting speeches, delivered in shrill, grating, womanish tones, could have made such an impression Carl Jung, CW 10, Para 419

What a distressing sight it was to see the whole of Germany heave a sigh of relief when a megalomaniac psychopath [Hitler] proclaimed, "I take over the responsibility!" Any man who still possesses the instinct of self-preservation knows perfectly well that only a swindler would offer to relieve him of responsibility, for surely no one in his senses would dream of taking responsibility for the existence of another. The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition Carl Jung, CW 10, Para 413

By 1933 they wandered no longer but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced the spectacle of a nation migrating from one place to another Carl Jung, CW 10, Para 373

Perhaps we may sum up this general phenomenon as Ergriffenheita state of being seized or possessed. The term postulates not only an Ergriffener (one who is seized) but also an Ergreifer (one who seizes). Wotan is an Ergreifer of men, and, unless one wishes to deify Hitler which has indeed actually happened he is really the only explanation Carl Jung, CW 10, Para 389

Nevertheless, it should be clear to everyone that such a state of degradation [such as the Nazi concentration camps] can come about only under certain conditions. The most important of these is the accumulation of urban, industrialized masses of people torn from the soil, engaged in one-sided employment, and lacking every healthy instinct, even that of self-preservation Carl Jung, CW 10, Para 413

Here in Switzerland we are still rationed but can't complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Page 163

And that's how it would be for you too with the Russians, for they also are universal saviours who want to cure the whole world with their own disease, just as the Nazis did. Carl Jung, Letters Vol. II, Page 11.

He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Nazism. Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil. E.A. Bennet, Meetings with Jung, Page 25.

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the blacklist in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Meetings with Jung, Page 26

He [Jung] never spoke to any of the other leading Nazis, but he felt hopeless from the beginning about the colleagues of such a windbag as he had seen. Barbara Hannah, Jung: His Life and His Work, Page 152

To anyone who, like myself, was with Jung in Berlin in July 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it. Barbara Hannah, Jung: His Life and His Work, Page 154

Jung says, for example, of the "isms" (and from the start he always said Nazism and Bolshevism, as it was called then, were two names for the same thing. Barbara Hannah, Jung: His Life and His Work, Page 154

After the war when feeling ran so high and the worst thing that could be said of anyone was to accuse him of being a Nazi, the temptation proved too overpowering to those who wanted to discredit Jung. Barbara Hannah, Jung: His Life and His Work, Page 163

The Nazis tried and now the Communists are trying to blot out consciousness, which can be attained only by the free individual, and we must do all we can to compensate for this disastrous fact. Barbara Hannah, Jung: His Life and His Work, Page 208

Here we learned what [Nazi Threat] had caused the Jungs to take their grandchildren and daughter-in-law so suddenly to the mountains. Barbara Hannah, Jung: His Life and His Work, Page 194

He [Jung] had been telephoned from a very high place in Bern, late the night before, and asked to leave Zürich immediately [because of Nazi threat]. Barbara Hannah, Jung: His Life and His Work, Page 194

The Swiss authorities had learned that Jung's name was on the Nazi blacklist and they did not want the Germans to have an opportunity to capture him. Barbara Hannah, Jung: His Life and His Work, Page 194

The German doctor was far from being Nazi, but through his profession he had direct access to Nazi headquarters. Barbara Hannah, Jung: His Life and His Work, Page 197

The Nazis are too evil, no peace can be made with them, the whole thing will have to

be completely destroyed, whatever it costs. Carl Jung, Jung: His Life and His Work, Page 197

Another addition to the lectures in 1943 was Prof. Hugo Rahner from Innsbruck. He belonged to a Jesuit community which had taken refuge from the Nazis in Switzerland. Barbara Hannah, Jung: His Life and His Work, Page 198

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

I have to admit that, without believing some of the specific accusations, my image of you was somewhat darkened, especially after Fraulein Wolff told me that, if you had been a German, you would have voted for the Nazis. James Kirsch, Jung-Kirsch Letters, Page 48

We have our Nazis, i.e. a party which wants to elevate the "Fuhrer" to be the King of Palestine and is organized like the military.

They wear brown! shirts, are responsible for acts of terror, and they murdered the most important labor leader. James Kirsch, Jung-Kirsch Letters, Page 61

I hear it again and again that you are a Nazi. It is such a ridiculous thing. James Kirsch, Jung-Kirsch Letters, Page 102

In each case [Reports of Jung being a Nazi], I have been able to trace it to some Freudian, and it fits very well into the Freudian attempt to be considered the one and only form of depth-psychology. James Kirsch, Jung-Kirsch Letters, Page 102

I see from your letters that you have heard that foolish rumour that I’m a Nazi. Carl Jung, Jung-Kirsch Letters, Page 106

My books were suppressed in Germany and destroyed in France. If I had been a Nazi they surely wouldn’t have behaved like that. Carl Jung, Jung-Kirsch Letters, Page 106

I sent it [Dr. Harms article] to a committee which collected material in New York to refute the stupid accusation that you are a Nazi. James Kirsch, Jung-Kirsch Letters, Page 108

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

If somebody is clever enough to see what is going on in people’s minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.

In France his [Jung’s] books were burned. At that moment a stumbling-block to the Nazis was the fact of his having written a foreword to a book by his Jewish pupil, Jolande Jacobi, Die Psychologie von C.G. Jung (Zurich, 1939). Gerhard Adler, From the Life and Work of C.G. Jung,

Page 59.

On the occasion of my first meeting with Jung we had just seen the play Glorious Morning, which dealt with resistance to the Nazi movement. seeing of this play was called by the Professor a 'valid experience'. I have never understood why Jung (like P. G. Wodehouse) was wrongfully thought to be pro-Nazi. Margit Van Leight Frank, Contact with Jung, Page 194

Hillyer's attempt to link the Foundation with fascist sympathies was dealt with in a letter written in July by Broch, Kahler, and Kracauer, all refugees from Nazism. William McGuire, Bollingen: An Adventure, Page 214

Jung's judgment was of real help to me in gauging the political situation. His deep antipathy to what Nazism and Fascism stood for was clearly evidenced in these conversations. John Foster Dulles, Bollingen: An Adventure, Pages 57-58

The Eranos speakers and audience, who in the beginning were chiefly German, became more international, and Olga Froebe liked to say that the conferences, founded in the year the Nazis came to power, gradually became a counterforce to Nazism. William McGuire, Bollingen: An Adventure, Page 24

I had a long talk with him about what was going on in Germany and Italy, and I do not recall the slightest trace of anything Jung said which indicated other than a deep anti-Nazi and anti-Fascist sentiment. Allen W. Dulles, Bollingen: An Adventure, Page 26

He [Neumann] had to leave Nazi Germany in 1934 without finishing his M.D., and after analyzing with Jung, he established an analytical practice in Tel Aviv. William McGuire, Bollingen: An Adventure, Page 135

In her letter she told Jung that various rumors had come to them for some time, accusing Jung of being pro-Nazi in an apparent effort to discredit his work. An agent of the Federal Bureau of Investigation had interviewed Bertine some weeks previously in an attempt to discover whether Jung was connected with the Nazis and whether he was anti-Semitic. Fortunately, she had several letters from him that cleared up the first point to the agent's apparent satisfaction. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 32

Bertine also reported a second recent incident to Jung. There had been a suggestion that she be asked to give a few lectures at a school of adult education in New York, but the idea was met with the undocumented allegation that Jung was pro-Nazi. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34

Bertine told the woman who had suggested the lectures that the woman could tell the school people that Bertine had proof of Jung's point of view [on Nazis] if they were really interested. It had to date not been asked for. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34

She [Eleanor Bertine] suspected that the whole nasty business of charging Jung with being pro-Nazi and anti-Semitic dated from some misrepresentations from the time when he was president of the International Medical Society for Psychotherapy. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 34

There had been, Priestley continued, some silly rumors lately that Jung had shown pro-Nazi sympathies. Priestley would as soon expect a cancer specialist to have pro-cancer sympathies. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 62

The Nazis have no regard for human life and would just pour men in. The Allies are more human and don't wish such a loss of life as in 1914. Carl Jung, Jung My Mother and I, Page 229

The Federal authorities discovered that Jung's name was on the Nazis' Blacklist, 1 so he was urged by senior officials in Bern to leave Zurich immediately. He drove the family car to Saanen with his wife, an eight-month pregnant daughter and some grandchildren. Jane Reid, Jung My Mother and I, Page 273

I knew Jung personally from 1933 until his death and I never perceived the slightest conscious or unconscious trace of any such attitude. On the contrary he frequently inveighed against Hitler and Nazism in quite unambiguous terms. He had numerous Jewish refugees among his analysands (some of whom he treated gratis) Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 63

This [Nazism] evil is so abysmal that it can only end in total destruction. Even the innocent people who are left can no longer be spared the suffering that is coming now. Carl Jung, C.G. Jung: His Myth in Our Time, Page 64

Professor Gustav Schmaltz and a Professor Koerner, who were Nazis, were made Board members. Schmaltz had analyzed with Emma Jung and had run a study group in Düsseldorf. Thomas Kirsch, The Jungians, Page 128

When the Nazis annexed Austria in 1938, she [Jolande Jacobi] fled to Zurich where she had a small apartment. Thomas Kirsch, The Jungians, Page 14

[Christopher Whitmont] was born into a Viennese Jewish family and raised in the shadow of Freud…. After World War II he returned to Germany and had analysis with Gustav Heyer, a known member of the Nazi party. Thomas Kirsch, The Jungians, Page 72

He [James Kirsch] was a founding member of the C.G. Jung Society of Berlin. When the Nazis came to power in 1933, James immediately left for Palestine. Based upon a dream in which he foresaw brown-shirted hordes, he strongly urged all his relatives, friends, and patients to do likewise. Thomas Kirsch, The Jungians, Page 93

Max Zeller, one of the later cofounders of the Jungian Society in Los Angeles, was in analysis with Heyer [A Nazi] in 1938, just before being interned in a concentration camp. Zeller, a Jew, prohibited by law to practice in Germany, was given a letter of recommendation by Heyer allowing him to practice in another country. Thomas Kirsch, The Jungians, Page 125

After the war Jung denounced [Gustav] Heyer for his Nazi affiliation. Heyer attempted to speak to Jung about this, but Jung would never meet with him again. Thomas Kirsch, The Jungians, Page 126

…in November 1945 Jung wrote to Friedrich Seifert in Munich that he would have noth-

ing further to do with [Gustav] Heyer because of his Nazi affiliation (unpublished letter from Jung to Seifert, dated 21 November 1945). Wolff wrote in a similar vein to Seifert about Heyer. Thomas Kirsch, The Jungians, Page 126

[Kaethe] Buegler [who was half Jewish] had a long-standing love relationship with Heyer, who was able to protect her throughout the Nazi period. Thomas Kirsch, The Jungians, Page 127

In 1942, as a businessman and a politician, [Wilhelm] Bitter attempted to broker a peace between the Nazis and the Allies, which failed, and as a consequence he had to leave the country. He fled to Switzerland with the help of some influential connections. In Zurich he had a Jungian analysis and a chance to study with Jung. Thomas Kirsch, The Jungians, Page 139

Having lived outside Germany for many years, and being political by nature, [Wilhelm] Bitter recognized the dangers of National Socialism early on. He was never drawn to it and tried unsuccessfully to speak with former Nazis like Heyer about their views. Thomas Kirsch, The Jungians, Page 140

Roland Cahen, a French Jew, was one of the original members of Le Club du Gros Caillou. In the late 1930s he studied philosophy, with a special interest in Nietzsche, which brought him in contact with Jung. When the Nazis overran France in May 1940 he was a soldier on the Maginot Line, and then fled to Switzerland where he lived for the reminder of the war. Thomas Kirsch, The Jungians, Page 157

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Page 404

If a German invasion had forced Jung to leave Switzerland during the war-and he was indeed on a Gestapo blacklist-he would have found a goodly part of his own library duplicated at the Mellon's' house, Oak Spring. William McGuire, Bollingen: An Adventure, Page 33-34

Even now I am receiving many applications from Germans who want to be treated by me. If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

**Carl Jung on "Human Being" – Anthology.**

True joy is simple it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus,

Page 315.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Carl Jung; Memories Dreams and Reflections, Page 183.

While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Pages 309-310

**Carl Jung on “Human Body” – Anthology**

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy....In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids. (Jung, Letters Vol. II, Pages 607-608)

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance. Carl Jung, Visions Seminar, Pages 1158-1159

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ’s form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude ’that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion’s soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one’s body. Carl Jung, Letters Vol. I, Pages 306-307

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

It is death to the soul to become unconscious. People die before there is death of the

body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis, Page 91.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

It is clear enough from this material what the ultimate aim of alchemy really was it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the “diamond body,” in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The deposit of man’s whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children’s Dreams, Page 367.

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

Only if you first return to the body, to your earth, can individuation take place, only then does the thing become true. Carl Jung, Visions Seminar, Page 1314

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

If you just have a dream and let it pass by you, nothing has happened at all, even if it

is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen. Carl Jung, Letters Vol. II, Pages 627-628

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Pages 450-451

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswer-

able. Carl Jung, Letters Vol. II, Pages 159-161.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Pages 159-161.

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Pages 43-47.

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Pages 43-47.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Pages 43-47.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious ( i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

1. a) The Dharma Kaya = the world of absolute truth.
2. b) The Sambhoga Kaya = the world of subtle bodies.
3. c) The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

his means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life. Hui Ming Ching, Cited Secret of the Golden Flower, Page 95.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

...it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body),

the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Pages 435-437.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Pages 435-437.

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Pages 399-403.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body. Carl Jung, Letters Vol. 1, Page 403.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Pages 437-438.

Sport represents an exceptional valuation of the human body, as does also modern dancing. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

And just as the material of the body that is ready for life has need of the psyche in or-

der to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325, Para 618.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Page 325, Para 619.

We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave" (Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form. Carl Jung; The Undiscovered Self; Page 49.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

If thou wouldst complete the diamond body with no out-flowing. Diligently heat the roots of consciousness and life. Kindle light in the blessed country ever close at hand, And there hidden, let thy true self always dwell. Carl Jung; The Secret of the Golden Flower.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl

Jung, Zarathustra Seminar, Page 355.

Because a child is small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

The distinction between mind and body is an artificial dichotomy, a discrimination which is unquestionably based far more on the peculiarity of intellectual understanding than on the nature of things. Carl Jung; Modern Man in Search of a Soul

It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung; On the Psychology of the Unconscious; CW 7; Two Essays on Analytical Psychology; Page 35.

The deeper 'layers' of the psyche lose their individual uniqueness as they retreat further and further into darkness they become increasingly collective until they are universalized and extinguished in the body's materiality. Hence 'at bottom' the psyche is simply 'world. Carl Jung; The Special Phenomenology of the Child Archetype.

The spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung; General Aspects of Dream Psychology; CW 8: 475.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." Carl Jung; Nietzsche's Zarathustra, vol. 1, p. 441.

[The alchemist Gerhard] Dorn says, "In the body of man there is hidden a certain substance of heavenly nature known to very few  Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

It seems to me that we are at the end of an era.  The splitting of the atom and the nuclear bomb bring us a new view of matter.  As physical man cannot develop any further, it would seem that this particular evolution ends with man.  Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. Carl Jung, Conversations with C.G. Jung, Page 63.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit.  Carl Jung, Zarathustra Seminar, Page 235.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body.  Carl Jung, Zarathustra Seminar, Page 441.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will.  Carl Jung, Letters Volume 1, Pages 355-357

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic.  Carl Jung, Zarathustra Seminar, Pages 749-751.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere.  Carl Jung, Zarathustra Seminar, Page 972.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them.  Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Such things can happen:  a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body.  Carl Jung, Zarathustra Seminar, Page 1495.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world.  Carl Jung, Mysterium Coniunctionis, Page 472.

If we now recall to what a degree the soul has humanized and realized itself, we can

judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude ’that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion’s soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one’s body. Carl Jung, Letters Vol. I, Pages 306-307

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit.

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with

matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis, Page 91.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

It is clear enough from this material what the ultimate aim of alchemy really was it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the “diamond body,” in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The deposit of man’s whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children’s Dreams, Page 367.

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

Only if you first return to the body, to your earth, can individuation take place, only

then does the thing become true. Carl Jung, Visions Seminar, Page 1314

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with

the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

If your life has not three dimensions, if you don’t live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You cannot individuate if you are a spirit; moreover, you don’t even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings

who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen. Carl Jung, Letters Vol. II, Pages 627-628

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Pages 450-451

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Pages 159-161.

If you want to be quite accurate, both statements, viz. that the psyche is founded upon

an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Pages 159-161.

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Pages 43-47.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Pages 43-47.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Pages 43-47.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious ( i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts. Carl Jung, Modern Psychology, Page 28.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

1. a) The Dharma Kaya = the world of absolute truth.
2. b) The Sambhoga Kaya = the world of subtle bodies.

3. c) The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture IX, Page 221.

We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience. Carl Jung, ETH Lecture IX, Page 221.

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by

the intellect. Carl Jung, ETH Lectures, Page 226.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life. Hui Ming Ching, Cited Secret of the Golden Flower, Page 95.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

...it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, Modern Psychology,

Alchemy, Lecture VII, Page 67.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts. Carl Jung, Modern Psychology, Page 28.

It is in our own body that we must search, not outside, but today everyone is convinced that it is outside. Carl Jung, Modern Psychology, Page 21.

The body seems to be understood as a materialization of the life principle, which latter is an abstraction of the sum total of bodily existence. Carl Jung, Modern Psychology, Page 21.

The East tries to avoid abstraction, so that the enormously valuable body shall not be lost. The whole meditation originates in the body, not in the spirit. Carl Jung, Modern Psychology, Page 21.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Pages 435-437.

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Pages 399-403.

The soul and the body are indeed one, so, at any rate theoretically, any illness can be approached from either side; for even if an illness has not a psychic cause it still has a psychic side. Carl Jung, Modern Psychology, Page 235.

What affects the body has its influence on the soul, and vice versa. In a very difficult case of illness psycho-therapy is always called in. Carl Jung, Modern Psychology, Page 236.

Psychology did not exist in earlier days, people thought naively, and when they sank into themselves they saw the inside of their own body. Carl Jung, Modern Psychology, Page 224.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, Modern Psychology, Page 213.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, Modern Psychology, Page 200.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, Modern Psychology, Page 200.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, Modern Psychology, Page 200.The crab belongs to the motif of the helpful animal. Carl Jung, Modern Psychology, Vol. 1, Pages 136-139.

The position of the body produces some dreams, and a real noise can work itself into a dream in a most peculiar way. Carl Jung, Modern Psychology, Vol. 1, Page 134.

When the field of consciousness is narrow, the body plays an important role. Carl Jung, Modern Psychology, Vol. 1, Page 58.

Anybody who is conscious of a complex knows what a disobedient animal it is... Carl Jung, Modern Psychology, Vol. 1, Page 58.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Frau Hauffe also had the faculty of exteriorization, - she could see herself outside her own body, as if she were another person. The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body. Carl Jung, Letters Vol. 1, Page 403.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Pages 437-438.

Sport represents an exceptional valuation of the human body, as does also modern dancing. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to

speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325, Para 618.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Page 325, Para 619.

We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave" (Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form. Carl Jung; The Undiscovered Self; Page 49.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

If thou wouldst complete the diamond body with no out-flowing. Diligently heat the roots of consciousness and life. Kindle light in the blessed country ever close at hand, And there hidden, let thy true self always dwell. Carl Jung; The Secret of the Golden Flower.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

Because a child is small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

The distinction between mind and body is an artificial dichotomy, a discrimination which is unquestionably based far more on the peculiarity of intellectual understanding than on the nature of things. Carl Jung; Modern Man in Search of a Soul

The deeper 'layers' of the psyche lose their individual uniqueness as they retreat further and further into darkness. They become increasingly collective until they are universalized and extinguished in the body's materiality. Hence 'at bottom' the psyche is simply 'world. Carl Jung; The Special Phenomenology of the Child Archetype.

The spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung; General Aspects of Dream Psychology; CW 8: 475.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." Carl Jung; Nietzsche's Zarathustra, vol. 1, p. 441.

[The alchemist Gerhard] Dorn says, "In the body of man there is hidden a certain substance of heavenly nature known to very few  Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

It seems to me that we are at the end of an era.  The splitting of the atom and the nuclear bomb bring us a new view of matter.  As physical man cannot develop any further, it would seem that this particular evolution ends with man.  Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. Carl Jung, Conversations with C.G. Jung, Page 63.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit.  Carl Jung, Zarathustra Seminar, Page 235.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will.  Carl Jung, Letters Volume 1, Pages 355-357

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body.  Carl Jung, Zarathustra Seminar, Page 441.

Our unconscious is surely located in the body, and you mustn’t think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic.  Carl Jung, Zarathustra Seminar, Pages 749-751.

If your life has not three dimensions, if you don’t live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere.  Carl Jung, Zarathustra Seminar, Page 972.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them.  Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Such things can happen:  a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body.  Carl Jung, Zarathustra Seminar, Page 1495.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional.  She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world.  Carl Jung, Mysterium Coniunctionis, Page 472.

If we now recall to what a degree the soul has humanized and realized itself, we can

judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

**Carl Jung on the "Human Organism." – Anthology**

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church. Carl Jung, Cornwall Seminar, Page 20.

Life is teleology par excellence; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfill themselves. Carl Jung; CW 8; para 798.

The true history of the Spirit is not preserved in learned volumes but in the living psychic organism of every individual. Carl Jung, CW 11, Page 56

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism. My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. The most we may be able to do is misunderstand them, but we can never rob them of their power by denying them. Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, CW 4, Para 784

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung CW CW6, Para 748

In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. Carl Jung CW CW6, Para 748

**Carl Jung on the "I-Ching" – Anthology.**

I do not use the I Ching very often myself but it has always given me something. Carl Jung, Jung-Ostrowski, Page 56.

The I Ching can change me, if I have the patience to meditate. It is like a wine of noble vintage. Carl Jung, Conversations with C.G. Jung, Page 56.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem. You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint. Carl Jung, Letters Vol. II, Page 79.

But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs. Carl Jung, Letters Vol. I, Pages 259-261

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes. Carl Jung, Letters Vol. II, Page 322.

The experience you had with the I Ching, calling you to order when trying to tempt it a second time also happened to me in 1920 when I first experimented with it. Carl Jung, Letters Vol. II, Pages 343-344

The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle. Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy. Carl Jung, 1925 Seminar, Page 80

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map. Carl Jung, 1925 Seminar, Page 83

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Pages 584-585

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature. Carl Jung, Letters Vol. II, Pages 584-585

If I understand anything of the I Ching, then I should say it is the book that teaches you your own way and the all-importance of it. Not in vain has the book been the secret treasure of the sages. Carl Jung, Letters Vol. I, Page 201

But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs. Carl Jung, Letters Vol. I, Pages 259-261

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

**Carl Jung on “Images” in The Red Book – Anthology.**

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, The Red Book, Page 236.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought; I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of

fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation. Carl Jung, Liber Novus, Page 365.

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. Carl Jung, The Red Book, Page 238.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The outer opposition is an image of my inner opposition. Carl Jung, The Red Book, Page 279.

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths. Carl Jung, The Red Book, Page 230.

**Carl Jung on “Illusion” – Anthology.**

What is "illusion"? By what criterion do we judge something to be an illusion? Does anything exist for the psyche that we are entitled to call illusion? What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance. Presumably the psyche does not trouble itself about our categories of reality; for it, everything that world is real. The investigator of the psyche must not confuse it with his consciousness, else he veils from his sight the object of his investigation. On the contrary, to recognize it at all, he must learn to see how different it is from consciousness. Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, CW 11, Para 856.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in

himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Page 335.

I understand the resistance better in the case of philosophers, since psychology saws off the branch they are sitting on by wickedly robbing them of the illusion that they represent the absolute spirit. Carl Jung, Letters Vol. 1, Pages 388-389.

Hence, unless we prefer to be made fools of by our illusions, we shall, by carefully analyzing every fascination, extract from it a portion of our own personality, like a quintessence, and slowly come to recognize that we meet ourselves time an d again in a thousand disguises on the path of life. Carl Jung, CW 16, Page 316.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13Para 51.

"Transference" consists in the illusion of its uniqueness, when seen from the collective and conventional standpoint. Carl Jung, Letters Vol. 1, Page 475

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Page 219.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion…In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

We think of Maya as illusion, deception, but it is also building material, illusion which becomes real. Carl Jung, ETH, Page 116.

The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it. Carl Jung, ETH Lecture, Pages 175.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Bud-

dhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

It is not that the things do not exist but that our perception of them is nothing but illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27 Jan 1939

"Tathagata" literally translated means the "thus going-one." This passage describes the effect we shall undergo in order to be liberated from our illusions. Carl Jung, Letters Vol. II, Pages 385-386.

But all of them share the same illusion that the goal is somewhere to be found in outward things and conditions, without realizing that psychologically they already carry it within them and always have. Carl Jung, Letters Vol. II, Pages 503-504

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

Thus, when I said that God is a complex, I meant to say whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. Carl Jung to Victor White, 5Oct1945

But we must see where we stand, otherwise we are immoral illusionists. Carl Jung, Letters Vol. 1, Pages 64-66

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space. Carl Jung, Zarathustra Seminar, Page 202

Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Carl Jung, CW 16, Para 400

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions. Carl Jung, Letters Vol. I, Pages 56-57

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next illusion. Carl Jung, ETH Lecture, Vol. 3, Page 17

Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be lived; as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple. Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56

The thing that cures a neurosis must be as convincing as the neurosis, and since the latter is only too real, the helpful experience must be equally real. It must be a very real illusion, i£ you want to put it pessimistically. But what is the difference between a real illusion and a healing religious experience? It is merely a difference of words. Carl Jung, CW 11, Para 167

What can a man say about woman, his own opposite? I mean of course something sensible, that is outside the sexual programme, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man’s

shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world, Carl Jung, CW 10, Para 236

As long as a woman is content to be a jemme a homme, she has no feminine individuality. She is empty and merely glitters—a welcome vessel for masculine projections. Woman as a personality, however, is a very different thing here illusion no longer works. So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the self disappears too. Carl Jung, CW 9i, Para 355

When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Carl Jung, CW 9ii, Para 90

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much-needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it. Carl Jung, CW 9ii, Para 24

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Carl Jung, CW 7, Para 309

Never in any circumstances should one indulge in the unscientific illusion that one's own subjective prejudice is a universal and fundamental psychological truth. No true science can spring from this, only a faith whose shadow is intolerance and fanaticism. Contradictory views are necessary for the evolution of any science, only they must not be set up in rigid opposition to each other but should strive for the earliest possible synthesis. Carl Jung, CW 18, Para 639

Bondage and possession are synonymous. Always, therefore, there is something in the psyche that takes possession and limits or suppresses our moral freedom. In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a

desire or habit or feeling of resentment has me" The latter formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. Carl Jung, CW 10. Para 18

To strive for perfection is a high ideal. But I say: "Fulfil something you are able to fulfil rather than run after what you will never achieve." Nobody is perfect. Remember the saying: "None is good but God alone" [Luke 18:19], nobody can be. It is an illusion.

Only an exceedingly naive and unconscious person could imagine that he is in a position to avoid sin. Psychology can no longer afford childish illusions of this kind; it must ensue the truth and declare that unconsciousness is not only no excuse but is actually one of the most heinous sins. Human law may exempt it from punishment, but Nature avenges herself more mercilessly, for it is nothing to her whether a man is conscious of his sin or not. Carl Jung, CW 10, Para 676

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Para 391

The foremost of all illusions is that anything can ever satisfy anybody. That illusion stands behind all that is unendurable in life and in front of all progress, and it is one of the most difficult things to overcome. Carl Jung, CW 11, Para 905

East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

To find happiness in the spirit one must be possessed of a "spirit" to find happiness in. A life of ease and security has convinced everyone of all the material joys and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 6

Too many still look outwards, some believing in the illusion of victory and of victorious power, others in treaties and laws, and others again in the overthrow of the existing order. But still too few look inwards, to their own selves, and still too few ask themselves whether the ends of human society might not best be served if each man tried to abolish the old order in himself, and to practise in his own person and in his own inward state those precepts and victories which he preaches at every street-corner, instead of always expecting these things of his fellow men. Carl Jung, CW 7, Para 5

Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale. They express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. From this universal foundation no human soul is cut off; only the individual consciousness that has lost its connection with the psychic totality remains caught in the illusion that the soul is a small circumscribed area, a fit subject for "scientific" theorizing. The loss of this great relationship is the prime evil of neurosis. Carl Jung, CW 10 Para 367

The materialistic error was probably unavoidable at first. Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed. The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality. These arguments are not new. Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods. But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind. He has pistis and peace. Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion? Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live? Carl Jung, CW 11, Para 167

It is only when the veil of Maya, of illusion, is rent for us that we can begin to recognize the Golden Thread. Carl Jung, E Harding, Conversations with Jung, Page 10

And just as it is impossible to individuate without relatedness, so it is impossible to have real relationships without individuation. For otherwise illusion comes in continually, and you don't know where you are. E Harding, Conversations with Jung, Page 11

The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. Carl Jung, CW 8, Para 682

**Carl Jung on "Immortality" – Anthology**

The tale shows how the immortality-bringing rebirth comes about. Characteristically, it is neither Moses nor Joshua who is transformed, but the forgotten fish. Where the fish disappears, there is the birthplace of Khidr Carl Jung, CW 9i, Para 248

I might mention, for instance, the motif of the dual descent, that is, descent from human and divine parents, as in the case of Heracles, who received immortality through being unwittingly adopted by Hera. What was a myth in Greece was actually a ritual in Egypt: Pharaoh was both human and divine by nature. Carl Jung, CW 9i, Para 93

It is normal to think about immortality, and abnormal not to do so or not to bother about it. Carl Jung, CW 18, Page 310.

Immortality cannot be proved any more than can the existence of God, either philosophically or empirically. Carl Jung, CW 18, Para 743

He can hardly accept the loss of his friend, but what torments him most is the fear of death. He has seen his friend die and is faced with the fact that he is mortal too. One more desire tortures him to secure immortality Carl Jung, CW 18, Para 239

Finally he comes to his destination and persuades the old man to tell him of the remedy. At the bottom of the sea he acquires the magic herb of immortality, the pharmakon athanasias, and he is bringing the herb home. Although he is tired of travelling he is full of joy because he has the wonderful medicine and does not need to be afraid of death any more Carl Jung, CW 18, Para 239

But while he is refreshing himself by bathing in a pool, a snake smells out the herb of immortality and steals it from him Carl Jung, CW 18, Para 239

We are immortalized in memory. Oh, yes, it is so. The soul has become immortal if we leave something behind for others. Psychology can affirm no other immortality. Carl Jung, C.G. Jung, Emma Jung and Toni Wolff-A Collections of Remembrances, Page 7.

We have children and grandchildren and even if we don't believe in immortality for ourselves, we can believe in the right to live of future people. Carl Jung, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances., Pages 90-95

Our unconscious definitely prefers the Hindu interpretation of immortality. Carl Jung, Letters Vol. II, Page 146.

Although the assertion of immortality is in itself a fact, it is no more proof of immortality than are any other mythological statements. Carl Jung, Letters Vol. II, Pages 457-458

I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. Carl Jung, The Secret of the Golden Flower, Page 124.

The result is an image of the insoluble tension between limitedness and eternity, reality and dream, actuality and ideal, body and soul, mortality and immortality. Carl Jung, Children's Dreams Seminar, Page 287

When we apply this to our dream we could say that the Ka soul, the sidereal or subtle body of the child, sits on top of the pyramid: in general terms, the desire for perfection and boundlessness, for salvation and immortality, embodied in the dreamer. Carl Jung, Children's Dreams Seminar, Page 287

There are people who feel no craving for immortality, and who shudder at the thought of sitting on a cloud and playing the harp for ten thousand years! Carl Jung, Memories Dreams and Reflections, Page 301

You also wrote about the experience of immortality which results from the ego's contact with the Self I have not had this experience. James Kirsch, Jung-Kirsch Letters, Page 166

1844

This observation, however, does not tell us anything about immortality or life after death. It refers only to the quality of our experience. Carl Jung, Conversations with Jung, Page 13

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

One should not be deterred by the rather silly objection that nobody knows whether these old universal ideas—God, immortality, freedom of the will, and so on—are "true" or not. Truth is the wrong criterion here. One can only ask whether they are helpful or not, whether man is better off and feels his life more complete, more meaningful and more satisfactory with or without them. Carl Jung, Face to Face, Pages 48-51

Science is a transitory phenomenon, while the idea of immortality or something equivalent to it is an age-old problem of man that surely won't die out, because it is an archetypal idea. Carl Jung, Dream Symbols of the Individuation Process, Page 307

The Christian doctrine of original sin on the one hand, and of the meaning and value of suffering on the other, is of profound therapeutic significance and is undoubtedly far better suited to Western man than Islamic fatalism. Similarly the belief in immortality gives life that untroubled flow into the future so necessary if stoppages and regressions are to be avoided. Carl Jung, CW 16, Para 186

Death is psychologically as important as birth, and like it, is an integral part of life. As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.

For the man of today the expansion of life and its culmination are plausible goals, but the idea of life after death seems to him questionable or beyond belief. Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. But to believe has become such a difficult art today that it is beyond the capacity of most people, particularly the educated part of humanity. They have become too accustomed to the thought that, with regard to immortality and such questions, there are innumerable contradictory opinions and no convincing proofs. And since "science" is the catchword that seems to carry the weight of absolute conviction in the temporary world, we ask for "scientific" proofs. But educated people who can think know very well that proof of this kind is a philosophical impossibility. We simply cannot know anything whatever about such things. Carl Jung, CW 8, Para 790

Following Vollers, we may compare Khidr and Elias (or Moses and his servant Joshua) with Gilgamesh and his brother Eabani (Enkidu). Gilgamesh wanders through the world, driven by fear and longing, to find immortality. His journey takes him across the sea to the wise Utnapishtim (Noah), who knows how to cross the waters of death. There Gilgamesh has to dive down to the bottom of the sea for the magical herb that is to lead him back to the land of men. On the return journey he is accompanied by an immortal mariner, who, banished by the curse of Utnapishtim, has been forbidden to return to the land of the blessed. But when Gilgamesh arrives home, a serpent steals the magic herb from him (i.e., the fish slips back into the sea).

Because of the loss of the magic herb, Gilgamesh's journey has been in vain; instead he comes back in the company of an immortal, whose fate we cannot learn from the fragments of the epic. Jensen believes that this banished immortal is the prototype of Ahasuerus. Once again we meet the motif of the Dioscuri: mortal and immortal, the setting and rising sun. The Mithraic bull-sacrifice is often represented as flanked by the two dadophors, Gautes and Cautopates, one with a raised and the other with a lowered torch. They form a pair of brothers whose characters are revealed by the symbolic position of the torches. Cumont not unjustly connects them with the sepulchral Erotes, who as genies with inverted torches have a traditional meaning. One would stand for death, the other for life. There are certain points of resemblance between the Mithraic sacrifice (where the bull in the centre is flanked on either side by dadophors and the Christian sacrifice of the lamb (or ram). The Crucified is traditionally flanked by two thieves, one of whom ascends to paradise while the other descends to hell. The Semitic gods were often flanked by two paredroi; for instance, the Baal of Edessa was accompanied by Aziz and Monimos (Baal being astrologically interpreted as the sun, and Aziz and Monimos as Mars and Mercury). According to the Babylonian view, the gods are grouped into triads. Thus the two thieves somehow go together with Christ. The two dadophors are, as Cumont has shown, offshoots 61 from the main figure of Mithras, who was supposed to have a secret triadic character. Dionysius the Areopagite reports that the magicians held a feast in honour of τοϋ τρι-πλασίου Μίθρον (the threefold Mithras). Carl Jung, CW 5, Para 293

We have already pointed out that the Dioscuri represent a similar idea in somewhat different form: one sun is mortal, the other immortal. As this whole solar mythology is psychology projected into the heavens, the underlying idea could probably be paraphrased thus: just as man consists of a mortal and an immortal part, so the sun is a pair of brothers, one of whom is mortal, the other immortal. Man is mortal, yet there are exceptions who are immortal, or there is something immortal in us. Thus the gods, or figures like Khidr and the Comte de Saint-Germain, are our immortal part which continues intangibly to exist. The sun comparison tells us over and over again that the dynamic of the gods is psychic energy. This is our immortality, the link through which man feels inextinguishably one with the continuity of all life. The life of the psyche is the life of mankind. Welling up from the depths of the unconscious, its springs gush forth from the root of the whole human race, since the individual is, biologically speaking, only a twig broken off from the mother and transplanted. Carl Jung, CW 5, Para 296

The immortality of the soul insisted upon by dogma exalts it above the transitoriness of mortal man and causes it to partake of some supernatural quality. It thus infinitely surpasses the perishable, conscious individual in significance, so that logically the Christian is forbidden to regard the soul as a "nothing but." As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Even the believing Christian does not know God's hidden ways and must leave him to decide whether he will work on man from the outside or from within, through the soul. Carl Jung, CW 12, Para 11

This matriarchal goddess is obviously an anima figure who at the same time symbolizes the Self. Hence her stone-nature, her immortality, her four daughters born from the body, plus one from the spirit, her duality as sun and moon, her role as paramour, and her ability to change her shape. The Self of a man living in a matriarchal society is still immersed in his unconscious femininity, as can be observed even today in all cases of masculine mother-complexes. But the turquoise goddess also exemplifies the psychology of the matriarchal woman, who, as an anima figure, attracts the mother-complexes of all the men in her vicinity

and robs them of their independence, just as Omphale held Herakles in thrall, or Circe reduced her captives to a state of bestial unconsciousness not to mention Benoît's Atlantida, who made a collection of her mummified lovers Carl Jung, CW 13 Para 131

The connection of the lapis with immortality is attested from very early times. Ostanes (possibly 4th cent. B.C.) speaks of "the Nile stone that has a spirit." The lapis is the panacea, the universal medicine, the alexipharmic, the tincture that transmutes base metals into gold and gravel into precious stones. It brings riches, power, and health; it cures melancholy and, as the vivus lapis philosophicus, is a symbol of the saviour, the Anthropos, and immortality. Its incorruptibility is also shown in the ancient idea that the body of a saint becomes stone. Thus the Apocalypse of Elijah says of those who escape persecution by the Anti-Messiah: "The Lord shall take unto him their spirit and their souls, their flesh shall be made stone, no wild beast shall devour them till the last day of the great judgment" Carl Jung, CW 13 Para 133

From this material it appears quite clearly what alchemy was seeking, in the last analysis. It wished to produce a corpus subtile, the transfigured body of the resurrection-a body that is simultaneously spirit. In this it matches Chinese alchemy, as it has become known to us through the text of The Secret of the Golden Flower. This is the "diamond body," that is immortality, attained through the transformation of the body. Because of its transparency, its brilliance, and its hardness, the diamond is a fitting symbol. Carl Jung, "Jung" by Gerhard Wehr, Page 258

The soul does not represent a force in a material form, and thus there can be no judgment concerning it. But everything that cannot be judged subsists outside the concepts of space and time. Accordingly the soul is independent of space and time. Thus sufficient reason exists for us to postulate the immortality of the soul. approximately the same level. In short, despite the change in his substance the individual remains the same. Thus it appears that the principium vitae constitutes, so to speak, the scaffolding on which matter is built up. Carl Jung, Zofingia Lectures, Para 99

**Carl Jung on "Individual and Society" – Anthology**

It is one of the most difficult and thankless of tasks to say anything of importance about the civilized man of today ... for the speaker finds himself caught in the same presuppositions and is blinded by the same prejudices as those whom he wishes to view from a superior standpoint. Carl Jung, CW 10 Para104

The man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern man—or, let us say again, the man of the immediate present—is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. He alone is modern who is fully conscious of the present. Carl Jung, CW 10, Para 149

We always find in the patient a conflict which at a certain point is connected with the great problems of society. Hence, when the analysis is pushed to this point, the apparently

individual conflict of the patient is revealed as a universal conflict of his environment and epoch. Neurosis is thus nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a "question," is not an ens per se, but exists only in the hearts of individuals. Carl Jung, CW 7, Para 438

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity. Carl Jung, CW 18, Para 116

A man can find satisfaction and fulfilment only in what he does not yet possess, just as he can never be satisfied with something of which he has already had too much. To be a social and adapted person has no charms for one to whom such an aspiration is child's play. Always to do the right thing becomes a bore for the man who knows how, whereas the eternal bungler cherishes a secret longing to be right for once in some distant future. The needs and necessities of mankind are manifold. What sets one man free is another man's prison. So also with normality and adaptation. Even if it be a biological axiom that man is a herd animal who only finds optimum health in living as a social being, the very next case may quite possibly invert this axiom and show us that he is completely healthy only when leading an abnormal and unsocial life. Carl Jung, CW 16, Para 162

Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung, CW 8, Para 75

The old religions with their sublime and ridiculous, their friendly and fiendish symbols did not drop from the blue but were born of this human soul that dwells within us at this moment. All those things, their primal forms, live on in us and may at any time burst in upon us with annihilating force, in the guise of mass-suggestions against which the individual is defenseless. Our fearsome gods have only changed their names: they now rhyme with ism. Or has anyone the nerve to claim that the World War or Bolshevism was an ingenious invention? Just as outwardly we live in a world where a whole continent may be submerged at any moment, or a pole be shifted, or a new pestilence break out, so inwardly we live in a world where at any moment something similar may occur, albeit in the form of an idea, but no less dangerous and untrustworthy for that. Failure to adapt to this inner world is a negligence entailing just as serious consequences as ignorance and ineptitude in the outer world. Carl Jung, CW 7, Para 326

The mere act of enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as suggestibility, lack of criticism, fearfulness,

propensity to superstition and prejudice—in short, all those qualities which make possession possible. Even though nature is depsychized, the psychic conditions which breed demons are as actively at work as ever. The demons have not really disappeared but have merely taken on another form: they have become unconscious psychic forces. Carl Jung, CW 10, Para 431

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey. We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers. Carl Jung, Diagnosing the Dictators." In Hearst's International

Cosmopolitan January 1939, Page 22,

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection. Carl Jung, CW 8, Para 50

The vast majority of people are quite incapable of putting themselves individually into the mind of another. This is indeed a singularly rare art, and, truth to tell, it does not take us very far. Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. He is different. The most we can do, and the best, is to have at least some inkling of his otherness, to respect it, and to guard against the outrageous stupidity of wishing to interpret it. Carl Jung, CW 7, Para 363

For the primitive anything strange is hostile and evil. This line of division serves a purpose, which is why the normal person feels under no obligation to make these projections conscious, although they are dangerously illusory. War psychology has made this abundantly clear: everything my country does is good, everything the others do is bad. The centre of all iniquity is invariably found to lie a few miles behind the enemy lines. Because the individual has this same primitive psychology, every attempt to bring these age-old projections to consciousness is felt as irritating. Naturally one would like to have better relations with one's fellows, but only on the condition that they live up to our expectations—in other words, that they become willing carriers of our projections. Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517

It is so much easier to preach the universal panacea to everybody else than it is to take it oneself, and, as we all know, things are never so bad when everybody is in the same boat. No doubts can exist in the herd; the bigger the crowd the better the truth—and the greater the catastrophe. Carl Jung, CW 12, Para 563

Whatever we fight about in the outside world is also a battle in our inner selves. For we must finally admit that mankind is not just an accumulation of individuals utterly different from one another but possesses such a high degree of psychological collectivity that in comparison the individual appears merely as a slight variant. How shall we judge of this matter fairly if we cannot admit that it is also our own problem? Anyone who can admit this will first seek the solution in himself, and this in fact is the way all the great solutions begin. Carl Jung, CW 18, Para 313

What is true of humanity in general is also true of each individual, for humanity consists only of individuals. And as is the psychology of humanity so also is the psychology of the individual. The [first] World War brought a terrible reckoning with the rational intentions of civilization. What is called "will" in the individual is called "imperialism" in nations; for all will is a demonstration of power over fate, i.e., the exclusion of chance. Civilization is the rational, "purposeful" sublimation of free energies, brought about by will and intention. It is the same with the individual; and just as the idea of a world civilization received a fearful correction at the hands of war, so the individual must often learn in his life that so-called "disposable" energies are not his to dispose. Carl Jung, CW 7, Para 74

We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche bears the same relation to the collective psyche as the individual to society. Carl Jung, CW 7, Para 234

All human control comes to an end when the individual is caught in a mass movement. Then the archetypes begin to function, as happens also in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. Carl Jung, CW 10, Para 395

This war has pitilessly revealed to civilized man that he is still a barbarian and has at the same time shown what an iron scourge lies in store for him if ever again he should be tempted to make his neighbour responsible for his own evil qualities. The psychology of the individual is reflected in the psychology of the nation. What the nation does is done also by each individual, and so long as the individual continues to do it, the nation will do likewise. Only a change in the attitude of the individual can initiate a change in the psychology of the nation. Carl Jung, CW 7, Para 4

When fate, for four whole years, played out a war* of monumental frightfulness on the stage of Europe—a war that nobody wanted—nobody dreamt of asking exactly who or what had caused the war and its continuation. Nobody realized that European man was possessed by something that robbed him of all free will. And this state of unconscious possession will continue undeterred until we Europeans become scared of our "god-almightiness." Such a change can begin only with individuals, for the masses are blind brutes, as we know to our cost. Carl Jung, CW 12, Para 563

Not nature but the "genius of mankind" has knotted the hangman’s noose with which it can execute itself at any moment. Carl Jung, CW 11, Para 734

When a problem that is at bottom personal, and therefore apparently subjective, coincides with external events that contain the same psychological elements as the personal conflict, it is suddenly transformed into a general question embracing the whole of society. In this way the personal problem acquires a dignity it lacked hitherto, since a state of inner discord always has something humiliating and degrading about it, so that one sinks into an ignominious condition both without and within, like a state dishonoured by civil war. It is this that makes one shrink from displaying before the public a purely personal conflict, provided of course that one does not suffer from an overdose of self-esteem. But if the connection between the personal problem and the larger contemporary events is discerned and understood, it brings release from the loneliness of the purely personal, and the subjective

problem is magnified into a general question of our society. Carl Jung, CW 6, Para 119

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals. In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315

Incisive changes in history are generally attributed exclusively to external causes. It seems to me, however, that external circumstances often serve merely as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest. Social, political, and religious conditions affect the collective unconscious in the sense that all those factors which are suppressed by the prevailing views or attitudes in the life of a society gradually accumulate in the collective unconscious and activate its contents. Certain individuals gifted with particularly strong intuition then become aware of the changes going on in it and translate these changes into communicable ideas. The new ideas spread rapidly because parallel changes have been taking place in the unconscious of other people. There is a general readiness to accept the new ideas, although on the other hand they often meet with violent resistance. New ideas are not just the enemies of the old; they also appear as a rule in an extremely unacceptable form. Carl Jung, CW 8, Para 594

The ego lives in space and time and must adapt itself to their laws if it is to exist at all. If it is absorbed by the unconscious to such an extent that the latter alone has the power of decision, then the ego is stifled, and there is no longer any medium in which the unconscious could be integrated and in which the work of realization could take place. The separation of the empirical ego from the "eternal" and universal man is therefore of vital importance, particularly today, when mass-degeneration of the personality is making such threatening strides. Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try—as apparently they do—to rope the individual into some social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. Carl Jung, CW 10, Para 536

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. Carl Jung, CW 10, Para 540

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Humanity, huddling behind the walls of its culture, believes it has escaped this experience, until it succeeds in letting loose another orgy of bloodshed. All well-meaning people are amazed and blame high finance, the armaments industry, the Jews, or the Freemasons. Carl Jung, CW 12, Para 118

The catastrophe of the first World War and the extraordinary manifestations of profound spiritual malaise that came afterwards were needed to arouse a doubt as to whether all was well with the white man's mind. Before the war broke out in 1914 we were all quite certain that the world could be righted by rational means. Now we behold the amazing spectacle of states taking over the age-old totalitarian claims of theocracy, which are inevitably accompanied by suppression of free opinion. Once more we see people cutting each other's throats in support of childish theories of how to create paradise on earth. It is not very difficult to see that the powers of the underworld—not to say of hell—which in former times were more or less successfully chained up in a gigantic spiritual edifice where they could be of some use, are now creating, or trying to create, a State slavery and a State prison devoid of any mental or spiritual charm. There are not a few people nowadays who are convinced that mere human reason is not entirely up to the enormous task of putting a lid on the volcano. Carl Jung, CW 11, Para 83

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

There is indeed reason enough for man to be afraid of the impersonal forces lurking in his unconscious. We are blissfully unconscious of these forces because they never, or almost never, appear in our personal relations or under ordinary circumstances. But if people crowd together and form a mob, then the dynamisms of the collective man are let loose—beasts or demons that lie dormant in every person until he is part of a mob. Man in the mass sinks unconsciously to an inferior moral and intellectual level, to that level, which is always there, below the threshold of consciousness, ready to break forth as soon as it is activated by the formation of a mass. Carl Jung, CW 11, Para 23

The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. Carl Jung, CW 74, Para 25

It is quite natural that with the triumph of the Goddess of Reason a general neuroticizing of modern man should set in, a dissociation of personality analogous to the splitting of the world today by the Iron Curtain. This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives. Carl Jung, CW 10, Para 544

If only a world-wide consciousness could arise that all division and all fission are due to the splitting of opposites in the psyche, then we should know where to begin. Carl Jung, CW 10, Para 575

It is the face of our own shadow that glowers at us across the Iron Curtain. Carl Jung, CW 18, Para 85

No one can claim to be immune to the spirit of his own epoch or to possess anything like a complete knowledge of it. Regardless of our conscious convictions, we are all without exception, in so far as we are particles in the mass, gnawed at and undermined by the spirit that runs through the masses. Our freedom extends only as far as our consciousness reaches. Carl Jung, CW 13, Para 153

In any age the vast majority of men are called upon to preserve and praise the status quo, thus helping to bring about the disastrous consequences which the prescience of the creative spirit had sought to avert. Carl Jung, CW 6, Para 434

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. And just as for the individual a time of dissociation is a time for sickness, so it is in the life of nations. We can hardly deny that ours is a time of dissociation and sickness. The political and social conditions, the fragmentation of religion and philosophy, the contending schools of modern art and modern psychology all have one meaning in this respect. And does anyone who is endowed with the slightest sense of responsibility feel any satisfaction at this turn of events? If we are honest, we must admit that no one feels quite comfortable in the present-day world; indeed, it becomes increasingly uncomfortable. The word "crisis," so often heard, is a medical expression which always tells us that the sickness has reached a dangerous climax. Carl Jung, CW 10, Para 290

Loss of roots and lack of tradition neuroticize the masses and prepare them for collective hysteria. Collective hysteria calls for collective therapy, which consists in abolition of liberty and terrorization. Where rationalistic materialism holds sway, states tend to develop less into prisons than into lunatic asylums. Carl Jung, CW 9ii, Para 282

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and confusion ensues. If the activation is due to the collapse of the individual’s hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. Carl Jung, CW 8, Para 595

Masses are always breeding grounds of psychic epidemics. Carl Jung, CW 9i, Para 227

Who are we to imagine that "it couldn’t happen here"? We have only to multiply the population of Switzerland by twenty to become a nation of eighty millions, and our public intelligence and morality would then be automatically divided by twenty in consequence of the devastating moral and psychic effects of living together in huge masses. Such a state of things provides the basis for collective crime, and it is then really a miracle if the crime

is not committed .... It has filled us with horror to realize all that man is capable of, and of which, therefore, we too are capable. Since then a terrible doubt about humanity, and about ourselves, gnaws at our hearts. Carl Jung, CW 9ii, Para 412

The "common man," who is predominantly a mass man, acts on the principle of realizing nothing, nor does he need to, because for him the only thing that commits mistakes

is that vast anonymity conventionally known as the "State" or "Society." But once a man knows that he is, or should be, responsible, he feels responsible also for his psychic constitution, the more so the more clearly he sees what he would have to be in order to become healthier, more stable, and more efficient. Once he is on the way to assimilating the unconscious he can be certain that he will escape no difficulty that is an integral part of his nature. Carl Jung, CW 8, Para 410

If a man is capable of leading a responsible life himself, then he is also conscious of his duties to the community. Carl Jung, CW 18, Para 56

Since everybody is blindly convinced that he is nothing more than his own extremely unassuming and insignificant conscious self, which performs its duties decently and earns a moderate living, nobody is aware that this whole rationalistically organized conglomeration we call a state or a nation is driven on by seemingly impersonal, invisible but terrifying power which nobody and nothing can check. This ghastly power is mostly explained as fear of the neighbouring nation, which is supposed to be possessed by a malevolent fiend. Since nobody is capable of recognizing just where and how much he himself is possessed and unconscious, he simply projects his own condition upon his neighbour, and thus it becomes a sacred duty to have the biggest guns and the most poisonous gas. The worst of it is that he is quite right. All one’s neighbours are in the grip of some uncontrolled and uncontrollable fear, just like oneself. In lunatic asylums it is a well-known fact that patients are far more dangerous when suffering from fear than when moved by rage or hatred. Carl Jung, CW 11, Para 85

The mass is swayed by participation mystique, which is nothing other than an unconscious identity. Supposing, for example, you go to the theatre: glance meets glance, everybody observes everybody else, so that all those who are present are caught up in an invisible web of mutual unconscious relationship. If this condition increases, one literally feels borne along by the universal wave of identity with others. It may be a pleasant feeling—one sheep among ten thousand! Again, if I feel that this crowd is a great and wonderful unity, I am a hero, exalted along with the group. When I am myself again, I discover that I am Mr. So-and-So, and that I live in such and such a street, on the third floor. I also find that the whole affair was really most delightful, and I hope it will take place again tomorrow so that I may once more feel myself to be a whole nation, which is much better than being just plain Mr. X. Since this is such an easy and convenient way of raising one’s personality to a more exalted rank, mankind has always formed groups which made collective experiences of transformation—often of an ecstatic nature—possible. The regressive identification with lower and more primitive states of consciousness is invariably accompanied by a heightened sense of life. Carl Jung, CW 9i, Para 226

Human beings have one faculty which, though it is of the greatest utility for collective purposes, is most pernicious for individuation, and that is the faculty of imitation. Collective psychology cannot dispense with imitation, for without it all mass organizations, the State and the social order, are impossible. Society is organized, indeed, less by law than by the propensity to imitation, implying equally suggestibility, suggestion, and mental contagion.

But we see every day how people use, or rather abuse, the mechanism of imitation for the purpose of personal differentiation: they are content to ape some eminent personality, some striking characteristic or mode of behaviour, thereby achieving an outward distinction from the circle in which they move.

We could almost say that as a punishment for this the uniformity of their minds with those of their neighbours, already real enough, is intensified into an unconscious, compulsive bondage to the environment. As a rule these specious attempts at individual differentiation stiffen into a pose, and the imitator remains at the same level as he always was, only several degrees more sterile than before. Carl Jung, CW 7, Para 242

The element of differentiation is the individual. All the highest achievements of virtue, as well as the blackest villainies, are individual. The larger a community is, and the more the sum total of collective factors peculiar to every large community rests on conservative prejudices detrimental to individuality, the more will the individual be morally and spiritually crushed, and, as a result, the one source of moral and spiritual progress for society is choked up. Naturally the only thing that can thrive in such an atmosphere is sociality and whatever is collective in the individual. Everything individual in him goes under, i.e., is doomed to repression. The individual elements lapse into the unconscious, where, by the law of necessity, they are transformed into something essentially baleful, destructive, and anarchical. Socially, this evil principle shows itself in the spectacular crimes—regicide and the like—perpetrated by certain prophetically-inclined individuals; but in the great mass of the community it remains in the background, and only manifests itself indirectly in the inexorable moral degeneration of society. Carl Jung, CW 7, Para 240

It is a notorious fact that the morality of society as a whole is in inverse ratio to its size; for the greater the aggregation of individuals, the more the individual factors are blotted out, and with them morality, which rests entirely on the moral sense of the individual and the freedom necessary for this. Hence every man is, in a certain sense, unconsciously a worse man when he is in society than when acting alone; for he is carried by society and to that extent relieved of his individual responsibility. Carl Jung, CW 7, Para 240

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid, and violent animal. The bigger the organization, the more unavoidable is its immorality and blind stupidity {Senatus bestia, senatores boni viri). Society, by automatically stressing all the collective qualities in its individual representatives, puts a premium on mediocrity, on everything that settles down to vegetate in an easy, irresponsible way. Individuality will inevitably be driven to the wall. This process begins in school, continues at the university, and rules all departments in which the State has a hand. In a small social body, the individuality of its members is better safeguarded; and the greater is their relative freedom and the possibility of conscious responsibility. Without freedom there can be no morality. Carl Jung, CW 7, Para 240

The heaping together of paintings by Old Masters in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead. Carl Jung, CW 10, Para 944

A million zeros joined together do not, unfortunately, add up to one. Carl Jung, CW 10, Para 535

Our admiration for great organizations dwindles when once we become aware of the

other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is. The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers. Carl Jung, CW 7, Para 240

The levelling down of the masses through suppression of the aristocratic or hierarchical structure natural to a community is bound, sooner or later, to lead to disaster. For when everything outstanding is levelled down, the signposts are lost, and the longing to be led becomes an urgent necessity. Carl Jung, CW 17, Para 248

Nature cares nothing whatsoever about a higher level of consciousness; quite the contrary. And then society does not value these feats of the psyche very highly; its prizes are always given for achievement and not for personality, the latter being rewarded for the most part posthumously. Carl Jung, CW 8, Para 768

The present attempts to achieve full individual consciousness and to mature the personality are, socially speaking, still so feeble that they carry no weight at all in relation to our historic needs.

If our European social order is not to be shaken to its foundations, authority must be restored at all costs. This is probably one reason for the efforts now being made in Europe to replace the collectivity of the Church by the collectivity of the State. Carl Jung, CW 16, Para 221

The increasing dependence on the State is anything but a healthy symptom; it means that the whole nation is in a fair way to becoming a herd of sheep, constantly relying on a shepherd to drive them into good pastures. The shepherd's staff soon becomes a rod of iron, and the shepherds turn into wolves. Carl Jung, CW 11, Para 413

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man's mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554

Childlike faith, when it comes naturally, is certainly a charisma. But when "joyful faith" and "childlike trust" are instilled by religious education, they are no charisma but a gift of the ambiguous gods, because they can be manipulated only too easily and with greater effect by other "saviours" as well. Carl Jung, CW 18

Our blight is ideologies—they are the long-expected Antichrist! Carl Jung, CW 11, Para 1856

778

What is the use of technological improvements when mankind must still tremble before those infantile tyrants, ridiculous yet terrible, in the style of Hitler? Figures like these owe their power only to the frightening immaturity of the man of today, and to his barbarous unconsciousness. Truly we can no longer afford to underestimate the importance of the psychic factor in world affairs. Carl Jung, CW 18, Para 11

The mass as such is always anonymous and always irresponsible. So-called leaders are the inevitable symptoms of a mass movement. The true leaders of mankind are always those who are capable of self-reflection, and who relieve the dead weight of the masses at least of their own weight, consciously holding aloof from the blind momentum of the mass in movement. But who can resist this all engulfing force of attraction, when each man clings to the next and each drags the other with him? Only one who is firmly rooted not only in the outside world but also in the world within. Carl Jung, CW 10, Para 326

The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Fuhrer, and sometimes it is luckily the other way round as well, or else mankind would long since have perished of stupidity. Carl Jung, CW 14, Para 83

What depths of despair are still needed to open the eyes of the world's responsible leaders, so that at least they can refrain from leading themselves into temptation? Carl Jung, CW 9i, Para 455

One might expect, perhaps, that a man of genius would luxuriate in the greatness of his own thoughts and renounce the cheap approbation of the rabble he despises; yet he succumbs to the more powerful impulse of the herd instinct. His seeking and his finding, his heart's cry, are meant for the herd and must be heeded by them. Carl Jung, CW 5, Para 14

The importance of personal prestige can hardly be overestimated, because the possibility of regressive dissolution in the collective psyche is a very real danger, not only for the outstanding individual but also for his followers. This possibility is most likely to occur when the goal of prestige —universal recognition—has been reached. The person then becomes a collective truth, and that is always the beginning of the end. To gain prestige is a positive achievement not only for the outstanding individual but also for the clan. The individual distinguishes himself by his deeds, the many by their renunciation of power. So long as this attitude needs to be fought for and defended against hostile influences, the achievement remains positive; but as soon as there are no more obstacles and universal recognition has been attained, prestige loses its positive value and usually becomes a dead letter. A schismatic movement then sets in, and the whole process begins again from the beginning. Carl Jung, CW 7, Para 238

The office I hold is certainly my special activity; but it is also a collective factor that has come into existence historically through the cooperation of many people and whose dignity rests solely on collective approval. When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists, or as though I were not only the bearer of the office, but also and at the same time the approval of society. I have made an extraordinary extension of myself and have usurped qualities which are not in me but outside e. Carl Jung, CW 7, Para 227

There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism. Carl Jung, CW 6, Para 111

Through his identification with the collective psyche a patient will infallibly try to force the demands of his unconscious upon others, for identity with the collective psyche always brings with it a feeling of universal validity—"godlikeness"—which completely ignores all differences in the personal psyche of his fellows. (The feeling of universal validity comes, of course, from the universality of the collective psyche.) A collective attitude naturally presupposes this same collective psyche in others. But that means a ruthless disregard not only of individual differences but also of differences of a more general kind within the collective psyche itself, as for example differences of race.

This disregard for individuality obviously means the suffocation of the single individual, as a consequence of which the element of differentiation is obliterated from the community, Carl Jung, CW 10, Para 240

If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence. It would be ludicrous to maintain that man lives in order to breathe air. It is equally ludicrous to say that the individual exists for society. "Society" is nothing more than a term, a concept for the symbiosis of a group of human beings. A concept is not a carrier of life. The sole and natural carrier of life is the individual, and that is so throughout nature. Carl Jung, CW 16, Para 224

Although biological instinctive processes contribute to the formation of personality, individuality is nevertheless essentially different from collective instincts; indeed, it stands in the most direct opposition to them, just as the individual as a personality is always distinct from the collective. His essence consists precisely in this distinction.

Every ego-psychology must necessarily exclude and ignore just the collective element that is bound to a psychology of instinct, since it describes that very process by which the ego becomes differentiated from collective drives. Carl Jung, CW 16, Para 88

To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality in fact is. Carl Jung, CW 7, Para 242

On closer examination one is always astonished to see how much of our so-called individual psychology is really collective. So much, indeed, that the individual traits are completely overshadowed by it. Since, however, individuation is an ineluctable psychological necessity, we can see from the ascendancy of the collective what very special attention must be paid to this delicate plant "individuality" if it is not to be completely smothered. Carl Jung, CW 7, Para 241

We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many

people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civicminded and moral"; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 4, Para 442

No social legislation will ever be able to overcome the psychological differences between men, this most necessary factor for generating the vital energy of a human society. It may serve a useful purpose, therefore, to speak of the heterogeneity of men. These differences involve such different requirements for happiness that no legislation, however perfect, could afford them even approximate satisfaction. No outward form of life could be devised, however equitable and just it might appear, that would not involve injustice for one or the other human type. That, in spite of this, every kind of enthusiast—political, social, philosophical, and religious—is busily endeavouring to find those uniform external conditions which would bring with them greater opportunities for the happiness of all seems to me connected with a general attitude to life too exclusively. Although it is certainly a fine thing that every man should stand equal before the law, that every man should have his political vote, and that no man, through hereditary social position and privilege, should have unjust advantage over his brother, it is distinctly less fine when the idea of equality is extended to other walks of life. A man must have a very clouded vision, or view human society from a very misty distance, to cherish the notion that the uniform regulation of life would automatically ensure a uniform distribution of happiness. He must be pretty far gone in delusion if he imagines that equality of income, or equal opportunities for all, would have approximately the same value for everyone. But, if he were a legislator, what would he do about all those people whose greatest opportunities lie not without, but within? If he were just, he would have to give at least twice as much money to the one as to the other, since to the one it means much, to the other little. Carl Jung, CW 6, CW 845

The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event, Carl Jung, CW 8, Para 693

The optimum of life is not to be found in crude egoism, for fundamentally man is so constituted that the pleasure he gives his neighbour is something essential to him. Nor can the optimum be reached by an unbridled craving for individualistic supremacy, for the collective element in man is so powerful that his longing for fellowship would destroy all pleasure in naked egoism. The optimum can be reached only through obedience to the tidal laws of the libido, by which systole alternates with diastole—laws which bring pleasure and the necessary limitations of pleasure, and also set us those individual life-tasks without whose accomplishment the vital optimum can never be attained. Carl Jung, CW 10, Para 356

We need not be ashamed of ourselves as a nation, nor can we alter its character. Only the individual can alter or improve himself, provided he can outgrow his national prejudices in

the course of his psychic development. The national character is imprinted on a man as a fate he has not chosen—like a beautiful or an ugly body. It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921

The mystery of the earth is no joke and no paradox. One only needs to see how, in America, the skull and pelvis measurements of all the European races begin to indianize themselves in the second generation of immigrants. That is the mystery of the American earth. The soil of every country holds some such mystery. We have an unconscious of this in the psyche: just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 18

The Swiss national character that has been built up over the centuries was not formed by chance; it is a meaningful response to the angerously undermining influence of the environment. We Swiss should certainly understand why a mind like Keyserling's judges us so harshly, but he should also understand that the very things he taxes us with belong to our most necessary possessions. Carl Jung, CW 10, CW 924

Our loveliest mountain, which dominates Switzerland far and wide, is called the Jungfrau—the "Virgin." The Virgin Mary is the female patron saint of the Swiss. Of her Tertullian says: " that virgin earth, not yet watered by the rains," and Augustine: "Truth has arisen from the earth, because Christ is born of a virgin." These are living reminders that the virgin mother is the earth. From olden times the astrological sign for Switzerland was either Virgo or Taurus; both are earth-signs, a sure indication that the earthy character of the Swiss had not escaped the old astrologers. From the earth-boundness of the Swiss come all their bad as well as their good qualities: their down-to earthness, their limited outlook, their non-spirituality, their parsimony, stolidity, stubbornness, dislike of foreigners, mistrustfulness, as well as that awful Schwizerdutsch and their refusal to be bothered, or to put it in political terms, their neutrality. Switzerland consists of numerous valleys, depressions in the earth's crust, in which the settlements of man are embedded. Nowhere are there measureless plains, where it is a matter of indifference where a man lives; nowhere is there a coast against which the ocean beats with its lore of distant lands. Buried deep in the backbone of the continent, sunk in the earth, the Alpine dweller lives like a troglodyte, surrounded by more powerful nations that are linked with the wide world, that expand into colonies or can grow rich on the treasures of their soil. The Swiss cling to what they have for the others, the more powerful ones, have grabbed everything else. Under no circumstances will the Swiss be robbed of their own. Their country is small, their possessions limited. If they lose what they have, what is going to replace it? Carl Jung, CW 10, Para 914

We are in reality unable to borrow or absorb anything from outside, from the world, or from history. What is essential to us can only grow out of ourselves. When the white man is true to his instincts, he reacts defensively against any advice that one might give him. What he has already swallowed he is forced to reject again as if it were a foreign body, for his blood refuses to assimilate anything sprung from foreign soil. Carl Jung, CW 9i, Para 31

Does neutral Switzerland, with its backward, earthy nature, fulfil any meaningful function in the European system? I think we must answer this question affirmatively. The answer to political or cultural questions need not be only: Progress and Change, but also: Stand still! Hold fast! These days one can doubt in good faith whether the condition of Europe shows any change for the better since the war. Opinions, as we know, are very divided, and we

have just heard Spengler's lamentations on the decline of the West. Progress can occasionally go down-hill, and in the face of a dangerously rapid tempo standing still can be a life-saver. Nations, too, get tired and long for political and social stabilization. The Pax Romana meant a good deal to the Roman Empire. Carl Jung, CW 10, Para 922

There are two kinds of interference which cause the hackles of the Swiss to rise: political and spiritual. Everyone can understand why they should defend themselves to the utmost against political interference, and this utmost is the art of neutrality born of necessity. But why they should defend themselves against spiritual interference is rather more mysterious. It is, however, a fact, as I can confirm from my own experience. English, American, and German patients are far more open to new ideas than the Swiss. A new idea for the Swiss is always something of a risk; it is like an unknown, dangerous animal, which must if possible be circumvented or else approached with extreme

caution. Carl Jung, CW 10, Para 916

If it be true that we are the most backward, conservative, stiff-necked, self-righteous, smug, and churlish of all European nations, this would mean that in Switzerland the European is truly at home in his geographical and psychological centre. There he is attached to the earth, unconcerned, self-reliant, conservative, and backward—in other words, still intimately connected with the past, occupying a neutral position between the fluctuating and contradictory aspirations and opinions of the other nations or functions. That wouldn't be a bad role for the Swiss: to act as Europe's centre of gravity. Carl Jung, CW 10, Para 920

We do not sufficiently distinguish between individualism and individuation. Individualism means deliberately stressing and giving prominence to some supposed peculiarity, rather than to collective considerations and obligations. But individuation means precisely the better and more complete fulfilment of the collective qualities of the human being, since adequate consideration of the peculiarity of the

individual is more conducive to better social achievement than when the peculiarity is neglected or suppressed. Carl Jung, CW 7, Para 268

Nobody can know himself and differentiate himself from his neighbours if he has a distorted picture of him, just as no one can understand his neighbour if he has no relationship to himself. Carl Jung, CW 14, Para 739

The revolution in our conscious outlook, brought about by the catastrophic results of the [first] World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit I need calling to order myself. Carl Jung, CW 10, Para 162

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a

picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

The principal and indeed the only thing that is wrong with the world is man. Carl Jung, CW 10, Para 441

Today humanity, as never before, is split into two apparently irreconcilable halves. The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, CW 9ii, Para 126

You ask what feelings does he have and what values, thoughts, activities and relations to his surroundings? Well, his feelings, thoughts, etc., are just anybody's feelings, thoughts, etc, - quite ordinary, as a matter of fact, and not interesting at all, unless you happen to be particularly interested in that individual and his welfare. He will be alright if he can fulfill himself as he was from the beginning. He will have no need to be exaggerated, hypocritical, neurotic, or any other nuisance. No matter whether people think they are individuated or not, they are just what they are: in the one case a man plus an unconscious nuisance disturbing to himself – or, without it, unconscious of himself, or in the other case, conscious. The criterion is consciousness. The man with a neurosis who knows that he is neurotic is more individuated than the man without this consciousness. Carl Jung, Letters, III, 324

The idea of the complete life is the enormous swing from high to low, from low to high, from extraversion to introversion and vice versa. If life does not contain the pairs of opposites, it is just a straight line. It is just as if you did not breathe, it is just as though you did not live. Carl Jung, Dream Seminar January 30, 1929, S. 101

I use the term "individuation "to denote the process by which a person becomes a psychological "individual ", that is, a separate indivisible unity or "whole". Carl Jung, CW9.1 § 490

If we can now turn to the problem of individuation, we shall see ourselves faced with a rather extraordinary task: the psyche consists of two incongruous halves which together should form a whole. One is inclined to think that ego-consciousness is capable of

assimilating the unconscious, at least one hopes that such a solution is possible. But unfortunately, the unconscious really is unconscious; in other words, it is unknown. And how can you assimilate something unknown? Carl Jung, CW 9.1 § 520

Conscious and unconscious do not make a whole when one of them is suppressed and injured by the other. If they must contend, let it at least be a fight with equal rights on both sides. Both are aspects of life. Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too – as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual ". This, roughly, is what I mean by the individuation process. As the name shows, it is a process or course of development arising out of the conflict between the two fundamental psychic facts. Carl Jung, CW 9.1 § 522, 523

How the harmonising of conscious and unconscious data is to be undertaken cannot be indicated in the form of a recipe. It is an irrational life-process which expresses itself in definite symbols. It may be the task of the analyst to stand by this process with all the help he can give. In this case, knowledge of the symbols is indispensable, for it is in them that the union of conscious and unconscious contents is consummated. Out of this union emerge new situations and new conscious attitudes. I have therefore called the union of opposites the “transcendent function “. This is rounding out of the personality into a whole may well be the goal of any psychotherapy that claims to be more than a mere cure of symptoms. Carl Jung, CW 9.1 § 524

From this hint, therefore, I could already see what solution the unconscious had in mind, namely individuation, for this is the transformation process that loosens the attachment to the unconscious. It is a definitive solution, for which all other ways serve as auxiliaries and temporary makeshifts. Carl Jung, CW 9.1 § 530

For the alchemists the process of individuation represented by the opus itself was an analogy of the creation of the world, and the opus itself and analogy of God’s work of creation. Man was seen as a microcosm, a complete equivalent of the world in miniature. In our picture, we see what it is in man that corresponds to the cosmos, and what kind of evolutionary process is compared with the creation of the world and the heavenly bodies: it is the birth of the self, the latter appearing as a microcosm. It is not the empirical man that forms the correspondentia to the world, as the medievalists thought, but rather the indescribable totality of the psychic or spiritual man, who cannot be described because he is compounded of consciousness as well as of the indeterminable extent of the unconscious. Carl Jung, CW 9.1 § 550

The inferior function is the one of which least conscious use is made. This is the reason for its undifferentiated quality, but also for its freshness and vitality. It is not at the disposal of the conscious mind, and even after a long use it never loses its autonomy and spontaneity, or only to a very limited degree. Its role is therefore mostly that of a deus ex machina. It depends not on the ego but on the self. Hence it hits consciousness unexpectedly, like lightning, and occasionally with devastating consequences. It thrusts the ego aside and makes room for a supraordinate factor, the totality of a person, which consists of conscious and unconscious and consequently extends far beyond the ego. Carl Jung, CW 9.1 § 541

The inferior function, however, just because of its unconsciousness, has the great advantage of being contaminated with the collective unconscious and can be used as a bridge to span the gulf between conscious and unconscious and thus restore the vital connection with the latter. Carl Jung, CW 9.1 § 582

Natural man is not a “self” - he is the mass and a particle in the mass, collective to such a degree that he is not even sure of his own ego. That is why since time immemorial he has needed the transformation mysteries to turn him into something, and rescue him from the animal collective psyche, which is nothing but a variété. Carl Jung, CW 12 § 104

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic texts from the literature of the whole world - all because they cannot get on with themselves and have not the slightest faith that anything useful could ever come out of their own souls. Carl Jung, CW 12 § 126

Highly significant things are often rejected because they seem to contradict reason and thus set it too arduous a test. Carl Jung, CW 12 § 135

In the light of the possibilities revealed by intuition, men's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. That we are bound to the earth does not mean that we cannot grow; on the contrary it is the sine qua non of growth. No noble, well – grown tree ever disowned its dark roots, for it grows not only upward but downward as well. Carl Jung, CW 12 § 148

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Only a fool is interested in other people's guilt, since he cannot alter it. The wise man learns only from his own guilt. He will ask himself: Who am I, that all this should happen to me? To find the answer to this fateful question he will look into his own heart. Carl Jung, CW 12 § 153

But the source is underground and therefore the way leads underneath: only down below can you find the fiery source of life. These depths constitute the natural history of man, his causal link with the world of instinct. Unless this link be rediscovered no lapis and no self can come into being. Carl Jung, CW 12 § 157

Individuation, becoming a self, is not only a spiritual problem, it is the problem of all life. Carl Jung, CW 12 § 163

It is true that was out the qualities of autonomy and autarky there would be no consciousness at all, yet these qualities also spell the danger of isolation and stagnation since, by splitting off the unconscious, they bring about an unbearable alienation of instinct. Loss of instinct is the source of endless error and confusion. Carl Jung, CW 12 § 174

What will happen to his ego: it will no longer be able to claim the central place but must presumably be satisfied with the position of a satellite, or at least of a planet revolving round the sun. Carl Jung, CW 12 § 175

During this process one is bitten by animals; in other words, we have to expose ourselves to the animal impulses of the unconscious without identifying with them and without running away; for flight from the unconscious would defeat the purpose of the whole proceeding. Carl Jung, CW 12 § 186

Happiness, for example, is such a noteworthy reality that there is nobody who does not long for it, and yet there is not a single objective criterion which would prove beyond all doubt that this condition necessarily exists. As so often with the most important things, we have to make do with a subjective judgement. CW 12 § 188

Dream: salvation does not come from refusing to take part or from running away. Nor does it come from just drifting. Salvation comes from complete surrender, with one's eyes always turned to the centre. Carl Jung, CW 12 § 200

To round itself out, life calls not for perfection but for completeness; and for this the thorn in the flesh is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12 § 208

1864

We can hardly escape the feeling that the unconscious process moves spiral-wise round a centre, gradually getting closer, while the characteristics of the centre grow more and more distinct. Or perhaps we could put it the other way round and say that the centre – itself virtually unknowable – acts like a magnet on the disparate materials and processes of the unconscious and gradually captures them as in a crystal lattice. For this reason the centre is often pictured as a spider in its web, especially when the conscious attitude is still dominated by fear of unconscious processes. CW 12 § 325

Now it is - as I can hardly refrain from remarking - a curious “sport of nature “that the chief chemical constituent of the physical organism is carbon, which is characterized by four valencies; also it is well known that the diamond is a carbon crystal. Carbon is black – coal, graphite – but the Diamond is “purest water “. Carl Jung, CW 12 § 327

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called “individuation “. All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. True, the “sense “is often something that could just as well be called „nonsense“, for there is a certain incommensurability between the mystery of existence and human understanding. “Sense “and “nonsense“ are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, CW 12 § 330

When a man is ill the Pueblo Indians of New Mexico make a sand-painting of a mandala with four gates. In the centre of it they build the so-called sweat-house or medicine-lodge, where the patient has to undergo the sweat-cure. On the floor of the medicine-lodge is painted another magic circle - being thus placed in the centre of the big mandala – and in the midst of it is the bowl with the healing water. The water symbolises the entrance to the underworld. The healing process in this ceremony is clearly analogous to the symbolism which we find in the collective unconscious. It is an individuation process, and identification with the totality of the personality, with the self. In Christian symbolism the totality is Christ, and the healing process consists of the imitatio Christi. The four gates are replaced by the four arms of the cross. Carl Jung, CW 18 § 271

I call this fourth stage of the therapy of transference the objectivation of impersonal images. It is an essential part of the process of individuation. Its goal is to detach consciousness from the object so that the individual no longer places the guarantee of his happiness, or of his life even, in factors outside himself, whether they be person, ideas, or circumstances, but comes to realise that everything depends on whether he holds the treasure or not. If the possession of that gold is realised, then the centre of gravity is in the individual and no longer in an object on which he depends. Carl Jung, CW 18 § 377

I must however pay attention to the psychological fact that, so far as we can make out, individuation is a natural phenomenon, and in a way an inescapable goal, which we have reason to call good for us, because it liberates us from the otherwise insoluble conflict of opposites – at least to a noticeable degree. Carl Jung, CW 18 § 1641

The meaning of life, for Jung, is the realisation of the self... To put it in religious language, individuation has to be understood as the realisation of the “divine “in man. Aniela Jaffé, The Myth of Meaning, Page 79

Basically, individuation consists of constantly renewed, constantly needed attempts to amalgamate the inner images with outer experience. Or to put it differently, it is the endeavour to „make what fate intends to do with us entirely our own intention “. In successful moments a part of the self is actualised as a union of inside and outside. Then a man can repose in himself, because self-fulfilled, and an aura of authenticity emanates from him. Aniela Jaffé, The Myth of Meaning, S. 79

Individuation pursues its course in a meaningful way only in our everyday existence. Acceptance of life as it is, of its banality, its extraordinariness, respect for the body and its demands, are just as much a prerequisite for individuation as a relationship to one's fellow men. The more insistent the spiritual quality of the self becomes, the more our consciousness is expanded through the integration of psychic contents, the deeper we must strike our roots in reality, in our own earth, the body, and the more responsibly we must be bound to our nearest and dearest and the environment, because the "worldly" side of the archetype and its instinctual qualities must be realised too. Individuation can thus go into two typical but opposite directions. If the spiritual aspect of wholeness is unconscious and therefore undifferentiated, the goal is to expand consciousness through deeper insight into the laws that hold the psyche together. It is a question of sacrificing the primitive, unreflecting man in ourselves. If, on the other hand, our consciousness has become alienated from the instincts, the worldly aspects of wholeness is constellated, and it is a matter of accepting reality and working on it, of re-establishing a connection with nature and our fellows Both directions correspond to archetypal situations at all levels of culture, for which reason they appear as constantly recurring variants in the symbolism of myths and fairy-tales. Sometimes it is the task of the hero to conquer an animal or dragon (instinct) in order to gain the

treasure. And sometimes it is the task to protect and nourish the beast at the risk of his own life, whereupon it will help him in his quest for the treasure. Aniela Jaffe, he Myth of Meaning, Page 82f

The goal of individuation, the realisation of the self, is never fully attained. Because it transcends consciousness, the archetype of the self can never be wholly apprehended, and because of its boundlessness never completely lived in actual life "Successful individuation "is never total, it is only an optimal achievement of wholeness. But it is just the impossibility of this task that makes it so significant. A task that is possible or soluble, never appeals to our superiority. That is what individuation does, because we are not equal to this... As long as my superiority is not in absolute jeopardy, a bit of me remains untouched by life. Aniela Jaffé, The Myth of Meaning, Page. 84f

The integration of the self is, like all life, bound, as we have said, to individual carriers, and "every carrier is charged with an individual destiny and destination": The unknowable and timeless archetype of the self assumes a specific and unique form in everyone, and the task, the goal of the individuation lies in fullfilling one's own destiny and vocation. Vocation acts like a law of God from which there is no escape. Aniela Jaffe, The Myth of Meaning, Page 84

The individuation process is a progressive realisation of wholeness in life and it takes the form of a confrontation between conscious and unconscious, ego and self. In this confrontation the ego appears at first to be the loser. Aniela Jaffé, The Myth of Meaning, Page 88f

Sooner or later, genuine individuation requires of the individuant a willingness to give up the claims of his ego-personality in favour of the self as a supraordinate authority, and to renounce them without forfeiting himself. Individuation always involves sacrifice, a “passion of the ego “. But it does not mean just letting yourself be passively taken it is a conscious and deliberate self-surrender, which proves that you have full control of yourself, that is, of your ego. Aniela Jaffe, The Myth of Meaning, Page 90

Man is not free to choose his destiny, but his consciousness makes him free to accept it as a task laid upon him by nature. If he takes the responsibility for individuation he voluntarily submits to the self in religious language, he submits to the will of God... Sacrifice is an affirmation of the task life sets him. It carries man beyond himself and can thus lead to an authentic experience of meaning. Aniela Jaffe, The Myth of Meaning, Page 91

Individuation begins as a rule with becoming conscious of one’s shadow, the unconscious darkness and evil that are yet an integral part of one’s wholeness. In the shadow dwells everything that will not, cannot, adapt itself to custom and convention as well as to religious and civil laws. Is meaning invalidated by evil? And is the meaning of individuation accomplished only if evil is condemned, if, in accordance with the Christian commandment, the goal is to eschew evil? ... the goal of individuation is not the perfect man but the complete man with his light and darkness. Evil as well as good is given to man along with the gift of life. It can never be completely conquered, yet man has a chance to hold it in check through self-awareness and struggle, and through confronting it directly. Aniela Jaffé, The Myth of Meaning, Page 95

Collisions of duty are landmarks on the way of individuation, for nothing so promotes the growth of the consciousness as this inner confrontation of opposites. Aniela Jaffee, Jaffé, The Myth of Meaning, Page 97

The goal of individuation is the synthesis of opposites, once they have become conscious, in the self. More accurately, it is the goal of the individuation for modern man. For in the experience of the self it is no longer the opposites “Good “and “man“ that are reconciled as it was before, but rather the opposites within the God-image itself. Aniela Jaffee, The Myth of Meaning, Page 119

The Individuation process culminates not in the fullest possible life lived for its own sake, and not in profounder intellectual understanding: its meaning flows from the numinosity of the self. Aniela Jaffé, The Myth of Meaning, Page 79

The individuation process requires a ruthlessly honest confrontation with the contents of the unconscious, and this is sufficient to damp down any fits of ebullience. It holds many darknesses and painful insights in store which are conducive to modesty. Aniela Jaffe, The Myth of Meaning, Page 81

**Carl Jung on “Inner World” – Anthology**

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the

inner world, since they are real because they are effectual. Carl Jung, The Red Book, Page 260.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her. Carl Jung, Conversations with C.G. Jung, Page 29.

Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung; "On Psychic Energy," CW 8; par. 75.

This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

I should like to stress the fact that intense withdrawal from outer reality brings about an animation of the inner world which calls forth these phenomena. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung, "On Psychic Energy," par. 75.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

In the second half of life one should begin to get acquainted with the inner world. That is a general problem. Carl Jung, Letters Vol. II, Page 402.

1868

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person. Carl Jung, MDR, Page 189

**Carl Jung on "Inorganic Life." – Anthology**

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Pages 178-181, Paras 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Pages 178-181, Paras 371-381

Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct. Carl Jung, CW 8, Pages 178-181, Paras 371-381.

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Pages 159-161.

An exclusively causal view is permissible only in the realm of physical or inorganic processes. Carl Jung, Letters Vol. II, Pages 310-311.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Pages 341-343.

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life but entered into the picture with life itself. Carl Jung, CW 11, Para 222

Miss Wolff: Two things. The plant is rooted to the spot and able to move in growth only, and then the respiratory system of the plant is different from that of the warm-blooded animals.

Prof Jung: Yes, a tree is unable to move in space except for the moment of growth, whereas the animal can move about. And all animals are parasites on plants, while the tree lives on the elements.

Or one can say that the plant is the kind of life which is nearest to the elements, a transition as it were, or the bridge, between the animal and inorganic nature. Carl Jung, Zarathustra Seminar, Pages 1432-1434.

**Carl Jung on “Insoluble Problems” – Anthology.**

I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others. Carl Jung, The Secret of the Golden Flower, Page 88.

I had learned in the meanwhile that the greatest and most important problems of life are all in a certain sense insoluble. They must be so because they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, The Secret of the Golden Flower, Page 89.

I am glad you have taken up The Secret of the Golden Flower again. The East often knows the answer to questions which appear insoluble to us Christians. Carl Jung, Letters Vol. II, Pages 391-392.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738

**Carl Jung on “Instincts” - Anthology**

Moral law is nothing other than an outward manifestation of man’s innate urge to dominate and control himself. This impulse to domestication and civilization is lost in the dim, unfathomable depths of man’s evolutionary history and can never be conceived as the consequence of laws imposed from without, Man himself, obeying his instincts, created his laws. Carl Jung, CW 4, Para 486

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world’s traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

One might expect, perhaps, that a man of genius would luxuriate in the greatness of his own thoughts and renounce the cheap approbation of the rabble he despises; yet he succumbs to the more powerful impulse of the herd instinct. His seeking and his finding, his heart’s cry, are meant for the herd and must be heeded by them. Carl Jung, CW 5, Para 14

There can be no doubt that love has an instinctual determinant; it is an activity peculiar to mankind, and, if the language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God Carl Jung, CW 5, Para 97

Out of a playful movement of elements whose interrelations are not immediately appar-

ent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para 230

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person? Carl Jung, CW 7, para 214.

Disalliance with the unconscious is synonymous with loss of instinct and rootlessness. Carl Jung, CW 7, Para 195

Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

Love may be effectively used as a means for gaining the upper hand. Love and good behaviour are, from the standpoint of the power-instinct, known to be a choice means to this end. Virtuousness often serves to compel recognition from others Carl Jung, CW 7, Para 50

Eros is a questionable fellow and will always remain so, whatever the legislation of the future may have to say about it. He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body. On the other side he is related to the highest forms of the spirit. But he only thrives when spirit and instinct are in right harmony. If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological. Too much of the animal distorts the civilized man, too much civilization makes sick animals. Carl Jung, CW 7, Para 32

Morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Morality is not imposed from outside; we have it in ourselves from the start —not the law, but our moral nature without which the collective life of human society would be impossible. That is why morality is found at all levels of society. It is the instinctive regulator of action which also governs the collective life of the herd. But moral laws are only valid within a compact human group. Beyond that, they cease. There the old truth runs: Homo homini lupus. With the growth of civilization we have succeeded in subjecting ever larger human groups to the rule of the same morality, without, however, having yet brought the moral code to prevail beyond the social frontiers, that is, in the free space between mutually independent societies. There, as of old, reign lawlessness and license and mad immorality—though of course it is only the enemy who dares to say it out loud. Carl Jung, CW 7, Para 30

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Para 793

In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Carl Jung, CW 8, Para 420.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

Differentiation of function from compulsive instinctuality, and its voluntary application, are of paramount importance in the maintenance of life. Carl Jung, CW 8, Paras 371-381.

Spirit and instinct are by nature autonomous and both limit in equal measure the applied field of the will. Carl Jung, CW 8, Paras 371-381.

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415.

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct. Carl Jung, CW 8, Para 380

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature. Carl Jung, CW 8, Page 115.

The archetype or primordial image might suitably be described as the instinct’s perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life process. Carl Jung, CW 8, Para 277

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Carl Jung, CW 8, Para 693

It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Carl Jung, CW 8, Para 750

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Page 420.

The unconscious is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. Carl Jung, CW 8, par. 342.

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself. For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations. Carl Jung, CW 8, Para 107

The spiritual principle does not, strictly speaking, conflict with instinct as such but only with blind instinctuality, which really amounts to an unjustified preponderance of the instinctual nature over the spiritual. The spiritual appears in the psyche also as an instinct, indeed as a real passion, a "consuming fire," as Nietzsche once expressed it. It is not derived from any other instinct, as the psychologists of instinct would have us believe, but is a principle sui generis, a specific and necessary form of instinctual power. Carl Jung, CW 8, Para 108

Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment. Their underlying meaning leads us in fact far away from all that is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts. We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts. All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the merely natural conditions with

incredible strength. One can say that this too is "natural," and that both have their origin in one and the same "nature." I do not in the least doubt this origin, but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98

A science can never be a Weltanschauung but merely the tool with which to make one. Whether we take this tool in hand or not depends on the sort of Weltanschauung we already have. For no one is without a Weltanschauung of some sort. Even in an extreme case, he will at least have the Weltanschauung that education and environment have forced on him. If this tells him, to quote Goethe, that "the highest joy of man should be the growth of personality," he will unhesitatingly seize upon science and its conclusions, and with this as a tool will build himself a Weltanschauung—to his own edification. But if his hereditary convictions tell him that science is not a tool but an end in itself, he will follow the watchword that has become more and more prevalent during the last one hundred and fifty years and has proved to be the decisive one in practice. Here and there single individuals have desperately resisted it, for to their way of thinking the meaning of life culminates in the perfection of the human personality and not in the differentiation of techniques, which inevitably leads to an extremely one-sided development of a single instinct, for instance the instinct for knowledge. If science is an end in itself, man’s raison d’etre lies in being a mere intellect. If art is an end in itself, then his sole value lies in the imaginative faculty, and the intellect is consigned to the lumber-room. If making money is an end in itself, both science and art can quietly shut up shop. No one can deny that our modern consciousness, in pursuing these mutually exclusive ends, has become hopelessly fragmented. The consequence is that people are trained to develop one quality only; they become tools themselves. Carl Jung, CW 8, Para 696

A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung, CW 8, para 91.

The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event, Carl Jung, CW 8, Para 693

1874

In spite or perhaps because of its affinity with instinct, the archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect, since it is the latter's spiritus rector. The essential content of all mythologies and all religions and all isms is archetypal. The archetype is spirit or anti-spirit what it ultimately proves to be depends on the attitude of the human mind. Archetype and instinct are the most polar opposites imaginable, as can easily be seen when one compares a man who is ruled by his instinctual drives with a man who is seized by the spirit. But, just as between all opposites there obtains so close a bond that no position can be established or even thought of without its corresponding negation, so in this case also "les extremes se touchent." Carl Jung, CW 8, Para 406

It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseauesque longing, we "cultivate" nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness—our Promethean conquest—may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Para 750

When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. Carl Jung, CW 8, Para 752

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Dannean gift of civilization, Carl Jung, CW 8, Para 750

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420

To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour. Carl Jung, CW 8, Para 104

While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men. Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of primitive instinctually; such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Thus in the child psyche the natural condition is already opposed by a "spiritual" one. Carl Jung, CW 8, Para 98

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life’s necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life’s afternoon demands simplification, limitation, and intensification—in other words, individual culture. Carl Jung, CW 8, Para 113

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420

To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour. Carl Jung, CW 8, Para 104

While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their

bad tempers on their fellow men. Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of primitive instinctually; such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Thus in the child psyche the natural condition is already opposed by a "spiritual" one. Carl Jung, CW 8, Para 98

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life’s necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life’s afternoon demands simplification, limitation, and intensification—in other words, individual culture. Carl Jung, CW 8, Para 113

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life’s necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life’s afternoon demands simplification, limitation, and intensification-in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say? -that he needs no more education. There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced

by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail." Carl Jung, CW 8, Para 113

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification-in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say? -that he needs no more education. There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail." Carl Jung, CW 8, Para 113

The ideas of the moral order and of God belong to the ineradicable substrate of the human soul. That is why any honest psychology, which is not blinded by the garish conceits of enlightenment, must come to terms with these facts. They cannot be explained away and killed with irony. In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc. It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations. It is not for psychology, as a science, to demand a hypostatization of the God-image. But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528

Man finds himself simultaneously driven to act and free to reflect. This contrariety in his nature has no moral significance, for instinct is not in itself bad any more than spirit is good. Both can be both. Negative electricity is as good as positive electricity first and foremost it is electricity. Carl Jung, CW 8, Para 406

It is undoubtedly true that instinctually conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105

1878

The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws. Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. Carl Jung, CW 8, Para 107

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, .... its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung, CW 9i, Para 402.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Carl Jung, CW 9i, Para 497.

We are in reality unable to borrow or absorb anything from outside, from the world, or from history. What is essential to us can only grow out of ourselves. When the white man is true to his instincts, he reacts defensively against any advice that one might give him. What he has already swallowed he is forced to reject again as if it were a foreign body, for his blood refuses to assimilate anything sprung from foreign soil. Carl Jung, CW 9i, Para 31

It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of

normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Carl Jung, CW, 9i, Para 136

Primitive man, being closer to his instincts, like the animal, is characterized by fear of novelty and adherence to tradition. To our way of thinking he is painfully backward, whereas we exalt progress. But our progressiveness, though it may result in a great many delightful wish-fulfillments, piles up an equally gigantic Promethean debt, which has to be paid off from time to time in the form of hideous catastrophes. For ages man has dreamed of flying, and all we have got for it is saturation bombing! We smile today at the Christian hope of a life beyond the grave, and yet we often fall into chiliasms a hundred times more ridiculous than the notion of a happy Hereafter. Carl Jung, CW 9i, Para 276

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, New York Times, 4 October 1936.

Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. We would do well to abandon from the start any attempt to apply ready-made solutions and warmed-up generalities of which the patient knows just as much as the doctor. Long experience has taught me not to know anything in advance and not to know better, but to let the unconscious take precedence. Our instincts have ridden so infinitely many times, unharmed, over the problems that arise [in later] life that we may be sure the transformation processes which make the transition possible have long been prepared in the unconscious and are only waiting to be released. Carl Jung, CW 9i, Para 528

A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the "god"- father and "god"-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. Carl Jung, CW 9i, Para 172

The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the motherlove which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life —mater dolorosa and mute implacable portal that closes upon the dead. Mother is motherlove, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our mother. He knows that the mother carries for us that inborn image of the mater natura and mater spiritualis, of the totality of life

of which we are a small and helpless part. Carl Jung, CW 9i, Para 172

Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9i, Para 620

The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. Carl Jung, CW 9i, Para 186

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; CW 9ii; Page 255; Para 402.

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. And on top of this there arises a profound doubt as to whether one is not meddling too much with nature’s business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. Carl Jung, CW 10, Para 882

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. Carl Jung, CW 10, Page 49.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn’t say so. Carl Jung, CW 10, Page 882.

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Carl Jung, CW 10, Para 512

Nevertheless, it should be clear to everyone that such a state of degradation [such as the Nazi concentration camps] can come about only under certain conditions. The most important of these is the accumulation of urban, industrialized masses of people torn from the soil, engaged in one-sided employment, and lacking every healthy instinct, even that of self-preservation Carl Jung, CW 10, Para 413

Loss of the instinct of self-preservation can be measured in terms of dependence on the State, which is a bad symptom. Dependence on the State means that everybody relies on everybody else (= State) instead of on himself. Every man hangs on to the next and enjoys a false feeling of security, for one is still hanging in the air even when hanging in the company of ten thousand other people. The only difference is that one is no longer aware of one's own insecurity Carl Jung, CW 10, Para 413

The citizen's instinct of self-preservation should be safeguarded at all costs, for, once a man is cut off from the nourishing roots of instinct, he becomes the shuttlecock of every wind that blows. He is then no better than a sick animal, demoralized and degenerate, and nothing short of a catastrophe can bring him back to health Carl Jung, CW 10, Para 413

I am convinced that a truly scientific attitude in psychology must lead to the conclusion that the dynamic processes o£ the psyche cannot be reduced to this or that concrete instinct—we should merely find ourselves back at the stage of the phlogiston theory. We shall be obliged to take the instincts as constituent parts of the psyche, and then abstract our principle of explanation from their mutual relationship. I have therefore pointed out that we would do well to posit a hypothetical quantity, an "energy," as a psychological explanatory principle, and to call it "libido" in the classical sense of the word, without harbouring any prejudice with regard to its substantiality. With the help of such a quantity, the psychodynamic processes could be explained in an unobjectionable manner, without that unavoidable distortion which a concrete ground of explanation necessarily entails. Carl Jung, CW 10, Para 7

For a moral man the ethical problem is a passionate question which has its roots in the deepest instinctual processes as well as in his most idealistic aspirations. The problem for him is devastatingly real. It is not surprising, therefore, that the answer likewise springs from the depths of his nature. Carl Jung, CW 10, Para 289

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like—and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung, CW 10, Para 882

Children have an almost uncanny instinct for the teacher's personal shortcomings. They know the false from the true far better than one likes to admit. Therefore the teacher should watch his own psychic condition, so that he can spot the source of the trouble when anything goes wrong with the children entrusted to his care. He himself may easily be the unconscious

cause of evil. Naturally we must not be too naive in this matter there are people, doctors as well as teachers, who secretly believe that a person in authority has the right to behave just as he likes, and that it is up to the child to adapt as best he may, because sooner or later he will have to adapt to real life which will treat him no better. Such people are convinced at heart that the only thing that matters is material success, and that the only real and effective moral restraint is the policeman behind the penal code. No doubt we are right to open the eyes and ears of our young people to the wide world, but it is the maddest of delusions to think that this really equips them for the task of living. It is the kind of training that enables a young person to adapt himself outwardly to the world and reality, but no one gives a thought to the necessity of adapting to the self, to the powers of the psyche, which are far mightier than all the Great Powers of the earth. A system of education does indeed exist, but it has its origins partly in antiquity and partly in the early Middle Ages. It styles itself the Christian Church. But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Human iniquity is not to blame for this, but rather a gradual and widespread spiritual change, the first symptom of which was the Reformation. It shattered the authority of the Church as a teacher, and thereafter the authoritarian principle itself began to crumble away. The inevitable consequence was an increase in the importance of the individual, which found expression in the modern ideals of humanity, social welfare, democracy, and equality. Carl Jung, CW 10, Para 326

Human relationship leads into the world of the psyche, into that intermediate realm between sense and spirit, which contains something of both and yet forfeits nothing of its own unique character. Into this territory a man must venture if he wishes to meet woman half way. Circumstances have forced her to acquire a number of masculine traits, so that she shall not remain caught in an antiquated, purely instinctual femininity, lost and alone in the world of men. So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros. It is a task he cannot avoid, unless he prefers to go trailing after woman in a hopelessly boyish fashion, worshipping from afar but always in danger of being stowed away in her pocket. Carl Jung, CW 10, Para 258

A dream is nothing but a lucky idea that comes to us from the dark, all-unifying world of the psyche. What would be more natural, when we have lost ourselves amid the endless particulars and isolated details of the world’s surface, than to knock at the door of dreams and inquire of them the bearings which would bring us closer to the basic facts of human existence? Here we encounter the obstinate prejudice that dreams are so much froth, they are not real, they lie, they are mere wish-fulfilments. All this is but an excuse not to take dreams seriously, for that would be uncomfortable. Our intellectual hybris of consciousness loves isolation despite all its inconveniences, and for this reason people will do anything rather than admit that dreams are real and speak the truth. There are some saints who had very rude dreams. Where would their saintliness be, the very thing that exalts them above the vulgar rabble, if the obscenity of a dream were a real truth? But it is just the most squalid dreams that emphasize our blood-kinship with the rest of mankind, and most effectively damp down the arrogance born of an atrophy of the instincts. Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more this unity is strengthened in the depths. Carl Jung, CW 10, Para 305

What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at

controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912.

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. Carl Jung, CW 11 Para 843

It was by recognizing these facts that medicine discovered the psyche, and it can no longer honestly deny the psyche's reality. It has been shown that the instincts are a condition of psychic activity, while at the same time psychic processes seem to condition the instincts. Carl Jung, CW 11, Para 495.

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. Carl Jung, CW 11, Page 843.

The doctor cannot afford to point, with a gesture of facile moral superiority, to the tablets of the law and say, "Thou shalt not." He has to examine things objectively and weigh up possibilities, for he knows, less from religious training and education than from instinct and experience, that there is something very like a felix culpa. He knows that one can miss not only one's happiness but also one's final guilt, without which a man will never reach his wholeness. Wholeness is in fact a charisma which one can manufacture neither by art nor by cunning; one can only grow into it and endure whatever its advent may bring. Carl Jung, CW 12, Para 36

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Page 335.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Para 391

The new thing prepared by fate seldom or never comes up to conscious expectations. And still more remarkable though the new thing goes against deeply rooted instincts as we have known them, it is a strangely appropriate expression of the total personality, an expression which one could not imagine in a more complete form. Carl Jung, CW 13, Para 19

Hence it [the snake] is an excellent symbol for the two aspects of the unconscious: its cold and ruthless instinctuality, and its Sophia quality or natural wisdom, which is embodied in the archetypes. The Logos-nature of Christ represented by the chthonic serpent is the maternal wisdom of the divine mother, which is prefigured by Sapientia in the Old Testament. The snake-symbol thus characterizes Christ as a personification of the unconscious in all its aspects, and as such he is hung on the tree in sacrifice ("wounded by the spear" like Odin) Carl Jung, CW 13 Para 448

This preliminary step, in itself a clear blend of Stoic philosophy and Christian psychology, is indispensable for the differentiation of consciousness. Modern psychotherapy makes use of the same procedure when it objectifies the affects and instincts and confronts con-

sciousness with them. Carl Jung, CW 14, Para 672.

Although contemporary man believes that he can change himself without limit, or be changed through external influences, the astounding, or rather the terrifying, fact remains that despite civilization and Christian education, he is still, morally, as much in bondage to his instincts as an animal, and can therefore fall victim at any moment to the beast within. Carl Jung, CW 14, Para xviii

There is no illness that is not at the same time an unsuccessful attempt at a cure. Instead of showing up the patient as the secret accomplice of morally inadmissible wishes, one can just as well explain him as the unwitting victim of instinctual problems which he doesn't understand and which nobody in his environment has helped him solve. His dreams, in particular, can be taken as nature's own auguries, having nothing whatever to do with the all-too human self-deluding operations which Freud insinuates into the dream-process. Carl Jung, CW 15, Para 68

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be some symptoms of neurosis: various incidents, moods, unexpected forgetfulness or mistakes of speech. Carl Jung; CW 16, Page 327.

The great decisions in human life usually have far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no universal recipe for living. Each of us carries his own life-form within him—an irrational form which no other can outbid. Carl Jung, CW 16, Para 81

The final appeal to reason would be very fine if man were by nature a rational animal, but he is not; on the contrary, he is quite as much irrational. Hence reason is often not sufficient to modify the instinct and make it conform to the rational order. Carl Jung, CW 16, Para 178

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

"Freud's original idea of the unconscious was that it was a sort of receptacle or storehouse for repressed material, infantile wishes, and the like. But the unconscious is far more than that: it is the basis and precondition of all consciousness. It represents the unconscious functioning of the psyche in general. It is psychic life before, during, and after consciousness. And inasmuch as the newborn child is presented with a ready-made, highly developed brain which owes its differentiation to the accretions of untold centuries of ancestral life, the unconscious psyche must consist of inherited instincts, functions, and forms that are peculiar to the ancestral psyche. This collective heritage is by no means made up of inherited ideas, but rather of the possibilities of such ideas-in other words, of a priori categories of possible functioning. Such an inheritance could be called instinct, using the word in its original sense. But it is not quite so simple. On the contrary, it is a most intricate web of what I have called archetypal conditions. This implies the probability that a man will behave much as his ancestors behaved, right back to Methuselah. Thus the unconscious is seen as the collective predisposition to extreme conservatism, a guarantee, almost, that nothing new wi1l ever happen. Carl Jung, CW 16, Para 61

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church. But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago. I can, of course, get the patient to recognize with his reason that I am not the father. But by that very act I become the reasonable father and remain despite everything the father. Not only nature, but the patient too, abhors a vacuum. He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future. His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another. He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more burdensome because he has so little love for it. He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness. Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply. There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. For this reason instinct cannot be freed without freeing the mind, just as mind divorced from instinct is condemned to futility. Carl Jung, CW 16, Para 185

Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy. It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance. All the works of man have their origin in creative imagination. What right, then, have we to disparage fantasy? In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct. It has a surprising way of always coming out right in the end. The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays. As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

The evolutionary stratification of the psyche is more clearly discernible in the dream than in the conscious mind. In the dream, the psyche speaks in images, and gives expression to instincts, which derive from the most primitive levels of nature. Therefore, through the assimilation of unconscious contents, the momentary life of consciousness can once more be brought into harmony with the law of nature from which it all too easily departs, and the patient can be led back to the natural law of his own being. Carl Jung, CW 16, Para 351

Although biological instinctive processes contribute to the formation of personality, individuality is nevertheless essentially different from collective instincts; indeed, it stands in the

most direct opposition to them, just as the individual as a personality is always distinct from the collective. His essence consists precisely in this distinction. Every ego-psychology must necessarily exclude and ignore just the collective element that is bound to a psychology of instinct, since it describes that very process by which the ego becomes differentiated from collective drives. Carl Jung, CW 16, Para 88

Children have an almost uncanny instinct for the teacher's personal shortcomings. Carl Jung, CW 17, Para 211

This is what happens very frequently about the midday of life, and in this wise our miraculous human nature enforces the transition that leads from the first half of life to the second. It is a metamorphosis from a state in which man is only a tool of instinctive nature, to another in which he is no longer a tool, but himself: a transformation of nature into culture, of instinct into spirit. Carl Jung, CW 17, Para 335

He who can risk himself wholly to it finds himself directly in the hands of God and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

The interpretation of dreams enriches consciousness to such an extent that it relearns the forgotten language of the instincts. Carl Jung, CW 18, Para 52

Only through our feebleness and incapacity are we linked up with the unconscious, with the lower world of the instincts and with our fellow beings. Carl Jung, CW 18, Para 109

Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically. It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated. It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human dignity. Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being. The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict. Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man's nature is given a hearing. Carl Jung, CW 18, Para xii

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol. II, Page 289

Emotions follow an instinctual pattern, i.e., an archetype. Carl Jung, Letters Vol. II, Page 46.

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Page 150.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Page 152.

Also with regard to instincts, it is questionable if they continue to exist when you have destroyed their transmitter, i.e., whether they have been killed themselves. Carl Jung, Letters Vol. II, Page 160.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Page 260.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Page 255.

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Page 450.

For him [Freud] conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level. Carl Jung, Letters Vol. II, Page 457.

The inheritance of instincts is a known fact, whereas the inheritance of acquired characteristics is controversial. Carl Jung, Letters Vol. II, Page 457.

My whole endeavour has been to show that myth is something very real because it connects us with the instinctive bases of our existence. Carl Jung, Letters Vol. II, Page 468

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Page 488.

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Page 488.

I call them archetypes, i.e., instinctual forms of mental functioning. They are not inherited ideas, but mentally expressed instincts, forms and not contents. Carl Jung, Letters Vol. II, Page 521.

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Page 522.

1888

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too. Carl Jung, Letters Vol. II, Page 537.

They [Children] are naturally and instinctively adapted to reality; their next task is to find their way about in it. Carl Jung, Letters Vol. II, Page 599.

Man is a very paradoxical structure with two main trends, namely the biological and animal instincts of propagation and the cultural instinct of psychic development. Carl Jung, Letters Vol. II, Pages 454-456

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

Since the archetypes are the instinctual forms of mental behaviour it is quite certain that, inasmuch as animals possess a "mind," their mind also follows archetypal patterns, and presumably the same that are operative in the human mind. Carl Jung, Letters Vol. II, Pages 372-373

The alarming pollution of our water supplies, the steady increase of radioactivity, and the sombre threat of overpopulation with its genocidal tendencies have already led to a widespread though not generally conscious fear which loves noise because it stops the fear from being heard. Noise is welcome because it drowns the inner instinctive warning. Carl Jung, Letters Vol. II, Pages 387-392.

He [Jung] said he had learned never to start an interview beyond a few pleasantries – ‘How are you?’ – but to wait for the patient, because the instincts, the archetypes, lie in between and we don’t know what may be there. E.A. Bennet, Meeting with Jung, Page 55

He [Jung] mentioned also the archetypes as the representation of the instincts, that is, the instincts can be expressed in many ways – there are hundreds of possibilities. But one form is selected because it corresponds to the instinct – it is an image of it. E.A. Bennet, Meetings with Jung, Page 200.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body (’subtle body’), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The man who haves his instincts can also detach from them, and in just as natural a way as he lived them. Carl Jung, The Secret of the Golden Flower, Page 125.

Primitive man was much more governed by his instincts than are his "rational" modern descendants, who have learned to "control" themselves. Carl Jung; Man and His symbols; Page 36.

Dream symbols are the essential message carriers from the instinctive to the rational

parts of the human mind, and their interpretation enriches the poverty of consciousness so that it learns to understand again the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52

The snake touches on the deepest instincts of man, so that from time immemorial one thought it to be in possession of great secrets. Carl Jung, Children's Dream Seminar, Pages 248-251.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 667

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

Instinct is purposive. It works properly only under certain conditions, and as soon as it gets out of tune with these conditions it threatens the destruction of the species. Carl Jung, Seminar Given in 1925, Page 86.

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours. Carl Jung, 1925 Seminar, Pages 76-77

The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die. Carl Jung, 1925 Seminar, Page 77

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung MDR; Page 353

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; MDR; Page 306.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an

instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Our instincts do not express themselves only in our actions and reactions, but also in the way we formulate what we imagine. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Instinct is not only biological, it is also, you might say, spiritual. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organized consciousness. Carl Jung, Jung-Ostrowski, Page 10.

There are not a few patients who have to have fear driven into them because their instincts have atrophied. Carl Jung, Letters Vol. 1, Page 399.

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma, a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Page 60.

But this is where the above-mentioned difficulty comes in: our knowledge of the instincts, i.e., of the underlying biological drives, is very inadequate, so that it is only with the greatest difficulty and great uncertainty that we can equate the archetypes with them. Carl Jung, Letters Vol. 1, Page 547.

I have made a great effort to explain what I mean by "psychic." I call those biological phenomena "psychic" which show at least traces of a will that interferes with the regular and automatic functioning of instincts. Carl Jung, Letters Vol. 1, Page 457.

Unfortunately I know far too little of X.'s personal life to presume to an opinion, but with young people one must always be careful in this respect, because the demands of instinct are only too easily covered up by deceptive spiritual interests. ...I would conjecture that this is so because middle life has set in too early in consequence of a relatively short life expectancy. Carl Jung, Letters Vol. 1, Page 169.

Thus the archetype as a phenomenon is conditioned by place and time, but on the other hand it is an invisible structural pattern independent of place and time, and like the instincts proves to be an essential component of the psyche. Carl Jung, Letters Vol. 1, Page 539.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Page 18.

It is generally overlooked that the psyche cannot of necessity be based only on the in-

stinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Page 564.

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Page 306

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions. You jump out of your skin, but backwards. Carl Jung, Letters Vol. I, Page 307

An archetype is composed of an instinctual factor and a spiritual image. Carl Jung, Conversations with C.G. Jung, Page 21.

Consciousness is the transformation and the transformer of the primordial instinctual images. Carl Jung, Conversations with C.G. Jung, Page 9.

The archetypes are, at the same time, dynamic. They are instinctual images that are not intellectually invented. Carl Jung, Evans Conversations, Page 16.

Now in order not to presume or to prejudice things, I speak simply of energy, and energy is a quantity of energy that can manifest itself via sexuality or via any other instinct. Carl Jung, Evans Conversations, Page 26.

The great asset of the East is that they are based on instinct. Carl Jung, Visions Seminar, Page 1066.

From earliest times death and the idea of a life after death have filled man's thoughts, and in religion, philosophy, and art have prompted answers to what is rationally unanswerable. To throw all this to the winds is, from the psychological standpoint, symptomatic of an atrophy of instinct and a willful disregard of one's psychic roots, both of which must be paid for dearly. Aniela Jaffe, Jung's Last Years, Page 13.

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

The chivalry of the South is a reaction against its instinctive desire to imitate the Negro. Carl Jung, NY Times, 1912.

The ancients always thought of coming events as having shadows cast in front of them. Here we have an animal killed, a mythological animal in fact—that is, instinct. Carl Jung, Introduction to Analytical Psychology, Page 153.

Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9, Para 620.

1892

In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, Psychological Reflections, 76.

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. Carl Jung, NY Times, October 4, 1936.

**Carl Jung on "Intellect" – Anthology**

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture 26 Jan 1940.

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Spirit is in no way intellect; it is something totally different. Carl Jung, ETH Lecture 26 Jan 1940

The mighty of this earth are usually very ordinary human beings, no giants in intellect or stature. Carl Jung, ETH Lecture 8th Dec 1939

Oh, I quite agree with you, intellect is a great sorcerer: it can make even itself disappear. Carl Jung, Letters Vol. I, Page 134

We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of overestimating the importance of the intellect and the conscious mind might be false. Carl Jung, C.G. Jung Speaking, Page 49.

The utterances of the heart— unlike those of the discriminating intellect—always relate to the whole. Carl Jung, CW 18, Para 1719

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for

the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

Since one's feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it. Carl Jung, Letters Vol. II, Pages 585-586.

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition. Carl Jung, 1925 Seminar, Page 75

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character. Carl Jung, 1925 Seminar, Page 66

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so. Carl Jung, Letters Vol. II, Pages 497-498

It seems to me that transcendental judgments of the intellect are absolutely impossible and therefore vacuous. But in spite of Kant and epistemology they crop up again and again and can evidently not be suppressed. Carl Jung, Letters Vol. II, Pages 249-251.

Only my intellect has anything to do with purusha-atman or Tao, but not my living thralldom. This is local, barbaric, infantile, and abysmally unscientific. Carl Jung, Letters Vol. II, Pages 32-35.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, 14Sept1960.

A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight. Carl Jung, Jung-Ostrowski, Page 51.

We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Carl Jung, ETH Lecture IX, Page 221.

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new

discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. Carl Jung, Secret of the Golden Flower, Page 81.

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Pages 399-403.

The creation of something new is not accomplished by the intellect, creative mind plays with the object it loves. Carl Jung, Psychological Types, Page 123, Para 197.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, Psychology and Alchemy, Page 90.

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Carl Jung; Psychological Types; Conclusion; Page 628.

The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition. Carl Jung; "Definitions" Ibid. par. 832.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more "soulful" sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.

...people deny the findings of parapsychology outright, either for philosophical reasons or from intellectual laziness. Carl Jung, The Undiscovered Self, Page 33.

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, Psychology and Alchemy, Page 482.

A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.

What I am trying to make clear is the remarkable fact that the will cannot transgress the bounds of the psychic sphere: it cannot coerce the instinct, nor has it power over the spirit, in so far as we understand by this something more than the intellect. Carl Jung, CW 8, Pages 178-181, Paras 371-381.

But when Przywara says that man is a "medium formale materiale", that is, a mediator

between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

**Carl Jung on "Introvert" – Anthology.**

You know that one of the unfortunate qualities of introverts is that they so often cannot help putting the wrong foot forward. Carl Jung, Letters Vol. II, Pages 35-36.

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting. Carl Jung, Letters Vol. II, Pages 564-565

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Conversely, the introvert strains the pleasure- unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire. Carl Jung, Jung-Schmid Correspondence,

Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

The extravert, on the other hand, takes his unconscious material in an introverted way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him. Carl Jung, 1925 Seminar, Page 66

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

Although I have never made a statistique of this kind I have always been impressed by the fact that pipe-smokers are usually introverted. Carl Jung, Letters Vol. II, Pages 564-565

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic. Carl Jung, 1925 Seminar, Page 95

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world. Carl Jung, Jung-Schmid, Pages 74-86

What the extravert calls human is just "all too human" for the introvert. What the introvert calls human is airy and gaseous for the other. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

1898

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa. Carl Jung, Letters Vol. I, Pages 301-302

His [Freud] general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Pages 301-302

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour. Carl Jung, Letters Vol. I, Pages 301-302

No culture is ever really complete, for it always swings more towards one side or the other. Sometimes the cultural idea is extraverted, and then the chief value lies with the object and man's relation to it; sometimes it is introverted, and then the chief value lies with the subject and his relation to the idea. In the former case, culture takes on a collective character, in the latter an individual one. Carl Jung, CW 6, Para 110

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

He went on to say that when speaking to an extravert he has to cut down his thought; also when he is speaking to an introvert he has to cut down, for the thought of an introvert, even if expanded into a book, would not be fully expressed .... E. Harding, Conversations with Jung, Page 8

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. Carl Jung, CW 6, Par 769.

The introverted thinker is very much in need of a developed feeling, i.e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Pages 163-174

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Pages 349-350

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

Adler's character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego. Carl Jung, Letters Vol. II, Pages 349-350

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The term "introversion" thus describes an inward turning of the psychic energy, which I called "libido," because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Pages 55-62.

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the Eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

Possession caused by the anima or animus presents a different picture. In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

1900

There is no such thing as a pure - extrovert or a pure introvert. Such a man would be in the lunatic asylum. Carl Jung, Evans Conversations, Page 23.

Those [Introvert and Extrovert] are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all. Carl Jung, Evans Conversations, Page 23.

I visualize the process of abstraction as a withdrawal of libido from the object, as a backflow of value from the object into a subjective, abstract content. For me, therefore, abstraction amounts to an energic devaluation of the object. In other words, abstraction is an introverting movement of libido. Carl Jung; CW 4; par. 679.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

**Carl Jung on "Intuition" "Intuitives - Anthology**

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, Analytical Psychology: Notes of the Seminar Given in 1925, Page 69.

I most certainly was characterized by thinking … and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. … I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

Half of the psychogenetic diseases occur where it is a matter of too much intuition, because intuition has this peculiar quality of taking people out of their ordinary reality. Carl Jung, Zarathustra Seminar, Page 808.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values. Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; "Definitions," CW 6, par. 678.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. That is why no woman has ever been convinced that her husband is a superman! Carl Jung; Memories Dreams and Reflections; Page 134.

The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition. Carl Jung; "Definitions" Ibid. par. 832.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung; Aion; CW 9i para. 299.

Intuition [is] perception via the unconscious. Carl Jung; "The Archetypes and the Collective Unconscious", 1950.

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.. Carl Jung; Psychology and Religion; Page 49.

Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another. Carl Jung; Modern Man in Search of a Soul

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

As you know I call intuition any kind of perception which takes place in a way that cannot be explained by the function of the senses. Carl Jung, Letters Volume 1, Pages 420-422.

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99

1902

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition; it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Carl Jung, CW 6, para 610.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda. Carl Jung, Letters Vol. II, Page 303.

Intuitives don’t have substance; they have inventiveness, imagination. They don’t complete anything. It is necessary for them to acquire this faculty. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is

more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5; Symbols of Transformation; para. 182.

While studying astrology I have applied it to concrete cases many times. The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. It is an apt tool only when used intelligently. Carl Jung

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448-449.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

Fishing is an intuitive attempt to "catch" unconscious contents (fishes). Carl Jung, Aion, Para 137.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it. I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Pages 306-310.

1904

Intuitives don’t have substance; they have inventiveness, imagination. They don’t complete anything. It is necessary for them to acquire this faculty. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic’s eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

When one assumes a perceptional attitude toward one’s unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality. Carl Jung, 1925 Seminar, Page 73

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

**Carl Jung and “Journey.” Anthology**

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

These things are then lost to consciousness and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

"A journey of a thousand miles begins with a single step." Lao-tzu.

Note: Although this is the popular form of this quotation, a more correct translation from the original Chinese would be "The journey of a thousand miles begins beneath one's feet." Rather than emphasizing the first step, Lau Tzu regarded action as something that arises naturally from stillness. Another potential phrasing would be "Even the longest journey must begin where you stand." [note by Michael Moncur, September 01, 2004]

**Carl Jung on "Joy" – Anthology**

True joy is simple it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.

One needs death to be able to harvest the fruit. Without death, life would be meaning-less, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

To live oneself means to be one's own task. Never say that it is a pleasure to live one-

self It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book, Page 341.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page 229

A life of ease and security has convinced everyone of all the material joys and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 1346.

Childlike faith, when it comes naturally, is certainly a charisma. But when "joyful faith" and "childlike trust" are instilled by religious education, they are no charisma but a gift of the ambiguous gods, because they can be manipulated only too easily and with greater effect by other "saviours" as well. Carl Jung, CW 18

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. Carl Jung, CW 15, Page 127.

Inspired by Justinus Kerner's Kleksographien, I made a whole collection of inkblots back in my high school days, because these irrational configurations stimulated my fantasy activity so delightfully that they often afforded me day-long enjoyment. Carl Jung, Letters Vol. 1, Page 323.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking

the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

If we can successfully develop that function which I have called transcendent, the disharmony ceases and we can then enjoy the favorable side of the unconscious. The unconscious then gives us all the encouragement and help that a bountiful nature can shower upon a man. Carl Jung, CW 14, Para 502.

It illuminates the evening of my days and fills me with joyful serenity that I was granted the favour of putting my best abilities at the service of a great cause. Carl Jung, Letters Vol. II, Page 104.

Writing it [Philosophical Tree] was an enjoyable substitute for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 104

Yet I must tell you how delighted I was by your [Henry Corbin] work. It was an extraordinary joy to me, and not only the rarest of experiences but even a unique experience, to be fully understood. Carl Jung, Letters Vol. II, Pages 115-116.

The spectacle of eternal Nature gives me a painful sense of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. Carl Jung, Letters Vol. II, Page 119.

My thoughts about "this world" were not-and are not-enjoyable. The drive of the unconscious towards mass murder on a global scale is not exactly a cheering prospect. Carl Jung, Letters Vol. II, Pages 229-230

Even the Redeemer on the Cross uttered no joyful cry despite his having been credited with completely overcoming the world and himself. Carl Jung, Letters Vol. II, Pages 235-238.

I cannot regret that a false rumour has led you to write your long and painstaking letter, for it has brought back many old memories of that seminal time and also of our enjoyable collaboration. Carl Jung, Letters Vol. II, Pages 355-357.

I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him. Carl Jung, Letters Vol. II, Pages 474-475

Who must God have made love to in order to have given birth to all this sound, to this sacred spectrum of colors, scents, and music from wind’s body and existence’s plea for mercy – that plea for the real mercy, unbearable joy? P.97. Carl Jung, Selected Writings, Page 97

The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are. Carl Jung, Letters Vol. II, Pages 556-558

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

1908

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome, no tension, no productive flow. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

There might be a reason for such a sudden death in youth. Anyhow he did not know that he died. He vanished at the moment of joy. Carl Jung, Letters Vol. I, Page 45

I have the need to tell you once again of the special joy I felt yesterday evening when I saw how close we are in spirit to one another in our different ways. Carl Jung, Letters Vol. I, Pages 33-34

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state. Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

Life demands for its completion and fulfilment a balance between joy and sorrow. But because suffering is positively disagreeable, people naturally prefer not to ponder how much fear and sorrow fall to the lot of man.

So they speak soothingly about progress and the greatest possible happiness, forgetting that happiness is itself poisoned if the measure of suffering has not been fulfilled. Carl Jung, CW 16, Para 185

The rapid development of the towns, with the specialization of work brought about by the extraordinary division of labour, the increasing industrialization of the countryside, and the growing sense of insecurity, deprive men of many opportunities for giving vent to their affective energies. The peasant's alternating rhythm of work secures him unconscious satisfactions through its symbolical content—satisfactions which the factory workers and office employees do not know and can never enjoy. What do these know of his life with nature, of those grand moments when, as lord and fructifier of the earth, he drives his plough through the soil, and with a kingly gesture scatters the seed for the future harvest; of his rightful fear of the destructive power of the elements, of his joy in the fruitfulness of his wife, who bears him the daughters and sons who mean increased working-power and prosperity? From all

this we city-dwellers, we modern machine-minders, are far removed. Is not the fairest and most natural of all satisfactions beginning to fail us, when we can no longer regard with unmixed joy the harvest of our own sowing, the "blessing" of children? Carl Jung, CW 7, Para 428

Perhaps art has no "meaning," at least not as we understand meaning. Perhaps it is like nature, which simply is and "means" nothing beyond that. Is "meaning" necessarily more than mere interpretation—an interpretation secreted into something by an intellect hungry for meaning? Art, it has been said, is beauty, and "a thing of beauty is a joy forever." It needs no meaning, for meaning has nothing to do with art. Carl Jung, CW 15, Para 121

The genius, too, has to bear the brunt of an outsize psychic complex; if he can cope with it, he does so with joy, if he can't, he must painfully perform the "symptomatic actions" which his gift lays upon him: he writes, paints, or composes what he suffers. Carl Jung, CW 1, Para 176

The truth is that we do not enjoy masterless freedom; we are continually threatened by psychic factors which, in the guise of "natural phenomena," may take possession of us at any moment.

One must have a far-reaching psychological understanding in order to enjoy the I Ching with advantage. Carl Jung, Letters Vol. I, Pages 159-150

**Carl Jung on "Karma" – Anthology**

I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Conversations with C.G. Jung, Page 43.

I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol.

II, Pages 287-289.

I avoid the term of karma because it includes metaphysical assumptions for which I have no evidence, f.i. that karma is a fate I have acquired in a previous existence or that it is the result of an individual life left over and by chance becoming my own. Carl Jung, Letters Vol. II, Pages 287-289.

**Carl Jung on the “Kingdom of Heaven” – Anthology.**

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward. We do not know whether our present order is final. At another level a new creative solution may be required. Carl Jung, Conversations with C.G. Jung, Page 39.

He said, "My kingdom is not of this world." But "kingdom" it was, all the same. Carl Jung, C.G. Jung Speaking, p. 97.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 534-537.

"Therefore strive first to know yourselves, because ye are the city and the city is the kingdom." Oxyrhynchus Papyrus 654; Cited by Carl Jung; Letters Vol. 1, Pages 523-524.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude. Carl Jung, Modern Psychology, Page 22.

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Pages 229-230

These [UFO] symbolisms, which are cropping up everywhere nowadays, paint a picture of the end of time with its eschatological conceptions: destruction of the world, coming of the Kingdom of Heaven or of the world redeemer. Carl Jung, Letters Vol. II, Pages 476-477

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it.” Sonu Shamdasani, Introduction 1925 Seminar, Page xi

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Bud-

dhist text, unlike Christianity, goes a step beyond the saintly multitude. Carl Jung, Modern Psychology, Page 22.

**Carl Jung on “Kundalini” – Anthology.**

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Page 74.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Pages 95-97.

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Seminars, p. 59.

We are entangled in the roots, and we ourselves are the roots. Carl Jung, Kundalini Seminar, Page 29

We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live. Carl Jung, Kundalini Seminar, Page 29

It is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed. Carl Jung, Kundalini Seminar, Page 28

It is utterly important that one should be in this world, that one really fulfills one’s entelechia, the germ of life which one is. Carl Jung, Kundalini Seminar, Page 28

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

1912

For you should leave some trace in this world which notifies that you have been here, that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended. Carl Jung, Kundalini Seminar, Page 28

Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality. Carl Jung, Kundalini Seminar, Page 5

Individuation only takes place when you are conscious of it, but individuation is always there from the beginning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

Today, instead of the sea or leviathan, we say analysis, which is equally dangerous. Carl Jung, Kundalini Seminar, Page 17

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious experiences. Carl Jung, Kundalini Seminar, Page 27

There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb. Carl Jung, Kundalini Seminar, Page 28

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life. Carl Jung, Kundalini Seminar, Page 28.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe,

for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

**Carl Jung on “Khunrath, Heinrich” – Anthology.**

In Khunrath, magnesia is synonymous with “chaos” and “Aes Hermetis.” He calls it: “A Catholic or Universal, that is, a Cosmic Ens or Entity, Three-in-One, naturally compounded of Body, Spirit, and Soul, the one and only true Subiectum Catholicon and true Universal Materia lapidis Philosophorum” Carl Jung, Von hylealischen Chaos, pp. 5f., CW 9ii, Para 241

In the image of Mercurius and the lapis the “flesh” glorified itself in its own way; it would not transform itself into spirit but, on the contrary, “fixed” the spirit in Stone, and endowed the Stone with all the attributes of the three Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression “symbol” on purpose, for though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ’s work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the “science of God.” In the sixteenth century Khunrath formulated for the first time the “theological” position of the lapis: it was the filius macrocosmi as opposed to the “son of man,” who was the filius microcosmi. This image of the “Son of the Great World” tells us from what source it was derived: it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

KHUNRATH, who wrote in the sixteenth century, says directly: “He who knows the stone, is silent about it.” This reminds us of Lao Tsu’s words: “Whoever speaks does not know, whoever knows does not speak.” Carl Jung, ETH, Lecture XV, Page 128.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

These sparks Khunrath explains as “radii atque scintillae” of the “anima catholica,” the world-soul, which is identical with the spirit of God.55 From this interpretation it is clear that certain of the alchemists had already divined the psychic nature of these luminosities. They were seeds of light broadcast in the chaos, which Khunrath calls “mundi future seminarium” (the seed plot of a world to come).56 One such spark is the human mind.57

Everything springs from these two, and these two are in man, but without them man is nothing, though they can be without man.”62 In confirmation of this Khunrath writes: “There be … Scintillae Animae Mundi igneae, Luminis nimirum Naturae, fiery sparks of the world soul, i.e., of the light of nature …dispersed or sprinkled in and throughout the structure of the great world into all fruits of the elements everywhere.”

If we may compare the sparks to the archetypes, it is evident that Khunrath lays particular stress on one of them. This One is also described as the Monad and the Sun, and they both indicate the Deity.

Dorn, like Khunrath, owes much to Paracelsus, with whom he concurs when he supposes an “invisibilem solem plurimis incognitum” in man (an invisible sun unknown to many). Thus the one archetype emphasized by Khunrath is known also to Dorn as the sol invisibilis or imago Dei. In Paracelsus the lumen naturae comes primarily from the “astrum” or “sydus,” the “star” in man. The “firmament” (a synonym for the star) is the natural light. This Monad is the iota or dot (μία κεραία), and this tiniest of units which corresponds to Khunrath’s one scintilla has “many faces” (πολυπρόσωπος) and “many eyes ‘” (πολνόμματος) Dr. von Franz has demonstrated this emergence of trinitarian thinking in the Parable of Bernard of

Treviso, in Khunrath's Amphitheatrum, in Michael Maier, and in the anonymous author of the Aquarium sapientum. (Its divers rays and sparks are dispersed and dissipated throughout the immense bulk of the whole mass of the prima materia: the sparks of the one universal soul now inhabiting those disunited parts of the world which were later separated from the place and mass of the body, and even from its circumference). Khunrath, Amphitheatrum sapientiae aeternae solius verae (1604), pp. 195f., 198.

Another alchemical text mentions the "water from the rock" as the equivalent of the universal solvent, the aqua permanens. Khunrath, in his somewhat florid language, even speaks of the "Petroleum sapientum." Carl Jung, CW 9ii, Para 143

In Khunrath, magnesia is synonymous with "chaos" and "Aes Hermetis." He calls it "A Catholic or Universal, that is, a Cosmic Ens or Entity, Three-in-One, naturally compounded of Body, Spirit, and Soul, the one and only true Subiectum Catholicon and true Universal Materia lapidis Philosophorum." Carl Jung, CW 9ii, Para 291

in Michael Maier it signifies "the purity or homogeneity of the essence." It is the "punctum solis" in the egg-yolk, which grows into a chick. In Khunrath it represents Sapientia in the form of the "salt-point"; in Maier it symbolizes gold. Carl Jung, CW 9ii, Para 345

The permanent water (the ὕδωρ θεῖον of the Greeks) also signifies "spiritualis sanguis," and is identified with the blood and water that flowed from Christ's side. Heinrich Khunrath says of this water: "So there will open for thee an healing flood which issues from the heart of the son of the great world." Carl Jung, CW 11, Para 355

The product is generally called the "quintessence," though this is by no means the only name for the ever hoped for and never-to-be-discovered "One." It has, as the alchemists say, a "thousand names," like the prima materia. Heinrich Khunrath has this to say about the circular distillation: "Through Circumrotation or a Circular Philosophical revolving of the Quaternarius, it is brought back to the highest and purest Simplicity of the plusquamperfect Catholic Monad.... Out of the gross and impure One there cometh an exceeding pure and subtile One," and so forth. Carl Jung, CW 12, Para 165

Hence Khunrath refers to a passage from Pseudo-Aristotle, where the circle re-emerges from a triangle set in a square. This circular figure, together with the Uroboros—the dragon devouring itself tail first—is the basic mandala of alchemy. Carl Jung, CW 12, Para165

Thus Khunrath declares that the "red" gum is the "resin of the wise"—a synonym for the transforming substance. Carl Jung, CW 12, Para 209

Khunrath is of the opinion that one could "perfectly prepare our Chaos Naturae [= prima materia] in the highest simplicity and perfection" from a "special Secret Divine Vision and revelation, without further probing and pondering of the causes." Carl Jung, CW 12, Para 356

Hence, according to Khunrath, the salt is not only the physical centre of the earth but at the same time the sal sapientiae, of which he says: "Therefore direct your feelings, senses, reason and thoughts upon this salt alone." Carl Jung, CW 12, Para 360

Khunrath says: Therefore study, meditate, sweat, work, cook ... so will a healthful flood be opened to you which comes from the Heart of the Son of the great World, a Water which

the Son of the Great World pours forth from his Body and Heart, to be for us a True and Natural Aqua Vitae… Carl Jung, CW 12, Para 390

Since it is not man but matter that must be redeemed, the spirit that manifests itself in the transformation is not the "Son of Man" but, as Khunrath very properly puts it, the filius macrocosmi. Therefore, what comes out of the transformation is not Christ but an ineffable

material being named the "stone," which displays the most paradoxical qualities apart from possessing corpus, anima, spiritus, and supernatural powers. Carl Jung, CW 12, Para 420

1. E. Waite has expressed the opinion that the first author to identify the stone with Christ was the Paracelsist, Heinrich Khunrath (1560–1605), whose Amphitheatrum appeared in 1598. Carl Jung, CW 12, Para 453

This text [Aurora Consurgens], which is at least a century older than Khunrath, shows beyond all doubt that the connection between the mystery of Christ and the mystery of the lapis was even then so obvious that the philosophical opus seemed like a parallel and imitation—perhaps even a continuation—of the divine work of redemption. Carl Jung, CW 12, Para 463

The text of Aurora is of historical importance in that it must be more than two hundred years older than Khunrath (1598) and Böhme (1610). Curiously enough, Böhme's first work bears the title "Aurora, oder die Morgenröte im Aufgang" (Aurora, or the Rising Dawn). Can it be that Böhme knew Aurora consurgens, at least by name? Carl Jung, CW 12, Para 332

In the sixteenth century Khunrath formulated for the first time the "theological" position of the lapis: it was the filius macrocosmi as opposed to the "son of man," who was the filius microcosmi. Carl Jung, CW 13, Para 227

For instance, Heinrich Khunrath says: "This [the filius philosophorum], the Son of the Macrocosm, is God and creature that [Christ], is the son of God, the θεάνθρωπος, that is, God and man; the one conceived in the womb of the Macrocosm, the other in the womb of the Microcosm, and both of a virginal womb. Without blasphemy I say: In the Book or Mirror of Nature, the Stone of the Philosophers, the Preserver of the Macrocosm, is the symbol of Christ Jesus Crucified, Saviour of the whole race of men, that is, of the Microcosm. From the stone you shall know in natural wise Christ, and from Christ the stone." Carl Jung, CW 13, Para 262

To me it seems certain that Paracelsus was just as unconscious of the full implications of these teachings as Khunrath was, who also believed he was speaking "without blasphemy." Carl Jung, CW 13, Para 263

In Dorn he [Mercurius] is the "true hermaphroditic Adam," and in Khunrath he is "begotten of the hermaphroditic seed of the Macrocosm" as "an immaculate birth from the hermaphroditic matter" (i.e., the prima materia). Carl Jung, CW 13, Para 268

1916

Khunrath calls Mercurius triunus and ternarius. Carl Jung, CW 13, Para 270

In Khunrath Mercurius is the “salt of Saturn,” or Saturn is simply Mercurius. Carl Jung, CW 13, Para 274

One of the manifestations of Mercurius in the alchemical process of transformation is the lion, now green and now red. Khunrath calls this transformation “luring the lion out of Saturn’s mountain cave.” Carl Jung, CW 13, Para 275

From ancient times the lion was associated with Saturn. Khunrath calls him “the lion of the Catholic tribe,” paraphrasing the “lion of the tribe of Judah”—an allegory of Christ. He calls Saturn “the lion green and red.” In Gnosticism Saturn is the highest archon, the lion-headed Ialdabaoth, meaning “child of chaos.” But in alchemy the child of chaos is Mercurius. Carl Jung, CW 13, Para 275

If Mercurius is not exactly the Evil One himself, he at least contains him—that is, he is morally neutral, good and evil, or as Khunrath says: “Good with the good, evil with the evil.” His nature is more exactly defined, however, if one conceives him as a process that begins with evil and ends with good. Carl Jung, CW 13, Para 276

The mysterious rose-coloured blood occurs in several other authors. In Khunrath, for instance, the “lion lured forth from the Saturnine mountain” had rose-coloured blood. This lion, signifying “all and conquering all,” corresponds to the πᾶν or πάντα of Zosimos, i.e., totality. Khunrath further mentions (p. 276) the costly Catholick Rosy-Coloured Blood and Aetheric Water that flows forth Azothically. Carl Jung, CW 13, Para 283

Khunrath says: “From this little salty fountain grows also the tree of the sun and moon, the red and white coral tree of our sea.” Carl Jung, CW 13, Para 406

Salt and sea-water signify in Khunrath among other things the maternal Sophia from whose breasts the filii Sapientiae, the philosophers, drink. Carl Jung, CW 13, Para 406

Khunrath says: Of itself, from, in, and through itself is made and perfected the stone of the wise. For it is one thing only: like a tree (says Senior), whose roots, stem, branches, twigs, leaves, flowers, and fruit are of it and through it and from it and on it, and all come from one seed. It is itself everything, and nothing else makes it. Carl Jung, CW 13, Para 423

This point is on the one hand the world’s centre, “the salt-point in the midst of the great fabric of the whole world,” as Khunrath calls it (salt = Sapientia). Carl Jung, CW 14, Para 41

In Khunrath the scintilla is the same as the elixir: “Now the elixir is well and truly called a shining splendour, or perfect scintilla of him who alone is the Mighty and Strong. It is the true Aqua Permanens, eternally living. Carl Jung, CW 15, Para 50

Khunrath rises to Gnostic heights when he exclaims: “And our Catholick Mercury, by virtue of his universal fiery spark of the light of nature, is beyond doubt Proteus, the sea god of the ancient pagan sages, who hath the key to the sea and power over all things: son of Oceanos and Tethys.” Carl Jung, CW 15, Para 50

Many centuries lie between Monoïmos and Khunrath. The teachings of Monoïmos were

completely unknown in the Middle Ages, and yet Khunrath hit upon very similar thoughts which can hardly be ascribed to tradition. Carl Jung, CW 15, Para 50

Khunrath says: “From this little salty fountain grows also the tree of the sun and moon, the red and white coral-tree of our sea,” which is that same Lunaria and whose “salt” is called “Luna Philosophorum et dulcedo sapientum” (sweetness of the sages). Carl Jung, CW 15, Para 157

Ruland’s remark that the sponge “has understanding” (see n. 205) and Khunrath’s that the essence of the Lunaria is the “sweetness of the sages” point to the general idea that the moon has some secret connection with the human mind. Carl Jung, CW 15, Para 159

Mercurius is made from salt, and Khunrath identifies Mercurius with common salt. Carl Jung, CW 15, Para 243

Khunrath identifies the femina alba or candida with the “crystalline salt,” and this with the white water. “Our water” cannot be made without salt, and without salt the opus will not succeed. Carl Jung, CW 15, Para 244

After these remarks—which seemed to me necessary—on the “saltspirit,” as Khunrath calls it, let us turn back to the amaritudo. As the bitter salt comes from the impure sea, it is understandable that the “Gloria mundi” should call it “mostly black and evil-smelling in the beginning.” Carl Jung, CW 15, Para 254

Khunrath boldly summarizes these statements about the salt when he says: “Our water cannot be made without the salt of wisdom, for it is the salt of wisdom itself, say the philosophers; a fire, and a salt fire, the true Living Universal Menstruum.” “Without salt the work has no success.” Elsewhere he remarks: “Not without good reason has salt been adorned by the wise with the name of Wisdom.” Carl Jung, CW 15, Para 329

Khunrath says: “And the Light was made Salt, a body of salt, the salt of wisdom.” The same author remarks that the “point in the midst of the

salt” corresponds to the “Tartarus of the greater world,” which is hell. Carl Jung, CW 15, Para 327

The mystique of the king comes out even more clearly in Khunrath: “When at last,” he says, “the ash-colour, the whitening, and the yellowing are over, you will see the Philosophical Stone, our King and Lord of Lords, come forth from the couch and throne of his glassy sepulchre onto the stage of this world, in his glorified body, regenerated and more than perfect, shining like a carbuncle, and crying out, Behold, I make all things new.” Carl Jung, CW 15, Para 355

In his story of how the lapis is made, Khunrath describes the mystic birth of the king. Ruach Elohim (the spirit of God) penetrated to the lowest parts and to the centre (meditullium) of the virginal massa confusa and scattered the sparks and rays of his fruitfulness. “Thus the form impressed itself [forma inrmavit], and the purest soul quickened and impregnated the tohu-bohu, which was without form and void.” Carl Jung, CW 15, Para 355

Since the peacock stands for “all colours” (i.e., the integration of all qualities), an illustration in Khunrath’s Amphitheatrum sapientiae logically shows it standing on the two heads

of the Rebis, whose unity it obviously represents. The inscription calls it the “bird of Hermes” and the “blessed greenness,” both of which symbolize the Holy Ghost or the Ruach Elohim, which plays a great role in Khunrath. Carl Jung, CW 15, Para 391

Elsewhere Khunrath says that at the hour of conjunction the blackness and the raven’s head and all the colours in the world will appear, “even Iris, the messenger of God, and the peacock’s tail.” He adds: “Mark the secrets of the rainbow in the Old and New Testament.” Carl Jung, CW 15, Para 392

The colour green, stressed by Khunrath, is associated with Venus. The “Introitus apertus” says: “But in the gentle heat the mixture will liquefy and begin to swell up, and at God’s command will be endowed with spirit, which will soar upward carrying the stone with it, and will produce new colours, first of all the green of Venus, which will endure for a long time. Carl Jung, CW 15, Para 393

Khunrath equates Venus with the green lion. Since Sulphur is to Sol as Leo is to Rex, we can see why Khunrath regards Venus as the anima vegetativa of Sulphur. Carl Jung, CW 15, Para 416

Evidently on account of its close connection with Venus the green lion has, surprisingly enough, rose-coloured blood, as mentioned by Dorn and by his contemporary, Khunrath. The latter ascribes rose-coloured blood to the filius macrocosmi as well. Carl Jung, CW 15, Para 419

Khunrath speaks of the “wondrous natural triune Son of the Great World,” whom the sages name “their Son and crowned King, artificially hatched from the egg of the world.” Elsewhere he says of the filius Mundi Maioris: The Son of the great World [Macrocosm] who is Theocosmos, i.e., a divine power and world (but whom even today, unfortunately, many who teach nature in a pagan spirit and many builders of medical science reject in the high university schools), is the exemplar of the stone which is Theanthropos, i.e., God and man (whom, as Scripture tells us, the builders of the Church have also rejected); and from the same, in and from the Great World Book of Nature, [there issues] a continuous and everlasting doctrine for the wise and their children: indeed, it is a splendid living likeness of our Saviour Jesus Christ, in and from the Great World which by nature is very similar to him (as to miraculous conception, birth, inexpressible powers, virtues, and effects); so God our Lord, besides his Son’s Biblical histories, has also created a specific image and natural representation for us in the Book of Nature. Carl Jung, CW 15, Para 460

As we have seen, the filius regius is identical with Mercurius and at this particular stage also with the Mercurial serpent. This stage is indicated in Khunrath by Saturn, the dark, cold maleficus; by the world-egg, obviously signifying the initial state, and finally by the green and red lion, representing the animal soul of the king. Carl Jung, CW 15, Para 473

Khunrath’s insertion of the word “SVI,” in capital letters, after “unius” plainly indicates that he was referring to something divine. This can only be some analogy of God or Christ. Carl Jung, CW 15, Para 475

Khunrath’s “SVI” seems to refer rather to God, in the sense that the filius regius is born on “His” day, the day that belongs to God or is chosen by him. Since the phoenix is mainly an allegory of resurrection, this one day of birth and renewal must be one of the three days of Christ’s burial and descent into hell. Carl Jung, CW 15, Para 475

So we can understand why Khunrath writes: But chiefly pray to God for the good gift of discretion, the good spirit of discriminating good from evil, who may lead thee into true knowledge and understanding of the Light of Nature, into her Great Book. So wilt thou extricate thyself from the labyrinth of very many deceitful Papers, and even books of Parchment, and arrive right well at the ground of truth. Carl Jung, CW 15, Para 495

Mummies were supposed to possess medicinal virtues, and for this reason bits of corpses had long been mentioned in European pharmacy under the name of “mumia.” It is possible that “mumia” was also used for alchemical purposes. It is mentioned in Khunrath as synonymous with the prima materia. Carl Jung, CW 15, Para 560

In Paracelsus, who may have been Khunrath’s source for this, “Mumia balsamita” has something to do with the elixir, and is even called the

physical life-principle itself. Carl Jung, CW 15, Para 560

The alchemists rightly regarded “mental union in the overcoming of the body” as only the first stage of conjunction or individuation, in the

same way that Khunrath understood Christ as the “Saviour of the Microcosm” but not of the Macrocosm, whose saviour was the lapis. Carl Jung, CW 15, Para 675

In Khunrath, Sal tartarí mundi maioris is identical with sal Saturni and sal Veneris. It contains—or is—the “scintilla Animae Mundi.” Carl Jung, CW 15, Para 703

**Carl Jung on “Lao Tzu” – Anthology**

The best cannot be told, anyhow, and the second best does not strike home. One must be able to let things happen. I have learned from the East what is meant by wu-wei: "not-doing," "letting be," which is quite different from doing nothing. Some Occidentals, also, have known what this not-doing means; for instance, Meister Eckhart, who speaks of sich lassen, "letting go." The region of darkness into which one falls is not empty; it is the "lavishing mother" of Lao-tzu, the "images" and the "seed." When the surface has been cleared, things can grow out of the depths. People always suppose that they have lost their way when they come up against these depths of experience. But if they do not know how to go on, the only answer, the only advice that makes any sense is "Wait for what the unconscious has to say about the situation." A way is only the way when one finds it and follows it oneself. There is no general prescription for "how to do it." Carl Jung, CW 9i, Para 31

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life. Carl Jung, 1925 Seminar, Page 81

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.” But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites. Carl Jung, 1925 Seminar, Page 86

1920

When Lao-tzu says: "All are clear, I alone am clouded," he is expressing what I now feel in advanced old age. Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning. The archetype of the old man who has seen enough is eternally true. At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu. This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Collected Letters Vol 1, Pages 559-560.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Vol 1, Page 65.

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life. Carl Jung, 1925 Seminar, Page 81

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.” But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites. Carl Jung, 1925 Seminar, Page 86

**Carl Jung on "Law” – Anthology**

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8:

The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, Modern Psychology, Vol. 1, Page 46.

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Pages 178-181, Paras 371-381

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon-disk rests alone.” Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worthwhile people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

"The Bhagavad-Gita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow

try to realize them. Carl Jung, Jung-Ostrowski, Page 19.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Here the soul drew near to my ear and whispered, The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung; The Red Book; Scrutinies; Page 359.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

"The Bhagavad-Gita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness. Carl Jung, Liber Novus, Page 366.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Carl Jung, The Symbolic Life, Page 625.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Darwin’s idea was discovered in different places simultaneously; it corresponds to a certain pattern in the unconscious. There are indeed many strange and extraordinary natural laws. Carl Jung, Conversations with C.G. Jung, Page 51.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man’s conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes’ "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

1924

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass? Is it what is commonly called vocation [which] acts like a law of God from which there is no escape. Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality, CW 17, pars. 299f.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, Modern Psychology, Vol. 1, Page 46.

We constantly forget how far we have got from our own inner law and this revenges itself upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host". It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Pages 178-181, Paras 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Pages 178-181, Paras 371-381

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the ’reversal’, signifies reunion with the unconscious laws of being, and the purpose of this reunion

is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon-disk rests alone.” Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worthwhile people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

Modern physics shattered the absolute validity of natural law and made it relative. But if cause and effect turns out to be only statistically valid and relatively true we have to look for other factors of explanation in explaining natural processes. Carl Jung, Interpretation of Nature and Psyche, Page 7.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-Ostrowski, Page 19.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

Whole areas of life are considered by science to be non-existent so that it can concern itself with the laws of space and time. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i.e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and

that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Pages 163-174

The old trick of law obedience is still going strong, but the original Christian teaching is a reminder. The man who allows the institution to swallow him is not a good servant. Carl Jung, Letters Vol. II, Pages 163-174

Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional. Carl Jung, Letters Vol. II, Pages 201-208

The individuation process is the experience of a natural law and may or may not be perceived by consciousness. Carl Jung, Letters Vol. II, Pages 292-294.

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. Carl Jung, Letters Vol. II, Pages 398-400

Although we cannot conceive of a causal law and hence necessary connection between an event and its determination in time (horoscope), it nevertheless looks as though such a connection did exist; for on it is based the traditional interpretation of the horoscope, which presupposes and establishes a certain regularity of events. Carl Jung, Letters Vol. II, Page 428-430.

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself. Carl Jung, Letters Vol. II, Page 445-449

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses. Carl Jung, Letters Vol. II, Pages 493-496

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

**Carl Jung on “Life.” Anthology**

Analysis, thus understood, is by no means a therapeutic method of which the medical profession holds a monopoly. It is an art, a technique, a science of psychological life, which the patient, when cured, should continue to practise for his own good and for the good of those amongst whom he lives. If he understands it in this way, he will not set himself up as a prophet, nor as a world reformer; but, with a sound sense of the general good, he will profit by the knowledge he has acquired during treatment, and his influence will make itself felt more by the example of his own life than by any high discourse or missionary propaganda. Carl Jung, CW 7, Para 502

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the symbol; whose value quantum exceeds that of the cause. But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Do we ever understand what we think? We only understand that kind of thinking, which is a mere equation, from which nothing comes out but what we have put in. That is the working of the intellect. But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. There is a widespread prejudice that analysis is something like a “cure,” to which one submits for a time and is then discharged healed.

That is a layman’s error left over from the early days of psychoanalysis. Analytical treatment could be described as a readjustment of psychological attitude achieved with the help of the doctor. Naturally this newly won attitude, which is better suited to the inner and outer conditions, can last a considerable time, but there are very few cases where a single “cure” is permanently successful. It is true that medical optimism has never stinted itself of publicity and has always been able to report definitive cures. We must, however, not let ourselves be deceived by the all-too-human attitude of the practitioner but should always remember that the life of the unconscious goes on and continually produces problematical situations. There is no need for pessimism; we have seen too many excellent results achieved with good luck and honest work for that. But this need not prevent us from recognizing that analysis is no once-and-for-all “cure”; it is no more, at first, than a more or less thorough readjustment. There is no change that is unconditionally valid over a long period of time. Life has always to be tackled anew. There are, of course, extremely durable collective attitudes which permit the solution of typical conflicts. A collective attitude enables the individual to fit into society without friction, since it acts upon him like any other condition of life. But the patient’s difficulty consists precisely in the fact that his individual problem cannot be fitted without friction into a collective norm; it requires the solution of an individual conflict if the whole of his personality is to remain viable. No rational solution can do justice to this task, and there is absolutely no collective norm that could replace an individual solution without loss. The new attitude gained in the course of analysis tends sooner or later to become inadequate in one way or another, and necessarily so, because the constant flow of life again and again demands fresh adaptation. Adaptation is never achieved once and for all. One might certainly

demand of analysis that it should enable the patient to gain new orientations in later life, too, without undue difficulty. And experience shows that this is true up to a point. We often find that patients who have gone through a thorough analysis have considerably less difficulty with new adjustments later on. Nevertheless, these difficulties prove to be fairly frequent and may at times be really troublesome. That is why even patients who have had a thorough analysis often turn to their old analyst for help at some later period. In the light of medical practice in general there is nothing very unusual about this, but it does contradict a certain misplaced enthusiasm on the part of the therapist as well as the view that analysis constitutes a unique "cure." In the last resort it is highly improbable that there could ever be a therapy that got rid of all difficulties. Man needs difficulties; they are necessary for health. What concerns us here is only an excessive amount of them. Carl Jung, CW 8, Paras 142-143.

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour. For this reason we suppose them to be eternally valid and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many —aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life. The more he is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him. But since everything living strives for wholeness, the inevitable one-sidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397

The alchemist saw the union of opposites under the symbol of the tree, and it is therefore not surprising that the unconscious of present-day man, who no longer feels at home in his world and can base his existence neither on the past that is no more nor on the future that is yet to be, should hark back to the symbol of the cosmic tree rooted in this world and growing up to heaven—the tree that is also man. In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible. It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own "existence" and making a philosophy out of it, can find his way back to a world in which he is no longer a stranger. Carl Jung, CW 9i, Para 198

How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408

I say to the young psychotherapist: Learn the best, know the best—and then forget everything when you face the patient. No one has yet become a good surgeon by learning the text-books off by heart. Yet the danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with the life and breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so. It is the same with the danger of making a diagnosis. One knows that this disease is treated by So-and-so in chapter seventeen, and one thinks that this is the important thing.

But the poor patient goes on suffering. Carl Jung, CW 10, Para 882

No man can begin with the present; he must slowly grow into it, for there would be no present but for the past. A young person has not yet acquired a past; therefore he has no present either. He does not create culture, he merely exists. It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

In the neurosis is hidden one's worst enemy and best friend. One cannot rate him too highly, unless of course fate has made one hostile to life. There are always deserters, but they have nothing to say to us, nor we to them. Carl Jung, CW 10, Para 359

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

The more a man or woman is unconsciously influenced by the parental imago, the more surely will the figure of the loved one be chosen as either a positive or a negative substitute for the parents. The far-reaching influence of the parental imago should not be considered abnormal; on the contrary, it is a very normal and therefore very common phenomenon. It is, indeed, very important that this should be so, for otherwise the parents are not reborn in the children, and the parental imago becomes so completely lost that all continuity in the life of the individual ceases. He cannot connect his childhood with his adult life, and therefore remains unconsciously a child—a situation that is the best possible foundation for a neurosis.

1930

He will then suffer from all those ills that beset parvenus without a history, be they individuals or social groups. It is normal that children should in a certain sense marry their parents. This is just as important, psychologically, as the biological necessity to infuse new blood if the ancestral tree is to produce a good breed. It guarantees continuity, a reasonable prolongation of the past into the present. Only too much or too little in this direction is harmful. So long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the release from the parental imago, and hence from childhood, is not complete. Although childhood has to be brought along for the sake of historical continuity, this should not be at the expense of further development. Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. The concept of Eros could be ex pressed in modern terms as psychic relatedness, and that of Logos as objective interest. Carl Jung, CW 10, Para 255

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals. In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315.

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252

Human imperfection is always a discord in the harmony of our ideals. Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or building can be done without dirtying one's hands. Carl Jung, CW 10, Para 263 No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning. Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious

mind. It stands for the goal of the total man, for the realization of his wholeness and individuality with or without the consent of his will. The dynamic of this process is instinct, which ensures that everything which belongs to an individual's life shall enter into it, whether he consents or not, or is conscious of what is happening to him or not. Obviously, it makes a great deal of difference subjectively whether he knows what he is living out, whether he understands what he is doing, and whether he accepts responsibility for what he proposes to do or has done. Carl Jung, CW 11, Para 745.

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience. But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today. It is more convincing to a seeker after truth than the best tradition. Carl Jung, CW 11, Para 88

No one can know what the ultimate things are. We must therefore take them as we ex-

perience them. And if such experience helps to make life healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say: “This was the grace of God.” Carl Jung, CW 11, Para 167.

Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect. Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God. Hence we may cautiously accept the idea of karma only if we understand it as psychic heredity in the very widest sense of the word. As is shown by the texts and their symbolism, the alchemist projected what I have called the process of individuation into the phenomena of chemical change. A scientific term like “individuation” does not mean that we are dealing with something known and finally cleared up, on which there is no more to be said. It merely indicates an as yet very obscure field of research much in need of exploration: the centralizing processes in the unconscious that go to form the personality. We are dealing with life-processes which, on account of their numinous character, have from time immemorial provided the strongest incentive to the formation of symbols. These processes are steeped in mystery; they pose riddles with which the human mind will long wrestle for a solution, and perhaps in vain. For, in the last analysis, it is exceedingly doubtful whether human reason is a suitable instrument for this purpose. Not for nothing did alchemy style itself an “art,” feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. The alchemists themselves warned us: “Rumpite libros, ne corda vestra rumpantur” (Rend the books, lest your hearts be rent asunder), and this despite their insistence on study. Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Now and then it happened in my practice that a patient grew beyond himself because of unknown potentialities, and this became an experience of prime importance to me. In the meantime, I had learned that all the greatest and most important problems of life are fundamentally insoluble. They must be so, for they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, CW 13, Para 18.

The East teaches us another, broader, more profound, and higher understanding—understanding through life. “Commentary on The Secret of the Golden Flower” (1929), CW 13, § 2.

Science is the tool of the Western mind, and with it one can open more doors than with bare hands. It is part and parcel of our understanding, and it obscures our insight only when it claims that the understanding it conveys is the only kind there is. The East teaches us another, broader, more profound, and higher understanding—understanding through life. Carl Jung, CW 13, Para 775

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is “man” in a higher sense—he is “collec-

tive man," a vehicle and moulder of the unconscious psychic life of mankind. That is his office, and it is some times so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind. That is his office, and it is some times so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

The artist's relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age. Thus, just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

Art is a kind of innate drive that seizes a human being and makes him his instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind. That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

In its primary "unconscious" form the animus is a compound of spontaneous, unpremeditated opinions which exercise a powerful influence on the woman's emotional life, while the anima is similarly compounded of feelings which thereafter influence or distort the man's

understanding ("she has turned his head"). Consequently the animus likes to project himself upon "intellectuals" and all kinds of "heroes," including tenors, artists, sporting celebrities, etc. The anima has a predilection for everything that is unconscious, dark, equivocal, and unrelated in woman, and also for her vanity, frigidity, helplessness, and so forth. Carl Jung, CW 16, Para 521.

The doctor knows—or at least he should know—that he did not choose this career by chance; and the psychotherapist in particular should clearly understand that psychic infections, however superfluous they seem to him, are in fact the predestined concomitants of his work, and thus fully in accord with the instinctive disposition of his own life. This realization also gives him the right attitude to his patient. The patient then means something to him personally, and this provides the most favourable basis for treatment. Carl Jung, CW 16, Para 365.

If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence. It would be ludicrous to maintain that man lives in order to breathe air. It is equally ludicrous to maintain that the individual exists for society. "Society" is nothing more than a term, a concept for the symbiosis of a group of human beings. A concept is not a carrier of life. The sole and natural carrier of life is the individual, and that is so throughout nature. Carl Jung, CW 16, Para 224.

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Christ's earthly life likewise ended, not in complacent bliss, but on the cross. Carl Jung, CW 16, Para 400

Individuation has two principal aspects: in the first place it is an internal and subjective process of integration, and in the second it is an equally indispensable process of objective relationship. Neither can exist without the other, although sometimes the one and sometimes the other predominates. Carl Jung, CW 16, Para 448

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime. Carl Jung, CW 16, Para 400

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form. That is to say, the children are driven unconsciously in a direction that is intended to compensate for everything that was left unfulfilled in the lives of their parents. Hence it is that excessively moral-minded parents have what are called "unmoral" children, or an irresponsible wastrel of a father has a son with a positively morbid amount of ambition and so on. Carl Jung, CW 17, Para 328

The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that battens on the life of its creator. Carl Jung, CW 17, Para 331A.

Our personality develops in the course of life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are. We are like the sun, which nourishes

the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

Personality is a seed that can only develop by slow stages throughout life. There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

Personality is the supreme realization of the innate idiosyncrasy of a living being. It is an act of high courage flung in the face of life, the absolute affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of existence coupled with the greatest possible freedom for self-determination. Carl Jung, CW 17, Para 289

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the “contained” and the “container.” Carl Jung, CW 17, Para 331C

Creative life always stands outside convention. That is why, when the mere routine of life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy. This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

You see, man is in need of a symbolic life—badly in need. We only live banal, ordinary, rational, or irrational things—which are naturally also within the scope of rationalism, otherwise you could not call them irrational. But we have no symbolic life. Where do we live symbolically? Nowhere, except where we participate in the ritual of life. But who, among the many, are really participating in the ritual of life? Very few. Carl Jung, CW 18, Para 18

Her life makes sense, and makes sense in all continuity, and for the whole of humanity. That gives peace, when people feel that they are living the symbolic life, that they are actors in the divine drama. That gives the only meaning to human life; everything else is banal and you can dismiss it. A career, producing of children, are all maya compared with that one thing, that your life is meaningful. Carl Jung, CW 18, Para 630

My intuition consisted in a sudden and most unexpected insight into the fact that my dream meant myself, my life and my world, my whole reality as against a theoretical structure erected by another, alien mind for reasons and purposes of its own. Carl Jung, CW 18, Para 490

It is my practical experience that psychological understanding immediately revivifies the essential Christian ideas and fills them with the breath of life. This is because our worldly light, i.e., scientific knowledge and understanding, coincides with the symbolic statement of the myth, whereas previously we were unable to bridge the gulf between knowing and believing. Carl Jung, CW 18, Para 1666

The utterances of the heart— unlike those of the discriminating intellect—always relate to the whole. The heartstrings sing like an Aeolian harp only under the gentle breath of a

mood, an intuition, which does not drown the song but listens. What the heart hears are the great, all-embracing things of life, the experiences which we do not arrange ourselves but which happen to us. Carl Jung, CW 18, Para 1719

Death has laid its hand upon our friend. The darkness out of which his soul had risen has come again and has undone the life of his earthly body and has left us alone in pain and sorrow. To many death seems to be a brutal and meaningless end to a short and meaningless existence. So it looks, if seen from the surface and from the darkness. But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime. In the youthful expansion of our life we think of it as an ever-increasing river, and this conviction accompanies us often far beyond the noonday of our existence. But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure. Out of the turmoil and error of our life the one precious flower of the spirit begins to unfold, the four-petaled flower of the immortal light, and even if our mortal consciousness should not be aware of its secret operation, it nevertheless does its secret work of purification. Carl Jung, CW 18, Para 1705-7

**Carl Jung on “Limits” - Anthology**

…the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space. Carl Jung, Letters Vol. II, Pages 398-400

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

**Carl Jung on “Lion” - Anthology**

After all the rebirths you still remain the lion crawling on the earth, the Chameleon], a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself, who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding. Carl Jung, The Red Book, Page 277.

However, the friendly lion in the dream seems to indicate that the looseness of the soul

is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac. Carl Jung; Cornwall Seminar; Page 24.

The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Yet it is in the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust, and allows useful creatures to flourish as well as the harmful. Carl Jung; CW 5, para 176.

When you dream of a savage bull, or a lion, or a wolf pursuing you, this means: it wants to come to you. You would like to split it off, you experience it as something alien, but it just becomes all the more dangerous. . .The best stance would be: 'Please, come and devour me." Carl Jung, Children's Dreams, Page 19.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion. Carl Jung, 1925 Seminar, Page 104

**Carl Jung on "Logos" – [Anthology]**

The agent is an inanimate and in itself passive substance, water. It is drawn from the depths of the well, handled by human hands, and used according to man's needs. It signifies the visible doctrine, the aqua doctrinae or the Logos, communicated to others by word of mouth and by ritual. Carl Jung, CW 9ii, Para 293

It is the lowest (devil) and the highest (son of God, Logos, Nous, Agathodaimon). Carl Jung, CW 9ii, Para 293

This Logos or quaternity is "the cup from which the king, drinking, draws his omens," 10° or the beaker of Anacreon. The cup leads Hippolytus on to the wine miracle at Cana, which, he says, "showed forth the kingdom of heaven"; for the kingdom of heaven lies within us, like the wine in the cup. Carl Jung, CW 9ii, Para 331

Even in the very early days of Christianity it was accepted that Christ as Logos was God himself (John 1:1). Carl Jung, CW 11, Para 212

More accurately, the unity of substance consists in the fact that the Aeons are descended from the Logos, which proceeds from Nous, the direct emanation

of Bythos. Carl Jung, CW 11, Para 144 fn 18

The wisdom of God was often identified with the cosmogonic Logos and hence with Christ. The medieval mind finds it natural to derive the structure of the psyche from the Trinity, whereas the modern mind reverses the procedure. Carl Jung, CW 11, Para 221

As the Logos, Son of the Father, Rex gloriae, Judex mundi, Redeemer, and Saviour, Christ is himself God, an all-embracing totality, which, like the definition of Godhead, is expressed iconographically by the circle or mandala. Carl Jung, CW 11, Para 229

In view of this, the Holy Ghost would have a tendency to exchange his neuter designation for a feminine one. (It may be noted that the Hebrew word for spirit—ruach—is predominantly feminine.) Holy Ghost and Logos merge in the Gnostic idea of Sophia, and again in the Sapientia of the medieval natural philosophers, who said of her: "In gremio matris sedet sapientia patris" (the wisdom of the father lies in the lap of the mother). Carl Jung, CW 11, Para 240

Once the indefinable One unfolds into two, it becomes something definite: the man Jesus, the Son and Logos. This statement is possible only by virtue of something else that is not Jesus, not Son or Logos. The act of love embodied in the Son is counterbalanced by Lucifer's denial. Carl Jung, CW 11, Para 254

Melchisedec, who according to Hebrews 7:3 was "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God," was believed to be a pre-Christian incarnation of the Logos. Carl Jung, CW 11, Para 306

The uttering of the words of consecration corresponds to the incarnation of the Logos, and also to Christ's passion and sacrificial death, which appears again in the fractio. Carl Jung, CW 11, Para 336

In ecclesiastical symbolism the sword which comes out of the mouth of the Son of Man in the Book of Revelation is, according to Hebrews 4: 12, the Logos, the Word of God, and hence Christ himself. Carl Jung, CW 11, Para 357

"I will be thought," if evangelical at all, is an exclusively Johannine, post-apostolic speculation concerning the nature of the Logos. Hermes was very early considered to be Nous and Logos, and Hermes Trismegistus was actually the Nous of revelation. Carl Jung, CW 11, Para 421

With John's doctrine of the Logos, Christ came to be regarded simultaneously as the Nous and the object of human thought; the Greek text says literally: (I will be thought, being wholly spirit). Similarly, the Acts of Peter say of Christ: "Thou art perceived of the spirit only." Carl Jung, CW 11, Para 433

For your sakes this cross of light was named by me now Logos, now Nous, now Jesus, now Christ, now Door, now Way, now Bread, now Seed now Resurrection, now Son, now Father, now Pneuma, now Life, now Truth, now Faith], now Grace. Carl Jung, CW 11, Para 433

He only hears an explanatory voice, and this may indicate that the cross of light is only a visualization of the unknowable, whose voice can be heard apart from the cross. This seems to be confirmed by the remark that the cross was named Logos and so on "for your sakes." Carl Jung, CW 11, Para 433

Man's advance towards the Logos was a great achievement, but he must pay for it with loss of instinct and loss of reality to the degree that he remains in primitive dependence on mere words. Carl Jung, CW 11, Para 442

1938

This Sophia, who already shares certain essential qualities with the Johannine Logos, is on the one hand closely associated with the Hebrew Chochma, but on the other hand goes so far beyond it that one can hardly fail to think of the Indian Shakti. Carl Jung, CW 11, Para 610

Later the snake became the favourite symbol of the Nous, received high honours and was even permitted to symbolize God's second son, because the latter was interpreted as the world-redeeming Logos, which frequently appears as identical with the Nous. Carl Jung, CW 11, Para 619

If Adam is thought of as a copy of God, then God's successful son, who served as a model for Abel (and about whom, as we have seen, there are no available documents), is the prefiguration of the God-man. Of the latter we know positively that, as the Logos, he is preexistent and coeternal with God, indeed of the same substance as he. Carl Jung, CW 11, Para 628

As God he has always been God, and as the son of Mary, who is plainly a copy of Sophia, he is the Logos (synonymous with Nous), who, like Sophia, is a master workman, as stated by the Gospel according to St. John. Carl Jung, CW 11, Para 628

We have always been taught that the Incarnation was a unique historical event. No repetition of it was to be expected, any more too was included in the uniqueness of God's appearance on earth, in human form, nearly two thousand years ago. Carl Jung, CW 11, Para 655

Wisdom describes herself, in effect, as the Logos, the Word of God ("I came out of the mouth of the most High"). As Ruach, the spirit of God, she brooded over the waters of the beginning. Like God, she has her throne in heaven. As the cosmogonic Pneuma she pervades heaven and earth and all created things. She corresponds in almost every feature to the Logos of St. John. Carl Jung, CW 11, Para 611

The tree of life is guarded by the turning (i.e., transforming) sword, and this is the "seventh power" which begets itself. "For if the flaming sword turned not, then would that fair Tree be destroyed, and perish utterly; but if it turneth into semen and milk, and there be added the Logos and the place of

the Lord where the Logos is begotten, he who dwelleth potentially in the semen and milk shall grow to full stature from the littlest spark, and shall increase and become a power boundless and immutable, like to an unchanging Aeon, which suffereth no more change until measureless eternity." Carl Jung, CW 11, Para 359

These psychological connections are seen most clearly in the ancient conceptions of the Original Man, the Protanthropos, and the Son of Man. Christ as the Logos is from all eternity, but in his human form he is the "Son of Man." As the Logos, he is the world-creating principle. This corresponds with the relation of the self to consciousness, without which no world could be perceived at all. The Logos is the real principium individuationis, because everything proceeds from it, and because everything which is, from crystal to man, exists only in individual form. Carl Jung, CW 11, Para 400

The one great exception is Christ. As the Son of Man, and as the Son of God, he embodies the God-man; and as an incarnation of the Logos by 'pneumatic" impregnation, he is an avatar of the divine l'01'S. Carl Jung, CW 12, Para 412

Thabritius is the masculine, spiritual principle of light and Logos which, like the Gnostic Nous, sinks into the embrace of physical nature (Physis). Carl Jung, CW 12, 437

Once they have been activated, the regius filius—spirit, Logos, Nous—is swallowed up by Physis; that is to say, the body and the psychic representatives of the organs gain mastery over the conscious mind. Carl Jung, CW 12, 440

It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous

or Logos, lost in the world's materiality, for the benefit of mankind. Carl Jung, CW 12, 452

Here it means not only "Geryon of the threefold body" and the Jordan, but the hermaphroditic Man as well, who is identical with the Johannine Logos. Carl Jung, CW 12, 551

The content is the water that Jesus changed into wine, and the water is also represented by the Jordan, which signifies the Logos, thus bringing out the analogy with the Chalice. Carl Jung, CW 12, 551

Although Wilhelm's translation of hun as "animus" seems justified to me, nonetheless I had important reasons for choosing the term "Logos" for a man's "spirit," for his clarity of consciousness and his rationality, rather than the otherwise appropriate expression "animus." Carl Jung, CW 13, Para 59

I would prefer to translate hun as it appears in man by "Logos." Wilhelm in his translation uses Logos for hsing, which can also be translated as "essence of human nature" or "creative consciousness." Carl Jung, CW 13, Para 59

Used in this sense the expression "Logos" would be especially appropriate, since it includes the idea of a universal being, and thus covers the fact that man's clarity of consciousness and rationality are something universal rather than individually Unique. Carl Jung, CW 13, Para 59

The Logos principle is nothing personal, but is in the deepest sense impersonal, and thus in sharp contrast to the anima, which is a personal demon expressing itself in thoroughly personal moods ("animosity"!). Carl Jung, CW 13, Para 59

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, CW 13, Para 60

To pursue the parallel further, we could say that just as hun corresponds to hsing, translated by Wilhelm as Logos, so the Eros of woman corresponds to ming, "fate" or "destiny," interpreted by Wilhelm as Eros. Carl Jung, CW 13, Para 60

Eros is an interweaving; Logos is differentiating knowledge, clarifying light. Eros is relatedness, Logos is discrimination and detachment. Carl Jung, CW 13, Para 60

1940

Hence the inferior Logos of woman’s animus appears as something quite unrelated, as an inaccessible prejudice, or as an opinion which, irritatingly enough, has nothing to do with the essential nature of the object. Carl Jung, CW 13, Para 60

Dorn, in his "Speculativa philosophia," gives a long and interesting interpretation of the sword: it is the "sword of God’s wrath," which, in the form of Christ the Logos, was hung upon the tree of life. Thus the wrath of God was changed to love, and "the water of Grace now bathes the whole world." Carl Jung, CW 13, Para 110

Here again, as in Zosimos, the water is connected with the sacrificial act. Since the Logos, the Word of God, is "sharper than any two-edged sword" (Hebrews 4 : 12), the words of the Consecration in the Mass were interpreted as the sacrificial knife with which the offering is slain. Carl Jung, CW 13, Para 110

The parallel with the Trinity could not be more clearly indicated. The anonymous commentator of the "Tractatus aureus" puts the parallel with Christ as Logos just as unmistakably. Carl Jung, CW 13, Para 271

Hence this Word of renewal is the seed of promise, or the philosophic heaven refulgent with the infinite lights of the stars." Mercurius is the Logos become world. Carl Jung, CW 13, Para 271

Kyllenios does in fact appear in Hippolytus as identical on the one hand with the Logos and on the other with the wicked Korybas, the phallus, and the demiurgic principle in general. Carl Jung, CW 13, Para 278

The figure of Christ the Logos has raised the anima rationalis in man to a level of importance which remains unobjectionable so long as it knows itself to be below and subject to the Kvpios, the Lord of Spirits. Carl Jung, CW 13, Para 294

I would only draw attention to the synonymity of Christ, Logos, and Hermes, and the derivation of Jesus from the so-called "second tetrad" among the Valentinians. Carl Jung, CW 13, Para 366

Christ as Logos is the two-edged sword, which symbolizes God’s wrath, as in Revelation 1:16. Carl Jung, CW 13, Para 447

Christ as Logos is synonymous with the Naas, the serpent of the Nous among the Ophites. The Agathodaimon (good spirit) had the form of a snake, and in

Philo the snake was considered the "most spiritual" animal. Carl Jung, CW 13, Para 448

The Logos-nature of Christ represented by the chthonic serpent is the maternal wisdom of the divine mother, which is prefigured by Sapientia in

the Old Testament. Carl Jung, CW 13, Para 448

Whereas Christ is God and is begotten by the Father, the filius regius is the soul of nature, born of the world-creating Logos, of the Sapientia Dei sunk in matter. Carl Jung, CW 14,

Para 124

The Johannine interpretation of Christ as the pre-worldly Logos is an early attempt of this kind to put into other words the "meaning" of Christ's essence. Carl Jung, CW 14, 170

This Dog, they say, being a certain divine Logos, has been established judge of the quick and the dead, and as the Dog is seen to be the star of the plants, so is the Logos, they say, in respect of the heavenly plants, which are men. Carl Jung, CW 14, 176

Logos and Eros are intellectually formulated intuitive equivalents of the archetypal images of Sol and Luna. In my view the two luminaries are so descriptive and so superlatively graphic in their implications that I would prefer them to the more pedestrian terms Logos and Eros, although the latter do pin down certain psychological peculiarities more aptly than the rather indefinite "Sol and Luna." Carl Jung, CW 14, 226

As regards the origin and meaning of the avis Hermetis, I would like to mention the report of Aelian that the ibis is "dear to Hermes, the father of words, since in its form it resembles the nature of the Logos; for its blackness and swift flight could be compared to the silent and introverted Logos, but its whiteness to the Logos already uttered and heard, which is the servant and messenger of the inner word." Carl Jung, CW 14, 250

In Ripley's case there is the more immediate possibility that he modified for his own purpose the conception of the Ancient of Days and his youthful son the Logos, who in the visions of Valentinus the Gnostic and of Meister Eckhart was a small boy. Carl Jung, CW 14, 379

In later centuries this relationship extended to Christ, who from time immemorial was this same Anthropos or Son of Man, appearing in the gospel of St. John as the cosmogonic Logos that existed before the world was: "In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him, and without him was not any thing made that was made." Carl Jung, CW 14, 397

The son of this one day is the Light, the Logos (John 1:5), who is the Johannine Christ. Carl Jung, CW 14, 475

The latter symbol had slowly crystallized out in the course of the centuries, though it was clearly prefigured in the Logos of St. John. Carl Jung, CW 14, 507

Here the magnetic attraction comes from the Logos. This denotes a thought or idea that has been formulated and articulated, hence a content and a product of consciousness. Consequently the Logos is very like the aqua doctrinae, but whereas the Logos has the advantage of being an autonomous personality,

the latter is merely a passive object of human action. The Logos is nearer to the historical Christ-figure, just as the "water" is nearer to the magical water used in ritual (ablution, aspersion, baptism). Carl Jung, CW 9ii, Para 293

But one should not overlook the fact that in reality man's procreative power is only a special instance of the "procreative nature of the Whole." "This, for them, is the hidden and mystical Logos," which, in the text that follows, is likened to the phallus of Osiris—"and they say Osiris is water." Although the substance of this seed is the cause of all things, it does not

partake of their nature. They say therefore: "I become what I will, and I am what I am." Carl Jung, CW 9ii, Para 313

After death, hun becomes shen, "spirit," which is very close, in the philosophical sense, to hsing. Since the Chinese concepts are not logical in our sense of the word, but are intuitive ideas, their meanings can only be elicited from the ways in which they are used and from the constitution of the written characters, or from such relationships as obtain between hun and shen. Hun, then, would be the light of consciousness and reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, CW 13, Para 59

**Carl Jung on Loneliness. [Anthology]**

It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures. Carl Jung; Modern Man in Search of a Soul

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.

Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words. Carl Jung

**Carl Jung on “Longing” Anthology**

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

True joy is simple: it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung’s Soul to him, Black Books, Appendix C., Page 370.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, par 214.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create, any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.

God has a longing for man and it seems there is provision for God to be created in man's consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

There is no consciousness without discrimination of opposites. Carl Jung; CW 9i: 178.

If one honors God, the sun or the fire, then one honors one's own vital force, the libido. It is a Seneca says: "god is near you, he is with you, in you." God is our own longing to which we pay divine honors. Carl Jung; The Psychology of the Unconscious.

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. Carl Jung; The Sacrifice; CW 5; Paragraph 643.

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung; The Sacrifice; CW 5; Par 643.

We know very well that a man's ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts. Carl Jung, Letters Vol. 1, Page 151

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Pages 59-63.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

Whoever sunders himself from the mother longs to get back to the mother. This longing can easily turn into a consuming passion which threatens all that has been won. Carl Jung, CW 5, Para 352.

If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190.

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona.

1944

Carl Jung, MDR, Page 244

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung, CW 5, Para 643

**Carl Jung on "Lotus" – Anthology.**

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. "Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

The western rose is wholly parallel to the eastern lotus. Carl Jung, Modern Psychology, Page 21.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture

3Mar1939, Page 101.

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3Mar1939, Page 101.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, Man and His Symbols, Page 37.

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

**Carl Jung on "Love" – Anthology.**

Because I also want my being other, I must become a Christ. I am made into Christ; I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, The Red Book, Page 253.

If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. Carl Jung, The Red Book, Page 253.

You say the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

I too was afraid, since we had forgotten that God is terrible. Christ taught God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red

Book; Page 327.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

Whoever is in love is a full and overflowing vessel and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. Carl Jung, The Red Book, Page 326.

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung, The Red Book, Introduction, Page 196.

May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience. Carl Jung to his Ego, Liber Novus, Page 327.

I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life. Carl Jung to his Ego, Liber Novus, Page 327.

My pleasure is dead and turned to stone, because I did not love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

There is a true love that does not concern itself with neighbors. Carl Jung, Liber Novus, Page 244.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?" Carl Jung, Liber Novus, Page 246.

E: "She loved the prophet who announced the new God to the world. She loved him; do you understand that? For she is my daughter." Elijah to Carl Jung on Salome, Liber Novus, Page 246

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Carl Jung, Liber Novus, Page 253.

1948

Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, Liber Novus, Page 253.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

Whoever is in love is a full and overflowing vessel and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.

Who exhausts the mystery of love? Carl Jung, The Red Book, Page 315.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, para 214.

Sooner or later it will be found that nothing really new happens in history. There could be talk of something really novel only if the unimaginable happened: if reason, humanity and love won a lasting victory. Carl Jung, CW 18, Para 1356.

Why was that cruel immolation of the Son necessary if the anger of the "deus ultionum" is not hard to appease? One doesn't notice much of the Father's goodness and love during the tragic end of his Son. Carl Jung, CW 18, Para 1539

Psychoanalysis is in essence a cure through love. Sigmund Freud - letter to Carl Jung (1906)

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminar, Page 1473.

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. Carl Jung, Zarathustra Seminar, Page 1322.

A woman is oriented towards the animus because it is the son of the unknown father,

the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment. Carl Jung; Contributions to Analytical Psychology; Page 185.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung, CW 9ii, Pages 7-8.

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, 253.

Love is of fundamental importance in human life and of far greater significance than the individual suspects. Carl Jung, CW 7, Page 218.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the ‘Shining One,’ the first-born, the ‘Father of Eros.’ In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung, CW 5, para. 198.

1950

The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God  Carl Jung, CW 5, Para 87.

The language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God.  Carl Jung; CW 5, Para. 98.

How am I to be creative?  Nature knows only one answer to that:  Through a child (the gift of love).  Carl Jung, CW 5, Para 76.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?”  Carl Jung; CW 8, para. 76.

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Page 14.

Love "bears all things" and "endures all things’* (i Cor.  13:7).  These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love."  Carl Jung; Memories Dreams and Reflections; Page 354

Being a part, man cannot grasp the whole.  He is at its mercy.  He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it.  Love is his light and his darkness, whose end he cannot see.  Carl Jung; Memories Dreams and Reflections; Page 354

The kernel of all jealousy is lack of love.  Carl Jung; Memories, Dreams and Reflections; Page 137.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power.  Carl Jung, CW 17, Paras 308-309.

Because they are so closely akin to us and share our unknowingness, I loved all warm-

blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

The last steps are the loveliest and most precious, for they lead to that fullness to reach which the innermost essence of man is born. Carl Jung, Letters Vol. 1, Pages 404-405.

The creation of something new is not accomplished by the intellect, creative mind plays with the object it loves. Carl Jung, CW 6, Page 123, Para 197.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

American women rule the home because the American men have not yet learned to love them. Carl Jung, NY Times, 1912.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Pages 38-39.

And yet you are quite right when you say that the problem of love is the most important in human life. Carl Jung, Letters Vol. 1, Pages 38-39.

I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Carl Jung, Memories, Dreams, Reflections, Page 353.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung, Letters Vol. 1, Page 66.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are "Holy" protected by "Fear of the Gods" as faithfully described by Goethe:

Shelter gives deep cave.

Lions around us stray,

Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, 1952

Letters Vol. 1, Pages 140-142.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, Pages 27.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. Carl Jung, CW 7, Par. 78.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Everything now depends on man; immense power of destruction is given into his hands, and the question is whether he can resist the will to use it and can temper his will with the spirit of love and wisdom. He will hardly be able to do so on his own resources. He needs the help of an "advocate" in heaven. Carl Jung, CW 11, Page 459.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung,

Jung-Ostrowski, Page 25.

I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up." Carl Jung, Jung-Ostrowski, Page 48.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Page 125.

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Psychological Reflections, Page 249.

I cannot love anyone if I hate myself. Carl Jung, Psychological Reflections, Page 221.

An "object" (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part. Carl Jung, Letters Vol. II, Pages 235-238.

Much as I can go along with you in the process of "becoming whole and holy," or individuation, I cannot subscribe to your statements about the "ego in complete possession of itself" and unrelated universal love, although they bring you perilously close to the ideal of Yoga: nirdvandva (free from the opposites). Carl Jung, Letters Vol. II, Pages 235-238.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

The alarming pollution of our water supplies, the steady increase of radioactivity, and the sombre threat of overpopulation with its genocidal tendencies have already led to a widespread though · not generally conscious fear which loves noise because it stops the fear from being heard. Noise is welcome because it drowns the inner instinctive warning. Carl Jung, Letters Vol. II, Pages 387-392.

In my later years (I am now in my 83rd) I became doubtful, since I have received so much love and consideration that I have no reason to grumble. Carl Jung, Letters Vol. II, Pages 404-405

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

1954

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Who must God have made love to in order to have given birth to all this sound, to this sacred spectrum of colors, scents, and music from wind's body and existence's plea for mercy – that plea for the real mercy, unbearable joy? P.97. Carl Jung, Selected Writings, Page 97

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a.m. from a sudden thrombosis. He was fully awake, and praying before he became unconscious, and they say he had no great pain. " The Mother Prioress, 8 May 1960.

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

Certainly, but true love presupposes self-awareness. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. "On Creative Achievement" (1946), C. G. Jung Speaking, p. 164.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light. Carl Jung, CW 14, Para 199

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

You see, life wants to be real; if you love life you want to live really, not as a mere promise hovering above things. Carl Jung, Zarathustra Seminar, Page 508

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests. Carl Jung, CW 14, Para 623.

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy. Carl Jung, CW 10, Para 232

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, 'ardet non lucet'—it burns but gives no light. Carl Jung, CW 11, § 733.

1956

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as “powers”: spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

“Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

I loved the old man who touched my life with outstretched hand and left his mark upon my soul. [Gilda Franz, C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances]

Love has more than one thing in common with religious faith. It demands unconditional trust and expects absolute surrender. Carl Jung, CW 10, Page 112

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

Love is not cheap—let us therefore beware of cheapening it! Carl Jung, CW 10, Page 112

All our bad qualities, our egotism, our cowardice, our worldly wisdom, our cupidity—all these would persuade us not to take love seriously. But love will reward us only when we do. Carl Jung, CW 10, Page 112

I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love. Carl Jung, CW 10, Page 112

The two questions should not be separated, for when there is a sexual problem it can be solved only by love. Carl Jung, CW 10, Page 112

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

Nothing is possible without love, not even the processes of alchemy, for love puts one in the mood to risk everything and not to withhold important elements. Carl Jung, Jung and Hesse: A Diary of Two Friendships, Page 75

For the primitive anything strange is hostile and evil. This line of division serves a purpose, which is why the normal person feels under no obligation to make these projections conscious, although they are dangerously illusory. War psychology has made this abundantly clear: everything my country does is good, everything the others do is bad. The centre of all iniquity is invariably found to lie a few miles behind the enemy lines. Because the individual

has this same primitive psychology, every attempt to bring these age-old projections to consciousness is felt as irritating. Naturally one would like to have better relations with one's fellows, but only on the condition that they live up to our expectations—in other words, that they become willing carriers of our projections. Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517

We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civicminded and moral"; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 4, Para 442

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state. Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

Simple things are always the most difficult. In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then? Then, as a rule, the whole truth of Christianity is reversed there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

Christianity has made the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raised it to an absolute principle. Into this as yet unresolved conflict the Christian is cast as a protagonist of good, a fellow player in the world drama. Understood in its deepest sense, being Christ's follower involves a suffering that is unendurable to the

great majority of mankind. Consequently the example of Christ is in reality followed either with reservation or not at all, and the pastoral practice of the Church even finds itself obliged to "lighten the yoke of Christ." This means a pretty considerable reduction in the severity and harshness of the conflict and hence, in practice, a relativism of good and evil. Good is equivalent to the unconditional imitation of Christ and evil is its hindrance. Man's moral weakness and sloth are what chiefly hinder the imitation, and it is to these that probabilism extends a practical understanding which may sometimes, perhaps, come nearer to Christian tolerance, mildness, and love of one's neighbour than the attitude of those who see in probabilism a mere laxity. Carl Jung, CW 12, Para 25

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves. There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course. But how is it nowadays? It would do us good to take this thing somewhat to heart, especially the phrase "as thyself." How can I love my neighbour if I do not love myself? How can we be altruistic if we do not treat ourselves decently? But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love. There is nothing for it but to put our foot into the serpent's mouth. He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

Christ espoused the sinner and did not condemn him. The true follower of Christ will do the same, and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself. And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil. Love makes a man better, hate makes him worse—even when that man is oneself. Carl Jung, CW 12, Para 37

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141

He would be better advised to put away his scholar's gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. Carl Jung, CW 7 Para 409

Modern man has heard enough about guilt and sin. He is sorely enough beset by his own bad conscience and wants rather to know how he is to reconcile himself with his own nature—how he is to love the enemy in his own heart and call the wolf his brother. Carl Jung, CW 11, Para 523

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other. Carl Jung, CW 7, Para 78

It is hard to believe that this teeming world is too poor to provide an object for human love—it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, Para 253

Unfortunately, it is almost a collective ideal for men and women to be as unconscious as possible in the ticklish affairs of love. But behind the mask of respectability and faithfulness the full fury of neglected love falls upon the children. You cannot blame the ordinary individual, as you cannot expect people to know the attitude they ought to adopt and how they are to solve their love problems within the framework of present-day ideals and conventions. Mostly they know only the negative measures of negligence, procrastination, suppression, and repression. Carl Jung, CW 17, Para 218

The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the motherlove which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life —mater dolorosa and mute implacable portal that closes upon the dead. Mother is motherlove, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our mother. He knows that the mother carries for us that inborn image of the mater natura and mater spiritualis, of the totality of life of which we are a small and helpless part. Carl Jung, CW 9i, Para 172

In spite of all indignant protestations to the contrary, the fact remains that love (using the word in the wider sense which belongs to it by right and embraces more than sexuality), its problems and its conflicts, is of fundamental importance in human life and, as careful inquiry consistently shows, is of far greater significance than the individual suspects. Carl Jung, CW 7, Para 14

The love problem is part of mankind’s heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

Women are increasingly aware that love alone can give them full stature, just as men are beginning to divine that only the spirit can give life its highest meaning. Both seek a psychic relationship, because love needs the spirit, and the spirit love, for its completion. Carl Jung, CW 10, Para 269

1960

The love of woman is not sentiment, as is a man's, but a will that is at times terrifyingly unsentimental and can even force her to self-sacrifice. A man who is loved in this way cannot escape his inferior side, for he can only respond to the reality of her love with his own reality. Carl Jung, CW 10, Para 261

It is a woman's outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man's prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers. A man should live as a man and a woman as a woman. Carl Jung, CW 10, Para 243

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. And on top of this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Carl Jung, CW 9ii, Para 90

No man is so entirely masculine that he has nothing feminine in him. The fact is, rather, that very masculine men have—carefully guarded and hidden—a very soft emotional life, often incorrectly described as "feminine." A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be "mannish." The repression of feminine traits and inclinations naturally causes these contra sexual demands to accumulate in the unconscious. No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity—a woman, in short, who can unhesitatingly receive the projection of his soul. Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worst weakness. Carl Jung, CW 7, Para 297

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much-needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if

he has it in him she will receive it. Carl Jung, CW 9ii, Para 24

The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? Carl Jung, CW 10, Para 261

In the eyes of the ordinary man, love in its true sense coincides with the institution of marriage, and outside marriage there is only adultery or "platonic" friendship. For woman, marriage is not an institution at all but a human love-relationship. Carl Jung, CW 10, Para 255

Traditionally, man is regarded as the marriage breaker. This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes. But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre. More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs. There is no energy left for window-climbing and duels. If anything is to happen in the way of adultery it must not be too difficult. In no respect must it cost too much, hence the adventure can only be of a transitory kind. The man of today is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248

Woman nowadays feels that there is no real security in marriage, for what does her husband's faithfulness mean when she knows that his feelings and thoughts are running after others and that he is merely too calculating or too cowardly to follow them? What does her own faithfulness mean when she knows that she is simply using it to exploit her legal right of possession, and warping her own soul? She has intimations of a higher fidelity to the spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270

Do our legislators really know what "adultery" is? Is their definition of it the final embodiment of the truth? From the psychological standpoint, the only one that counts for a woman, it is a wretched piece of bungling, like everything else contrived by men for the purpose of codifying love. For a woman, love has nothing to do with "marital misconduct," "extramarital intercourse," "deception of the husband," or any of the less savoury formulas invented by the erotically blind masculine intellect and echoed by the self-opinionated demon in woman.

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category. Carl Jung, CW 10, Para 265

Aestheticism is not fitted to solve the exceedingly serious and difficult task of educating man, for it always presupposes the very thing it should create—the capacity to love beauty. It actually hinders a deeper investigation of the problem, because it always averts its face from anything evil, ugly, and difficult, and aims at pleasure, even though it be of an edifying kind.

1962

Aestheticism therefore lacks all moral force, because au fond it is still only a refined hedonism. Carl Jung, CW 6, Para 194

An individual is infantile because he has freed himself insufficiently, or not at all, from his childish environment and his adaptation to his parents, with the result that he has a false reaction to the world on the one hand he reacts as a child towards his parents, always demanding love and immediate emotional rewards, while on the other hand he is so identified with his parents through his close ties with them that he behaves like his father or his mother. He is incapable of living his own life and finding the character that belongs to him. Carl Jung, CW 5, Para 431

Sooner or later it will be found that nothing really new happens in history. There could be talk of something really novel only if the unimaginable happened if reason, humanity and love won a lasting victory. Carl Jung, CW 18, Para 56

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling. The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice. And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

To live in perpetual flight from ourselves is a bitter thing, and to live with ourselves de-

mands a number of Christian virtues which we then have to apply to our own case, such as patience, love, faith, hope, and humility. It is all very fine to make our neighbour happy by applying them to him, but the demon of self-admiration so easily claps us on the back and says, "Well done!" And because this is a great psychological truth, it must be stood on its head for an equal number of people so as to give the devil something to carp at. But—does it make us happy when we have to apply these virtues to ourselves? when I am the recipient of my own gifts, the least among my brothers whom I must take to my bosom? when I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything? Can we ever really endure ourselves? "Do unto others . . ."—this is as true of evil as of good. Carl Jung, CW 16, Para 522

One cannot and may not think about an object held to be indisputable. One can only assert it, and for this reason there can be no reconciliation between the divergent assertions. Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness. Carl Jung, CW 14, Para 786

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma.

Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said "ardet non lucet"—it burns but gives no light. That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared. He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. This involves man in a new responsibility. He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious. He must know something of God’s nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

A man who is truly in love can only stammer, "I love you." Carl Jung, E Harding, Conversations with Jung, Page 17

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

In reality the normal man is "civicminded and moral"; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but

because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 4, Para 442

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

**Carl Jung on "Madness" – Anthology.**

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Carl Jung, Liber Novus, Page 253. Footnote 211.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images madness is divine. Carl Jung, The Red Book, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

Jesus voluntarily exposed himself to the assaults [from within] of the imperialistic madness that filled everyone, conqueror and conquered alike. Carl Jung, CW 17, par. 309.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

A prize should be given to people who successfully suppress the outburst of political madness, or of panic (Churchill), or who produce great ideas enlarging the mental and spiritual horizon of man. Carl Jung, Letters Vol. II, Pages 124-125.

When a patient begins to feel the inescapable nature of his inner development, he may easily be overcome by a panic fear that he is slipping helplessly into some kind of madness he can no longer understand. More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. This has a calming effect, because the patient then sees that he is not alone in a strange world which nobody understands but is part of the great stream of human history, which has experienced countless times the very things that he regards as a pathological proof of his craziness. Carl Jung, CW 13, Para 325

So long as you feel the human contact, the atmosphere of mutual confidence, there is no danger; and even if you have to face the terrors of insanity, or the shadowy menace of suicide, there is still that area of human faith, that certainty of understanding and of being understood, no matter how black the night. Carl Jung, CW 17, Para 181

The distortion of beauty and meaning by grotesque objectivity or equally grotesque irreality is, in the insane, a consequence of the destruction of the personality; in the artist it has a creative purpose. Far from his work being an expression of the destruction of his personality, the modern artist finds the unity of his artistic personality in destructiveness. Carl Jung, CW 15, Para 175

The insane do not stop up their ears so as not to hear the inner voices; rather they do it to close off the outside and so be better able to hear their own voices. Carl Jung, Conversations with C.G. Jung, Page 17.

Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung, CW 13, para 53.

To some people every word irritates a complex, but these people are usually insane, they apply every word to their complexes. Carl Jung, ETH Lecture XI 5July1934, Page 132.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind. Carl Jung, Letters Vol. II, Pages 184-187.

If somebody has a vision it doesn't mean that he is necessarily insane. Perfectly normal people can have visions in certain moments. Carl Jung, Letters Vol. II, Page 380.

St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Pages 397-398.

What the artist and the insane have in common is common also to every human being—a restless creative fantasy which is constantly engaged in smoothing away the hard edges of reality. Anyone who observes himself, carefully and unsparingly, will know that there is something within him which would gladly hide and cover up all that is difficult and questionable in life, in order to smooth a path for itself. Insanity gives it a free hand. And once it has gained the ascendency, reality is veiled, more quickly or less; it becomes a distant dream, but the dream becomes a reality which holds the patient enchained wholly or in part, often for the rest of his life. We healthy people, who stand with both feet in reality, see only the ruin of the patient in this world, but not the richness of that side of the psyche which is turned away from us. Carl Jung, CW 3, Para 385

The man who is only wise and only holy interests me about as much as the skeleton of

a rare saurian, which would not move me to tears. The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? Carl Jung, CW 11, Para 953

**Carl Jung on "Magic" – Anthology.**

The practice of magic consists in making what is not understood understandable in an incomprehensible manner. Carl Jung, The Red Book, Page 314.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. Carl Jung, The Red Book, Page 308.

Where reason abides one needs no magic. Hence our time no longer needs magic. Carl Jung, The Red Book, Page 314.

Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. Carl Jung, The Red Book, Page 314.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things. Carl Jung; Cornwall Seminar; Page 26.

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes. Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung. CW 10, Page 324.

An idol is a petrified symbol used stereotypically for "magical" effects. Carl Jung, Letters Vol. 1, Pages 59-63.

The magical word is one that lets "a primordial word resound behind it"’; magical action releases primordial action. Carl Jung, Letters Vol. 1, Pages 59-63.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Pages 528-529.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Secret of the Golden Flower, Page 18.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches’ circle was well known in the Middle Ages.

The Dharma Kaya = the world of absolute truth.

The Sambhoga Kaya = the world of subtle bodies.

The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

1968

"Magic," he says, is "the preceptor and teacher of the physician," who derives his knowledge from the lumen naturae. Carl Jung citing Paracelsus, CW 13, Par 148.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic. But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious. Carl Jung, Letters Vol. II, Pages 208-210.

The proper kind of rite is not magically but psychologically efficacious. That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed. But once lost, lost forever! That is the tragedy of Protestantism. Carl Jung, Letters Vol. II, Pages 208-210.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations. Carl Jung, Letters Vol. II, Pages 257-264.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Pages 257-264.

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Pages 476-477

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

I do not believe in magic made by man, magic as made in Germany or in Great Britain or in America; it does not work. But I firmly believe in the natural magic of facts. Carl Jung, Visions Seminar, Page 1205

A symbol loses its magical or, if you prefer, its redeeming power as soon as its liability to dissolve is recognized. To be effective, a symbol must be by its very nature unassailable. It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no arguments can be raised against it on that score. Carl Jung CW 6, Para 401

Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave m.an victory over the earth, and which we hope will give him a still greater victory over himself, Carl Jung, CW 14, Para 289

I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust: Are you still there? Nay, it's a thing unheard. Vanish at once! We've said the enlightening word. Carl Jung, CW 11, Para Carl Jung, CW 12, Para 750

Magic is the science of the jungle. Carl Jung, Civilization in Transition, Page 63.

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave m.an victory over the earth, and which we hope will give him

a still greater victory over himself,  Carl Jung, CW 14, Para 289

And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

**Carl Jung on “Manichaeism” – Anthology**

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit.  Carl Jung, Letters, Volume 1, Page 65.

So we ought not to be surprised if certain phallic characteristics are also found in the seers, artists, and wonder-workers of mythology. Hephaestus, Wieland the Smith, and Mani (the founder of Manichaeism, famous also for his artistic gifts), had crippled feet  Carl Jung, CW 5, Para 183

It is reported of Mani, the founder of Manichaeism, that he was killed, flayed, stuffed, and hung up. The hanging up of the god has an unmistakable symbolic value, since suspension is the symbol of unfulfilled longing or tense expectation (“suspense”). Christ, Odin, Attis, and others all hung upon trees  Carl Jung, CW 5, Para 594

Provided that one has an oomorphic God-image and every God-image is anthropomorphic in a more or less subtle way the logic and naturalness of Clement’s view can hardly be contested.  At all events this view, which may be some two hundred years older than the quotations given above, proves that the reality of evil does not necessarily lead to Manichaean dualism and so does not endanger the unity of the God-image  Carl Jung, CW 9ii, Para 99

We find the miraculous water mentioned in the first treatises of Greek alchemy, which belong to the first century. Moreover the descent of the spirit into Physis is a Gnostic legend that greatly influenced Mani. And it was possibly through Manichean influences that it became one of the main ideas of Latin alchemy.  Carl Jung, CW 11, Para 161

I make no metaphysical assertions and even in my heart I am no Neo-Manichean; on the contrary I am deeply convinced of the unity of the self, as demonstrated by the mandala symbolism.  Carl Jung, Letters Vol. I, Page 541.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos.  That is why the idea of "gathering the seeds of light" played such an important role in their systems and in Manichaeism.  Carl Jung, Letters Vol. II, Page 268.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos.  That is why the idea of "gathering the seeds of light played such an important role in their systems and in Manichaeism.  Carl Jung, Letters Vol. II, Page 563.

I remember particularly vividly how interested we all were in the lecture of a French professor, H. C. Puech, on the “Concept of Redemption in Manicheism.”  Barbara Hannah, Jung: His Life and His Work, Page 170

The last trace pf the Gnostic.  teaching.  probably died out with the Cathar and the Albi-

genses. They were the Manichaeans; Gnostics called Bougres in France. "Bougre" derives from the word for Bulgarian and came into southern France. Carl Jung, Dream Analysis Seminar, Page 240

According to Hegemonius, Jesus was the paradisal tree, indeed the Tree of Knowledge, in Manichaean tradition: “The trees which are [in paradise] are the lusts and other temptations that corrupt the thoughts of men. But that tree in paradise whereby good is known is Jesus, and the knowledge of him which is in the world: and he who receives this discerns good from evil.” Here the Tree of Knowledge is regarded as a remedy for concupiscence, though outwardly it is not to be distinguished from the other (corrupting) trees (Acta Archelai, p. 18 ) Carl Jung, CW 14, Para 75

By and large this is also true of yang and yin in classical Chinese philosophy. Hand in hand with this self-contained conflict there goes an unconsciousness of the moral problem of opposites. Only with Christianity did the “metaphysical” opposites begin to percolate into man’s consciousness, and then in the form of an almost dualistic opposition that reached its zenith in Manichaeism. This heresy forced the Church to take an important step: the formulation of the doctrine of the privatio boni, by means of which she established the identity of “good” and “being.” Evil as a(something that does not exist) was laid at man’s door Carl Jung, CW 14, Para 86

Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two sons of God, Satan the elder and Christ the younger. The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effected this time by rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni. But that did nothing to stop the belief from arising in many parts of Europe during the eleventh century, mainly under the influence of the Cathars, that it was not God but the devil who had created the world Carl Jung, CW 11. Para 470

And where would God’s wholeness be if he could not be the “wholly other”? Accordingly it is with some psychological justification, so it seems to me, that when the Gnostic Nous fell into the power of Physis he assumed the dark chthonic form of the serpent, and the Manichaean “Original Man” in the same situation actually took on the qualities of the Evil One. In Tibetan Buddhism all gods without exception have a peaceful and a wrathful aspect, for they reign over all the realms of being. The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man’s own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting. All this belongs to the stock of pre-Christian ideas, being none other than the doctrine of the “Man of Light,” the Anthropos or Original Man, which the sayings of Christ the gospels assume to be common knowledge Carl Jung, CW 11, Para 380

The splendour of the "light" god has been enhanced beyond measure, but the darkness supposedly represented by the devil has localized itself in man. This strange development was precipitated chiefly by the fact that Christianity, terrified of Manichaean dualism, strove to preserve its monotheism by main force. But since the reality of darkness and evil could not be denied, there was no alternative but to make man responsible for it. Even the devil was largely, if not entirely, abolished, with the result that this metaphysical figure, who at one time

was an integral part of the Deity, was introjected into man, who thereupon became the real carrier of the mysterium iniqtiitatis ’. "omne bonum a Deo, omne malum ab homine." In recent times this development has suffered a diabolical reverse, and the wolf in sheep’s clothing now goes about whispering in our ear that evil is really nothing but a misunderstanding of good and an effective instrument of progress. We think that the world of darkness has thus been abolished for good and all, and nobody realizes what a poisoning this is of man’s soul. In this way he turns himself into the devil, for the devil is half of the archetype whose irresistible power makes even unbelievers ejaculate "Oh God!" on every suitable and unsuitable occasion. Carl Jung, CW 9i, Para 189

**Carl Jung on “Mandala.” – Anthology**

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157

I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate. Perhaps someone else knows more, but not I. Carl Jung; Memories Dreams and Reflections, Carl Jung; Memories Dreams and Reflections, Page 197.

nly gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind’s eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, Memories, Dreams and Reflections, Page 326.

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448-449.

Among my patients I have come across cases of women who did not draw mandalas but who danced them instead. Carl Jung, Secret of the Golden Flower, Page 97.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches’ circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

It [The Mandala] is the archetype of inner order; and it is always used in that sense, either to make arrangements of the many, many aspects of the universe, a world scheme, or to arrange the complicated aspects of our psyche into a scheme. Carl Jung, Evans Conversations, Page 21.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

A mandala spontaneously appears as a compensatory archetype during times of disorder. Carl Jung, Evans Conversations, Page 21.

I am not whole in my ego as my ego is but a fragment of my personality; so you see, the center of a mandala is not the ego. Carl Jung, Evans Conversations, Page 21.

In the Middle Ages it [The Mandala] played an equally great role for the West; but there it has been lost now and is thought of as a mere sort of allegorical, decorative motif. Carl Jung, Evans Conversations, Page 21.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously. Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that's how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

**Carl Jung on "Mary"- Anthology.**

Is there any more beautiful love story than the love story of Mary? Wonderfully secret,

divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

Blue is the color of Mary's celestial cloak; she is the earth covered by the blue tent of the sky… Carl Jung, CW 8, p. 87.

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

Our loveliest mountain, which dominates Switzerland far and wide, is called the Jungfrau—the "Virgin." The Virgin Mary is the female patron saint of the Swiss.

Of her [Mary] Tertullian says: ". . . that virgin earth, not yet watered by the rains," and Augustine: "Truth has arisen from the earth, because Christ is born of a virgin."

These are living reminders that the virgin mother is the earth. From olden times the astrological sign for Switzerland was either Virgo or Taurus; both are earth-signs, a sure indication that the earthy character of the Swiss had not escaped the old astrologers. From the earth-boundness of the Swiss come all their bad as well as their good qualities: their down-to earthness, their limited outlook, their non-spirituality, their parsimony, stolidity, stubbornness, dislike of foreigners, mistrustfulness, as well as that awful Schwizerdutsch and their refusal to be bothered, or to put it in political terms, their neutrality. Switzerland consists of numerous valleys, depressions in the earth's crust, in which the settlements of man are embedded. Nowhere are there measureless plains, where it is a matter of indifference where a man lives; nowhere is there a coast against which the ocean beats with its lore of distant lands. Buried deep in the backbone of the continent, sunk in the earth, the Alpine dweller lives

like a troglodyte, surrounded by more powerful nations that are ked with the wide world, that expand into colonies or can grow rich on the treasures of their soil. The Swiss cling to what they have, for the others, the more powerful ones, have grabbed everything else. Under no circumstances will the Swiss be robbed of their own. Their country is small, their possessions limited. If they lose what they have, what is going to replace it? Carl Jung, CW 10, Para 914

Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

**Carl Jung on “Marriage” - [Anthology].**

In the eyes of the ordinary man, love in its true sense coincides with the institution of marriage, and outside marriage there is only adultery or "platonic" friendship. For woman, marriage is not an institution at all but a human love-relationship. Carl Jung, CW 10, Para 255

Relationship is possible only if there is a psychic distance between people, in the same way that morality presupposes freedom. For this reason the unconscious tendency of woman aims at loosening the marriage structure, but not at the destruction of marriage and the family. Carl Jung, CW 10, Para 273

In a marriage neither partner sits on a throne. Carl Jung, Jung-Ostrowski, Page 52.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; MDR; Page 395.

Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman. Carl Jung, ETH, Page 115

You have experienced in your marriage what is an almost universal fact-that individuals are different from one another. Basically, each remains for the other an unfathomable enigma. Carl Jung, Letters Vol. II, Page 27.

I said last time that marriage did not end the young man’s difficulties. I said this in order to show you I am not under the illusion that people who have undergone treatment with me glide through life forever afterwards on golden wheels! Carl Jung, ETH, Page 183.

Seldom or never does a marriage develop into an individual relationship smoothly and without crises. There is no birth of consciousness without pain. Carl Jung, CW 10, Para 331

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn

to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Page 172.

My parent's marriage was not a happy one, but full of trials and difficulties and tests of patience. Carl Jung, Memories Dreams and Reflections, Page 315

As a country parson he [Jung's Father] lapsed into a sort of sentimental idealism and into reminiscences of his golden student days, continued to smoke a long student's pipe, and discovered that his marriage was not all he had imagined it to be. Carl Jung, Memories, Dreams and Reflections, Page 91

On the question of Hitler's attitude toward women and marriage, Jung prophesied: "He cannot marry. Hitler's real passion, of course, is Germany." Carl Jung, Jung: A Biography, Page 305.

In all my eighty years," Barbara Hannah attested, "I have never seen a marriage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects." Gerhard Wehr, Jung by Gerhard Wehr, Page 423

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Page 208-209.

The dogma of the Assumption of the Virgin Mary, promulgated by Pope Pius XII in 1950, contains several allusions to the "heavenly marriage," thus proving how the unconscious world of images reasserts its timeless significance as a dark counterpart to the spiritual world of Christianity. Carl Jung, Jung's Last Years, Page 68.

The very fact that a man enters into a marriage on trial means that he is making a reservation; he wants to be sure of not burning his fingers, to risk nothing. Carl Jung, CW 10, Page 112

While Mary had suffered from asthma since childhood, Paul had suffered from his parents' mismatched marriage, and their separation and divorce. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 4

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Page 483.

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some of the wife's energies are now freed for her own creative interests and development, often with the result that the marriage not only survives but emerges even stronger than before!" Toni Wolff, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

He [Peter] wrote that since his marriage to Anne, this compulsive character in relation to his sexual libido had entirely disappeared. In this new marriage a true home-coming had taken place in both his inner and his outer life. Diana Baynes, Jung's Apprentice, Page 268

Why aren't they told betimes that the "prince of this world" and lord of the air" takes good care that the tastier morsels are snapped up by the wicked ones they envy so much, and that marriage is not the end but the beginning of the romance? Carl Jung, Letters Vol. 1, Page 370.

On the question of Hitler's attitude toward women and marriage, Jung prophesied: "He cannot marry .... Hitler's real passion, of course, is Germany." Carl Jung, Jung: A Biography, Page 305.

Peter and Anne were married shortly before Christmas in 1931, at the Registry Office in South Kensington. The only other person present at their marriage was Joe Henderson. Diana Baynes, Jung's Apprentice, Page 253

Clearly coniunctio represents an archetypal image of the development of the human intellect, which expresses sometimes as sacred marriage, sometimes as mystical or chemical wedding, the deepest longing of mankind, be it more erotic or-with no contradiction-more religious or even more technical and chemical in emphasis. It is always the combination of what has been separated, by means of which the individual is raised to a higher state, that of wholeness or selfhood. The outward process-be it a technical operation or a religious act-becomes the symbolic expression of an inward state, and even more: of a mysterium that encompasses the dimensions of both inner and outer and provides a hint of the unus mundus, the reality of a unified world. Carl Jung, Jung by Gerhard Wehr, Page 400

At about that time Jung's autobiography, Memories, Dreams, Reflections, was published. In it I came upon a passage which helped me overcome feelings of guilt and gave me the courage to end my twenty-three-year marriage. Jane Reid, Jung My and I, Page 557

From my work with women patients, I learned how important an emotional marriage with the father, or with his substitute (the first man in a woman's life), is vital for feminine development. Jane Reid, Jung, My Mother and I, Page 103-104

Jung's two colleagues, Peter and Cary de Angulo, both involved in the translation of Jung's books into English, and both left with the care of a young child, make a 'sensible' marriage. Diana Baynes, Jung's Apprentice, Page 195

He [H.G. Baynes] came to Jung originally because his first marriage had run on the rocks while he was in service abroad. Diana Baynes, Jung's Apprentice, Page 147

It had been Godwin's fond hope that Rosalind could be influenced by Jung, just as he had been, and that this would save their marriage. However, this did not prove to be possible.) Diana Baynes, Jung's Apprentice, Page 123

It was this friendship with Cary that enabled Peter to recover from the trauma and guilt which he suffered Chapter Fourteen - A new Marriage: Cary de Angulo 197 in relation to Hilda's death and soon the friendship blossomed into love. Diana Baynes, Jung's Apprentice, Page 196-197

Cary was American, a woman of Peter's age and in a similar situation: her first marriage had come to an end in 1924, although she remained on friendly terms with her ex-husband Xaime De Angulo. Diana Baynes, Jung's Apprentice, Page 196

1978

Joe Henderson comments that Peter 'tended to think that the marriage was what Jung would want him and Cary to do and Jung said himself to me once that he had no such idea at all. Diana Baynes, Jung's Apprentice, Page 210

Finally, they came to a decision together and Cary and Peter were married on Saturday March 19th, 1927 at Marylebone Town Hall. The only witnesses to this marriage were his dear, loyal sister Ruth and her friend, Bertha. Diana Baynes, Jung's Apprentice, Page 198

'I can see we ought to submit the question of our marriage to the elders of the tribe, as it were, because that is also a question of social ethic and in such things we have to submit to extra personal authority.' Peter Baynes, Jung's Apprentice, Page 246

Something of the vulnerability and sadness of this beautiful girl [Agnes Leay] had entered Peter's soul and it was soon after his marriage to Cary that he began to dream of her as his anima or soul guide. Diana Baynes, Jung's Apprentice, Page 220

Joe [Henderson] had become a confidante of both Peter and Cary and he was probably one of the first people to know that their marriage was on the rocks. Diana Baynes, Jung's Apprentice, Page 215

It was soon after his marriage to Cary that Peter was already having fantasies about a beautiful young woman called Agnes Leay (who had some years previously been a patient of his). Diana Baynes, Jung's Apprentice, Page 213

I shall not recover his [Jung] friendship, I think, because he could not agree with my ending my marriage and my entrance into a new life with a new and young partner.' Peter Baynes, Jung's Apprentice, Page 248

In a talk Peter had with Toni Wolff, she too had made it abundantly clear that she felt this marriage would end in disaster. Diana Baynes, Jung's Apprentice, Page 248

It is a bad sign when doctors begin writing books of advice on how to achieve the "perfect marriage." Healthy people need no doctors. Marriage today has indeed become rather precarious. In America about a quarter of the marriages end in divorce. And the remarkable thing is that this time the scapegoat is not the man but the woman. She is the one who doubts and feels uncertain. It is not surprising that this is so, for in post-war Europe there is such an alarming surplus of unmarried women that it would be inconceivable if there were no reaction from that quarter. Carl Jung, CW 10, Para 248

This time with Emma and Jung was the first opportunity for Anne and Peter to meet with them as a foursome. It was especially important for Peter who was still unsure whether his marriage to Anne had created a barrier between himself and Jung. Diana Baynes, Jung's Apprentice, Page 285

Although Emma had, ultimately, wholeheartedly supported their marriage, Jung still had reservations about it. Diana Baynes, Jung's Apprentice, Page 285

Very often these changes are accompanied by all sorts of catastrophes in marriage, for it is not hard to imagine what will happen when the husband discovers his tender feelings and

the wife her sharpness of mind  Carl Jung, CW 8, Para 783

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex.  A man thinks he possesses a woman if he has her sexually.  He never possesses her less, for to a woman the Eros-relationship is the real and decisive one.  For her, marriage is a relationship with sex thrown in as an accompaniment.  Carl Jung, CW 10, Para 255

Henry Miller said “I have been debating whether or not to give you the message I received this morning.  As I sat at my work table thinking over my plans for the day a voice spoke to me saying, ‘I have a message for Maud Oakes.’  On the other side of the table I saw an elderly woman resembling Madame Blavatsky [the famous psychic] who had come to me before in fantasy.  Her message was that if you went to Peru you would experience danger, despair, destruction, disillusionment and disaster.  In the end however, things would change and there would be some kind of marriage.”  Maud Oakes, The Stone Speaks, Page 2

Traditionally, man is regarded as the marriage breaker.  This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes.  But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre.  More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs.  There is no energy left for window-climbing and duels.  If anything is to happen in the way of adultery it must not be too difficult.  In no respect must it cost too much, hence the adventure can only be of a transitory kind.  The man of today is thoroughly scared of jeopardizing marriage as an institution.  Carl Jung, CW 10, Para 248

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St.  Paul, he feels himself beyond the law, on the higher plane of love.  But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category.  Carl Jung, CW 10, Para 265

Secretaries, typists, shop-girls, all are agents of this process, and through a million subterranean channels creeps the influence that is undermining marriage.  For the desire of all these women is not to have sexual adventures only the stupid could believe that—but to get married. The possessors of that bliss must be ousted, not as a rule by naked force, but by that silent, obstinate desire which, as we know, has magical effects, like the fixed stare of a snake. This was ever the way of women.  Carl Jung, CW 10, Para 251

The transformation I have briefly described above is the very essence of the psychological marriage relationship.  Much could be said about the illusions that serve the ends of nature and bring about the transformations that are characteristic of middle life. The peculiar harmony that characterizes marriage during the first half of life-provided the adjustment is successful-is largely based on the projection of certain archetypal images, as the critical phase makes clear.  Carl Jung, CW 17, Para 337

The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship. This means, in prac-

tice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and there, motives. As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks himself very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a very long climb. Carl Jung, CW 17, Para 327

For this purpose, the biological parents are replaced by spiritual parents; godfather and godmother represent the intercessio divina through the medium of the Church, which is the visible form of the spiritual kingdom. In the Catholic rite even marriage where we would suppose it to be all-important that this particular man and this particular woman become united and are confronted with each interfered with by the Church; the intercessio sacerdotis prevents the immediate contact of the couple. The priest represents the Church, and the Church is always in between in the form of confession, which is obligatory. This intervention is not due to the particular cunning of the Church; it is rather her great wisdom, and it is an idea going back to the very origins of Christianity that we are not married merely as man and woman; we are married in Christo, Carl Jung, CW 18 Para 362

I own an antique vase upon which an early Christian marriage is represented. The man and the woman hold each other's hand in the Fish; the Fish is between them, and the Fish is Christ. In this way the couple is united in the Fish. They are separated and united by Christ; Christ is in between, he is the representative of the power which is meant to separate man from merely natural forces, Carl Jung, CW 18 Para 362

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically. It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated. It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human dignity. Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being. The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict. Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man's nature is given a hearing. Carl Jung, CW 18, Para xii

Woman nowadays feels that there is no real security in marriage, for what does her husband's faithfulness mean when she knows that his feelings and thoughts are running after others and that he is merely too calculating or too cowardly to follow them? What does her own faithfulness mean when she knows that she is simply using it to exploit her legal

right of possession, and warping her own soul? She has intimations of a higher fidelity to the spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270

This picture [as mandala] was done by a seven-year-old boy, offspring of a problem marriage. He had done a whole series of these drawings of circles and hung them up round his bed. He called them his “loves” and would not go to sleep without them. This shows that the “magical” pictures still functioned for him in their original sense, as a protective magic circle. Carl Jung, CW

**Carl Jung on “Matter” – [Anthology]**

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Page 244.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, CW 12, Page 292.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, CW 12, Page 312.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, CW 14, Page 472.

Matter is an hypothesis. When you say “matter,” you are really creating a symbol for something unknown, which may just as well be “spirit” or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, CW 11, Para 762.

atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed.? Carl Jung, Conversations with C.G. Jung, Page 63.

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an

entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. It is clear that these ideas can have nothing to do with the empirical ego but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung, CW 11, para 154.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." Carl Jung, Zarathustra Seminar, Page 441.

There is no position without its negation. In or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter.... Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. Carl Jung, CW 9i; para. 197.

To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

Spirit and matter may well be forms of one and the same transcendental being. Carl Jung; CW 9i; ¶ 392.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. ... So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious. Carl Jung; Letters II, Page 450

Nature is not matter only; she is also spirit. Carl Jung; CW 13; Para229.

Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, CW 13, Page 140.

The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things. Carl Jung, Symbols of Transformation, Page xxv.

The spirit shows its effective power only in the reshaping of matter. Carl Jung, Letters Vol. 1, Pages 59-63.

In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Carl Jung, CW 8, Para 420.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

As long as it is so difficult for us to understand the secrets of an atom or of the living protoplasm, we are surely not fit to touch upon a question like that of a continuation of life beyond material visibility. We don't even understand it when it is in matter, how could we hope to have any insight into it without matter? Carl Jung, Letters Vol. 1, Pages 241-242.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Page 216.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Page 219.

The word 'matter' remains a dry, inhuman, and purely intellectual concept... How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother. Carl Jung, Man and His Symbols, pages 94-5.

The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112.

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. Carl Jung, Jung-Ostrowski, Page 63.

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. Carl Jung, Evans Conversations, Page 22.

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Page 27.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

One must therefore assume that the effective archetypal ideas, including our model of

the archetype, rest on something actual even though unknowable, just as the model of the atom rests on certain unknowable qualities of matter. Carl Jung, Letters Vol. II, Pages 53-55.

And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter. Carl Jung, Evans Conversations, Page 22.

The realm of the psyche is immeasurably great and filled with living reality. At its brink lies the secret of matter and of spirit. Carl Jung, Letters Vol. II, Pages 69-71

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d. Carl Jung, Letters Vol. II, Pages 126-127.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis. Carl Jung, Letters Vol. II, Pages 267-268.

Rather, we have every reason to suppose that there is only one world, where matter and psyche are the same thing, which we discriminate for the purpose of cognition. Carl Jung, Letters Vol. II, Pages 341-343.

From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect. Carl Jung, Letters Vol. II, Pages 351-352.

Matter and psyche are thus the terminal points of a polarity. Carl Jung, Letters Vol. II, Pages 351-352.

"In Mercurio" spirit and matter are one. This is a mystery nobody is ever going to solve. It is real, but we are unable to express its reality. It is neti-neti in other words: beyond our grasp, although it is a definite experience. Carl Jung, Letters Vol. II, Pages 392-396

The "way" is not an upward-going straight line, f.i. from earth to heaven or from matter to spirit, but rather a circumabulatio of and an approximation to the Centrum. Carl Jung, Letters Vol. II, Pages 392-396

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Pages 398-400

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

It [Synchronicity] is not meant as anything substantive, for what the psyche is, or what

matter is, eludes our understanding. Carl Jung, Letters Vol. II, Page 445-449

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

It is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was. Carl Jung, CW 9i, Para 301

It is for this reason that the alchemists believed in the truth of “matter,” because “matter” was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don’t see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

Your [J.B. Rhine’s] experiments have established the fact of the relativity of time, space, and matter with reference to the psyche beyond any doubt. Carl Jung, Letters Vol. I, Page 495

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar. Carl Jung, ETH Lecture 24 Feb 1939

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung CW, Para 748

Nowhere and never has man-controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. The same is true of that objective spirit which today we call the unconscious it is refractory like matter, mysterious and elusive, and obeys laws which are so non-human or suprahuman that they seem to us like a crimen laesae majestatis hiimanae. If a man puts his hand to the opus, he repeats, as the alchemists say, God's work of creation. The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. The psychic all forms of the psychic, even "unreal" ideas and thoughts which refer to nothing "external." We may call them "imagination" or "delusion," but that does not detract in any way from their effectiveness. Indeed, there is no "real" thought that cannot, at times, be thrust aside by an "unreal" one, thus proving that the latter is stronger and more effective than the former. Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness. Our much-vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of "unreal" thoughts. The world powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all. We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747

All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature. Microphysics is feeling its way into the unknown side of matter; just as complex psychology is pushing forward into the unknown side of the psyche. Both lines of investigation have yielded findings which can be conceived only by means of antinomies, and both have developed concepts which display remarkable analogies. If this trend should become more pronounced in the future, the hypothesis of the unity of their subject-matters would gain in probability. Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. But this much we do know beyond all doubt, that empirical reality has a transcendental background. It is a remarkable fact, which we come across again and again, that absolutely everybody, even the most unqualified layman, thinks he knows all about psychology as though the psyche were something that enjoyed the most universal understanding. But anybody who really knows the human psyche will agree with me when I say that it is one of the darkest and most mysterious regions of our experience. There is no end to what can be learned in this field. Carl Jung, CW 12, Para 2

So long as one knows nothing of psychic actuality, it will be projected, if it appears at all. Thus the first knowledge of psychic law and order was found in the stars and was later extended by projections into unknown matter. These two realms of experience branched off into sciences astrology became astronomy, and alchemy chemistry. On the other hand, the peculiar connection between character and the astronomical determination of time has only very recently begun to turn into something approaching an empirical science. The really important psychic facts can neither be measured, weighed, nor seen in a test tube or under a microscope. They are therefore supposedly indeterminable, in other words they must be left to people who have an inner sense for them, just as colours must be shown to the seeing and not to the blind. Carl Jung, CW 13, Para 285

It remained for modern science to despiritualize nature through its so-called objective knowledge of matter. All anthropomorphic projections were withdrawn from the object one

after another, with a twofold result firstly man's mystical identity with nature was curtailed as never before, and secondly the projections falling back into the human soul caused such a terrific activation of the unconscious that in modern times man was compelled to postulate the existence of an unconscious psyche. Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man's heart. Carl Jung, CW 11, Para 375

Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be lived; as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple. Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56

If we try to extract the common and essential factors from the almost inexhaustible variety of individual problems found in the period of youth, we meet in all cases with one particular feature a more or less patent clinging to the childhood level of consciousness, a resistance to the fateful forces in and around us which would involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognizing and accepting what is different and strange as a part of his own life, as a kind of "also-I." Carl Jung, CW 8, Para 764

When Nature is left to herself, energy is transformed along the line of its natural "gradient." In this way natural phenomena are produced, but not "work." So also man when left to himself lives as a natural phenomenon, and, in the proper meaning of the word, produces no work. It is culture that provides the machine whereby the natural gradient is exploited for the performance of work. That man should ever have invented this machine must be due to something rooted deep in his nature, indeed in the nature of the living organism as such. For living matter is itself a transformer of energy, and in some way as yet unknown life participates in the transformation process. Life proceeds, as it were, by making use of natural physical and chemical conditions as a means to its own existence. Carl Jung, CW 8, Para 80

He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other but recognizes both as constituent elements of one psyche. Carl Jung,

CW 8, Para 682

Without soul, spirit is as dead as matter, because both are artificial abstractions; whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW13, Para 76n

If we were conscious of the spirit of the age, we should know why we are so inclined to account for everything on physical grounds; we should know that it is because, up till now, too much was accounted for in terms of spirit. This realization would at once make us critical of our bias. We would say most likely we are now making exactly the same mistake on the other side. We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate material causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. Carl Jung CW 8, Para 747

Microphysics is feeling its way into the unknown side of matter; just as complex psychology is pushing forward into the unknown side of the psyche. Carl Jung, CW 12, Para 2

It remained for modern science to despiritualize nature through its so-called objective knowledge of matter. Carl Jung, CW 11, Para 375

**Carl Jung on “Meditation” – Anthology.**

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn’t exist. Carl Jung, Zarathustra Seminar, Page 805.

The I Ching can change me, if I have the patience to meditate. It is like a wine of noble vintage. Carl Jung, Conversations with C.G. Jung, Page 56.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

1990

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

This is a passage, where you can see for yourselves that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence. Dorneus cited in ETH Lectures, Page 103.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian exercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.

The Dharma Kaya = the world of absolute truth.

The Sambhoga Kaya = the world of subtle bodies.

The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a

carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Pages 476-477

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ's form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

In general, meditation and contemplation have a bad reputation in the West. They are regarded as a particularly reprehensible form of idleness or as pathological narcissism. No one has time for self-knowledge or believes that it could serve any sensible purpose. Also, one knows in advance that it is not worth the trouble to know oneself, for any fool can know what he is. We believe exclusively in doing and do not ask about the doer, who is judged only by achievements that have collective value. The general public seems to have taken cognizance of the existence of the unconscious psyche more than the so-called experts, but still nobody has drawn any conclusions from the fact that Western man confronts himself as a stranger and that self-knowledge is one of the most difficult and exacting of the arts. Carl Jung, CW 14, Para 709

The star symbol means the center of a mandala, and the meditation on the Self or the meditation on the mandala is prayer; in many different religions that concentration upon a point outside of oneself, not identical with oneself, is called prayer. Carl Jung, Visions Seminar, Pages 1158-1159

**Carl Jung on "Middle Age." Anthology**

From the middle of life, only he who is willing to die with life remains living. Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death ... Carl Jung; Soul and death, CW 8, §800.

From the middle of life onward, only he remains vitally alive who is ready to die with life. Carl Jung; CW 8; Para 800.

Unfortunately I know far too little of X.'s personal life to presume to an opinion, but with

young people one must always be careful in this respect, because the demands of instinct are only too easily covered up by deceptive spiritual interests. …I would conjecture that this is so because middle life has set in too early in consequence of a relatively short life expectancy. Carl Jung, Letters Vol. 1, Page 169.

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest … From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.

**Carl Jung on the "Mind" – Anthology.**

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction; it is also an emotion. Carl Jung, CW 18, Pages 310-311.

The communications of "spirits" are statements about the unconscious psyche, provided that they are really spontaneous and are not cooked up by the conscious mind. Carl Jung, CW 18, Page 313.

Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious. Carl Jung, CW 18, Page 10.

We find numberless images of God, but we cannot produce the original. There is no doubt in my mind that there is an original behind our images, but it is inaccessible. Carl Jung, CW 18, Para 1589

My intuition consisted in a sudden and most unexpected insight into the fact that my dream meant myself, my life and my world, my whole reality as against a theoretical structure erected by another, alien mind for reasons and purposes of its own. Carl Jung, CW 18, Para 490

Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral

world of the unconscious. Carl Jung, CW 18 Para 10

What are religions? Religions are psychotherapeutic systems. What are we doing, we psychotherapists? We are trying to heal the suffering of the human mind, of the human psyche or the human soul, and religions deal with the same problem. Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 181

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, MDR, Page 47.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us this is the threefold illumination of the one day. St. Bonaventure; Carl Jung, CW 14, Page 505.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, CW 12, Page 46.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

For life comes to a man through the anima, in spite of the fact that he thinks it comes to him through the mind. He masters life through the mind but life lives in him through the anima. Carl Jung, Zarathustra Seminar, Page 1105.

God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

The pendulum of the mind alternates between sense and nonsense, not between right and wrong. Carl Jung, MDR, Page 154.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being. It is inhuman and it needs the human mind to function usefully for man's purposes. Nature is an incomparable guide if you know how to follow her. Carl Jung, Letters Volume 1, Page 283.

Dreams are difficult to understand a dream is quite unlike a story told by the conscious mind. Carl Jung; Man and His Symbols; Page 27.

Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW11, Page 46.

The self which includes me includes many others also. For the unconscious that is conceived in our minds does not belong to me and is not peculiar to me but is everywhere. It is the quintessence of the individual and at the same time the collective. Carl Jung, CW 13,

Page 182.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

Spirit has the further connotation of sprightliness, when we say that a person is “spirited,” meaning that he is versatile and full of ideas, with a brilliant, witty, and surprising turn of mind. Carl Jung, CW 9i, para. 386.

What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired but have inherited from the dim ages of the past. Carl Jung, CW, Page 315.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual’s hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. Carl Jung; CW 8, Page 595

The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. Carl Jung, CW 9i, pars. 314f.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung;, CW 13, Page 307.

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung; CW 8, Page 417.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be

expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, .... its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4

I have had occasion to observe, in the course of my daily professional work [that... ] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

Have the horrors of the World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung; CW 16, Page 327.

The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung, CW 11, Page 608.

Because a child is small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. Carl Jung; CW 8; Page 357.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Page 335

Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things that pass our understanding. Carl Jung; Memories Dreams and Reflections, Page 300.

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. Carl Jung, CW 8, Page 10

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, CW 12, Page 51.

A story told by the conscious mind has a beginning, a development, and an end but the same is not true of the dream. Carl Jung; Man and His Symbols; Page 12.

Freud and Josef Breuer recognized that neurotic symptoms… are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things. Carl Jung, CW 14, Page 136.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.

The creation of something new is not accomplished by the intellect, creative mind plays with the object it loves. Carl Jung, CW 6, Page 123, Para 197.

Inasmuch as fantasy is not forced and violated by and subjugated to an intellectually preconceived bastard of an idea, it is a legitimate and authentic offspring of the unconscious mind and thus far it provided me with unadulterated information about the things that transcend the writer's conscious mind. Carl Jung, Letters Vol. 1, Pages 509-510.

I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices. Carl Jung, Letters Vol. 1, Pages 530-532.

The mind which is in each of us is able to comprehend all other things but has not the capability of understanding itself. For as the eye sees all other things, but cannot see itself, so also the mind perceives the nature of other things but cannot understand itself. Philo the Jew; Allegorical Interpretations I. The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age-old truth. The "anima rationalis" is the reasonable mind of man, which is really the highest form of the human psyche, worthy of immortality. Carl Jung, ETH, Lecture XI, Page 96.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

For by Self-knowledge, they do not mean mere knowledge of the ego, but also knowledge of the Nous, that mind or spirit which is represented by the snake. Carl Jung, ETH, Lecture XIII, Page 113.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Page 215.

Insanity is possession by an unconscious content which, as such, is not assimilated to consciousness; nor can it be assimilated, since the conscious mind has denied the existence of such contents. Carl Jung, The Secret of the Golden Flower, Page 111.

Since the Western mind is based wholly on the standpoint of consciousness, it must define anima in the way I have done, but the East, based as it is on the standpoint of the unconscious, sees consciousness as an effect of the anima! Carl Jung, Secret of the Golden Flower, Page118.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, CW 12, Page 11.

Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression. Carl Jung, CW 8, Page 82.

The statement that "the various names given to it [the Mind] are innumerable" proves that the Mind must be something as vague and indefinite as the philosophers' stone. Carl Jung, CW 11, Page 302.

For I do not know what to say to the patient when he asks me, "What do you advise? What shall I do?" I don't know either. I only know one thing: when my conscious mind no longer sees any possible road ahead and consequently gets stuck, my unconscious psyche will react to the unbearable standstill. Carl Jung, CW 16, Par 84.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

This serpent does not represent "reason" or anything approaching it, but rather symbol-

ises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Volume II, P. 399.

No Christian is meant to sleep in a safe pew. I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters Vol. II, Page 242.

We must, however, constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualisation of it possible, namely the archetypal images and ideas. Carl Jung, CW 8, Page 214.

The archetype is an irrepresentable factor, a "disposition" which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness in definite patterns. Carl Jung, CW 11, Page 148.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

Oh my, yes! Mind you, every patient you have gets interested in. everyone thinks he is meant to be an analyst, inevitably. Carl Jung, Conversations Evans, Page 11.

We can’t remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Pages 159-161.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently. Carl Jung, Letters Vol. II, Pages 159-161.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

I have discovered in my private life that a true Christian is not bedded upon roses and

he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters, Vol. II, Pages 238-243.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him. Carl Jung, Letters Vol. II, Pages 254-256.

As a young man I drew the conclusion that you must obviously fulfill your destiny in order to get to the point where a donum gratiae might happen along. But I was far from certain, and always kept the possibility in mind that on this road I might end up in a black hole. I have remained true to this attitude all my life. Carl Jung, Letters Vol. II, Pages 257-258.

The mind is like a tree bringing forth its characteristic blossom and fruit; it is just so. Carl Jung, Letters Vol. II, Pages 252-253.

So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control. Carl Jung, Letters Vol. II, Pages 341-343.

Since the archetypes are the instinctual forms of mental behaviour it is quite certain that, inasmuch as animals possess a "mind," their mind also follows archetypal patterns, and presumably the same that are operative in the human mind. Carl Jung, Letters Vol. II, Pages 372-373

It is of course, as you say, an absurdity to isolate the human mind from nature in general. Carl Jung, Letters Vol. II, Pages 372-373

Or in other words: there is no outside to the collective psyche. In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, Pages 398-400

Perhaps the profoundest insights into the peculiarities of the East Asian mind come from Zen, which tries to solve the Eastern problem on the level of our Scholasticism. Carl Jung, Letters Vol. II, Pages 438-439

Aside from Theodore Flournoy he [William James] was the only outstanding mind with whom I could conduct an uncomplicated conversation. Carl Jung, Letters Vol. II, Pages 451-453

It staggers the mind even to begin to imagine the accidents and hazards that, over millions of years, transformed a lemur like tree-dweller into a man. Carl Jung, Letters Vol. II, Pages 493-496

The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression. Carl Jung, Letters Vol. II, Page 508-509

2000

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation. Carl Jung, Letters Vol. II, Pages 510-511

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world. Carl Jung, Letters Vol. II, Pages 520-523

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part. Carl Jung, Letters Vol. II, Pages 579-580

The feminine mind is the earth waiting for the seed. Carl Jung, Letters Vol. 1, 22March 1935.

To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that’s how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW 5, Pages xxiv-xxv

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

For the conscious mind knows nothing beyond the opposites and, as a result, has no

knowledge of the thing that unites them. Carl Jung, CW 9i, Para 285

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. Carl Jung, CW 11, Para 768.

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. Carl Jung, CW 11, Para 969

The archetype is, so to speak, an “eternal” presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as “powers”: spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of overestimating the importance of the intellect and the conscious mind might be false. Carl Jung, C.G. Jung Speaking, Page 49.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

I am turning over and over in my mind the problem of antiquity. It’s a hard nut! Carl Jung, Letters Vol. I, Pages 14-16

I found something very similar in Hindus, namely an extension or extensibility of consciousness into the subconscious mind which is not to be found or is at least very rare with non-Jews. Carl Jung, Letters Vol. I, Pages 223-224

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind.

Carl Jung, Letters Vol. I, Page 558

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic idea of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

As a matter of fact Freud was the far greater mind than Adler. Carl Jung, Letters Vol. I, Pages 301-302

There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear. Carl Jung, Meetings with Jung, Page 195

He [Jung] likes to be quiet in the evenings and let his mind unbend, uncoil. E.A. Bennet, Meetings with Jung, Page 274.

The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia. Carl Jung, Letters Vol. I, Page 189

The psoriasis of the anima figure is due to certain contents which the anima has within her, as though in the blood, and which sweat out on the surface. Carl Jung, Letters Vol. I, Page 189

The vast majority of people are quite incapable of putting themselves individually into the mind of another. This is indeed a singularly rare art, and, truth to tell, it does not take us very far. Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. He is different. The most we can do, and the best, is to have at least some inkling of his otherness, to respect it, and to guard against the outrageous stupidity of wishing to interpret it. Carl Jung, CW 7, Para 363

The mystery of the earth is no joke and no paradox. One only needs to see how, in America, the skull and pelvis measurements of all the European races begin to indianize themselves in the second generation of immigrants. That is the mystery of the American earth. The soil of every country holds some such mystery. We have an unconscious of this in the psyche: just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 18

The Swiss national character that has been built up over the centuries was not formed by chance; it is a meaningful response to the dangerously undermining influence of the environment. We Swiss should certainly understand why a mind like Keyserling's judges us so harshly, but he should also understand that the very things he taxes us with belong to our most necessary possessions. Carl Jung, CW 10, CW 924

The Swiss national character that has been built up over the centuries was not formed by chance; it is a meaningful response to the dangerously undermining influence of the environment. We Swiss should certainly understand why a mind like Keyserling's judges us so harshly, but he should also understand that the very things he taxes us with belong to our most necessary possessions. Carl Jung, CW 10, CW 924

We must constantly bear in mind that what we mean by "archetype" is in itself irrepre-

sentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung, CW 8, Para 417

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically. We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man. Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which does not act upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of our conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 757

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. Carl Jung, CW 9i, Para 187

The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung, CW 11, Para 608

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. The unconscious is an autonomous psychic entity; any efforts to drill it are only apparently successful, and moreover harmful to consciousness. It is and remains beyond the reach of subjective arbitrary control, a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Para 51

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

2004

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

The nature of the psyche reaches into obscurities far beyond the scope of our understanding. It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency. This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull. Carl Jung, CW 8, Para 815

The immortality of the soul insisted upon by dogma exalts it above the transitoriness of mortal man and causes it to partake of some supernatural quality. It thus infinitely surpasses the perishable, conscious individual in significance, so that logically the Christian is forbidden to regard the soul as a "nothing but." As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Even the believing Christian does not know God's hidden ways and must leave him to decide whether he will work on man from the outside or from within, through the soul. Carl Jung, CW 12, Para 11

The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the "soul," or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. Carl Jung, CW 13, Para 60

The essence of a work of art is not to be found in the personal idiosyncrasies that creep into it—indeed, the more there are of them, the less it is a work of art—but in its rising above the personal and speaking from the mind and heart of the artist to the mind and heart of mankind. The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung, CW 60, Para 307

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Para 335

The gulf that Christianity opened out between nature and spirit enabled the human mind to think not only beyond nature but in opposition to it, thus demonstrating its divine freedom. Carl Jung, CW 11, Para 261

2005

**Carl Jung on “Missionaries” – Anthology.**

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Page 12.

The dignity of man— an essential notion still to be learned by all missionaries! Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

The materialistic error was probably unavoidable at first. Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed. The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality. These arguments are not new. Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods. But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European. The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Para 13

**Carl Jung on “Money” – Anthology**

It [The State] does not know that energy only works when accumulated. Its energy is money. Carl Jung, CW 18, Para 110

You rightly surmise that I am an expensive customer. I have to be, otherwise I would be eaten up skin, bones, and all. Therefore I wanted to give you good advice and save you a lot of money. Carl Jung, Letters Vol. I, Page 115

You must only learn how to make the effort, and that was what I meant when I once advised you to talk over your problems with my wife. Carl Jung, Letters Vol. I, Page 116

So long as you think you don’t yet know what this is, you still have too much money to spend in useless speculation. But if you do with conviction the next and most necessary thing, you are always doing something meaningful and intended by fate. Carl Jung, Letters Vol. I, Page 133

It is possible that a Dr. X. will turn to you. He pants for therapy, needs it too, because he consists essentially of only an intellectual halo wandering forlorn and footless through the world. He could be not uninteresting, but there’s no money in it. Carl Jung, Letters Vol. I, Page 140

It is true that I have insisted upon the difference between Jewish and Christian psychology1 since 1917, but Jewish authors have done the same long ago as well as recently.2 I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be

of service to those in need. Carl Jung, Letters Vol. I, Page 219

I take the liberty of sending you an offprint of a little paper I wrote about the Beatus Niklaus, a Swiss saint who for the mere lack of money has not ·been canonized yet, but he is on the list. His is a typical case of a non-dogmatic religious experience. Carl Jung, Letters Vol. I, Page 270

The only thing that matters is what you do yourself. Nobody can "fence you in," as you put it. But people who have no money, for instance, are fenced in by that very fact without being able to hold anybody else responsible. Carl Jung, Letters Vol. I, Page 292

There are countless people with an inferior extraversion or with too much introversion or with too little money who in God's name must plod along through life under such conditions. Carl Jung, Letters Vol. I, Page 292

It is just as well that she got all her psychology from books, as she would have busted every decent and competent analyst. I sincerely hope that she is going on

dreaming of winners, because such people need money to keep them afloat. Carl Jung, Letters Vol. II, Page 24

Every doctor in the tropics would like nothing better than to build his own hospital on his lonely outpost, but unhappily he hasn't Schweitzer's talent for using money-making lectures and soul-stirring organ recitals for this purpose. Carl Jung, Letters Vol. II, Page 140

Research of this kind requires teamwork and money, and we have neither at present. Above all, superior intelligence and psychological competence are needed. Both are hard to find. Carl Jung, Letters Vol. II, Page 538

The intellect can make its profound statement that there is no absolute Truth. But if somebody loses his money, his mo11ey is lost and this is as good as an absolute Truth, which means that he will not be consoled by intellectual profundity. Carl Jung, Letters Vol. II, Page 595

Money value is fast becoming a fiction guaranteed by the State. Money becomes paper and everybody convinces everybody else that the little scraps are worth something because the State says so. Carl Jung, CW 18, Para 110

Money-making, social achievement, family and posterity are nothing but plain nature, not culture. Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life? Carl Jung, CW 8, Para 787

If making money is an end in itself, both science and art can quietly shut up shop. No one can deny that our modern consciousness, in pursuing these mutually exclusive ends, has become hopelessly fragmented. The consequence is that people are trained to develop one quality only; they become tools themselves. Carl Jung, CW 8, Para 696

As a student he [Jung] had to get his money, or at least part of it, from the sale of antiques belonging to a relative. Jung knew what poverty was. Aniela Jaffe, Jung's Last Years, Page 109.

America has a principle or idea or attitude, but it is surely not money. Often, when I was searching through the conscious and the unconscious mind of my American patients and pupils, I found something which I can only describe as a sort of Heroic Ideal Carl Jung, CW 10, Para 976

International relations turned into the most exaggerated nationalism, and the very God of the earth, the ultima ratio of all things worldly—money—developed a more and more fictitious character never dreamt of before. Carl Jung, CW 18, Para 1306

For instance, there are many big business men who are impotent because their full energy is going into money making or dictating the roles to everybody - else. That is much more interesting to them than the affairs of women. Carl Jung, Conversations Evans, Page 12.

Do not forget that Kepler once cast horoscopes for money, and that countless artists are condemned to work for a living wage. Carl Jung, CW 4, Para 607

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. Carl Jung, CW 4, Para 666

Though Jung had a good attitude to money, he never threw it about, so his bidding convinced the members of the club of what a high value he set on his own time. Barbara Hannah, Jung: His Life and His Work, Page 169

Man has two aims the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins the cultural aim. Carl Jung, CW 7, Para 114

Five percent on money lent is fair interest, twenty per cent is despicable usury. We have to apply this view to the sexual situation as well. Carl Jung, CW 4, Para 667

St. Augustine aptly defines libido as a “general term for all desire” and says: There is a lust for revenge, which is called rage; a lust for having money, which is called avarice; a lust for victory at all costs, which is called stubbornness; a lust for self-glorification, which is called boastfulness. There are many and varied kinds of lust. Carl Jung, CW 5, Para 186

That is, Marie-Louise finished high school in 1933 and completed her doctorate in classical philology and classical languages (Greek and Latin) seven years later. (Our father, however, had lost the greatest part of his money in the early 1930s, so when we started our university studies, he told us that we had to earn the entire matriculation fees and expenses ourselves.) Marie-Anne Von Franz, Homage to MLVF, Page 135

However, it was not Emma’s wealth that attracted him to her. Jung always insisted most emphatically that he had not married her for her money. He once confided to a friend that he had fallen instantly in love the first time he saw her and felt sure they would marry some day. Arthur I. Miller, Deciphering the Cosmic Number, Page 22

Germany was the first country to experience the miracles worked by democracy’s ghost, the State. She saw her money becoming elastic and expanding to astronomical proportions and then evaporating altogether. Carl Jung, CW 18, Para 110

2008

If for instance you live in a well-to-do community, and you suddenly lose all your money, your natural reaction will be to think that it is terrible and shameful and that you are the only one who is such an ass as to lose his money. But if everybody loses his money it is quite another matter and you feel reconciled to it. Carl Jung, CW 18 Para 232

In Rome money-offerings were thrown every year into the lacus Curtius, formerly a chasm that had been closed through the sacrificial death of Curtius. He was the hero who went down to the underworld in order to conquer the danger that threatened the Roman state after the opening of the chasm Carl Jung, CW 5, Para 571

In the Anphiaraion at Oropos those healed through incubation in the temple threw their money-offerings into the sacred well. Carl Jung, CW 5, Para 571

An idea psychologically different in different people e.g., God is the belly, or money, science, power, sex, etc. a concept varying according to the localization of the highest good Carl Jung, CW 6, Para 67

Since Socialism and Communism merely enhance the attributes of democracy, i.e., of a Constitution where there is a ruler without subjects and subjects without a ruler, they only serve to hollow out the meaning of Parliament, of government, of money, and of the so-called rights of the free citizen. Carl Jung, CW 18, Para 1334

This is the obvious purpose of nature. But when this purpose has been attained —and more than attained—shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense? Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Para 787

I have often met with the objection that the thoughts which the voice represents are no more than the thoughts of the individual himself. That may be but I would call a thought my own only when I have thought it, just as I would call money my own only when I have earned or acquired it in a conscious and legitimate manner. If somebody gives me the money as a present, then I shall certainly not say to my benefactor, “Thank you for my money,” although to a third person I might say afterwards: “This is my own money.” With the voice I am in a similar situation. The voice gives me certain contents, exactly as if a friend were informing me of his ideas. It would be neither decent nor truthful to suggest that what he says are my own ideas Carl Jung, CW 11, Para 63

Such dreams were also announced to the Roman Senate. There is a story of a senator’s daughter in the first century B.C. who dreamed that the goddess Minerva had appeared to her and complained that the Roman people were neglecting her temple. The lady felt obliged to report the dream to the Senate, and the Senate voted a certain sum of money for the restoration of the temple Carl Jung, CW 18, 250

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

I remember Toni Wolff once arranging an auction at the Psychological Club to raise money for

some important project. All club members gave things of value to be auctioned, and Jung was persuaded to give an hour of his time. He then bid for it himself and did not give up until it was well over a hundred francs! Barbara Hannah, Jung: His Life and His Work, Page 169

The letter went on to say that Frau Froebe-Kapteyn wished to collect for the Eranos archive a vast number of ancient and medieval pictures of Hermes-a decidedly useful enterprise. But she needed some money to pay for the necessary photos. William Schoenl, C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 17

At the moment I just have three patients who do pay well. I would have enough patients if I would accept them paying me very little, but I don't like to offer psychoanalysis for tip money. Carl Jung, Two Cases from Jung's Clinical Practice, Page 33

Laura Leay had been separated from her husband, Fred, for seven years. His paranoia and his bizarre accusations against his wife, in relation to infidelity and the embezzlement of his money, had become intolerable and he had finally been committed to an asylum. Diana Baynes, Jung's Apprentice, Page 236

I consider it disgraceful for an educated man to accept the idea of the preeminent power of money. It is even more disgraceful if he tips his hat and shows his reverence to a sack of gold. But it is most disgraceful of all if he uses-or rather abuses-his knowledge and skills to gain bliss from the one thing that can give it, the personal possession of Mammon. Carl Jung, Zofingia Lectures, Para 25

Ought I to tell you about all those who engage in scholarly pursuits merely in order to fill up as quickly as possible the moneybag that they have invested with the sacred aura of scientific knowledge? Shall I tell you of those savants whom others regard as having attained the pinnacle in human perfection, but who sell their science and their knowledge for thirty pieces of silver? Carl Jung, Zofingia Lectures, Para 26

The relationship with Edith Rockefeller opened the door later for Keller to meet her brother, John D. Rockefeller Jr., from whom he received large sums of money for his theological education project for the support of poor East European churches. Marianne Jehle-Wildberger, Jung-Keller Correspondence, Page 41

The painful question then presented itself: Where was the money to come from? My father could raise only part of it. He applied to the University of Basel for a stipend for me, and to my shame it was granted. Carl Jung, Memories Dreams and Reflections, Page 86.

**Carl Jung on "Morals" "Morality" – Anthology**

Our psychology is a science Plenty of unqualified persons are sure to push their way in and commit the greatest follies Our aim is simply and solely scientific knowledge If religion and morality are blown to pieces in the process, so much the worse for them Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung; Essay Included in CW 18; Page 314.

The more a man's life is shaped by the collective norm, the greater is his individual immorality. Carl Jung; "Psychological Types", 1921.

Without freedom there can be no morality. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal. Carl Jung; CW 10; Page 228

We live in the age of the decline of Christianity, when the metaphysical premises of morality are collapsing. Carl Jung to Walter Corte, Letters Vol. 1, Pages 69-70.

Consciousness has increased but historical evidence shows that morality has not. Carl Jung, ETH Lecture XIV, Page 247.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.

We think it is enough to discover new things, but we don't realize that knowing more demands a corresponding development of morality. Carl Jung, Letters Vol. II, Pages 163-174

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot chose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Carl Jung, CW 11, Para 390

At any rate we can never treat the anima with moral reprimands; instead of this we have, or there is, wisdom, which in our days seems to have passed into oblivion. Carl Jung, Letters Vol. I, Page 193

Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life." Carl Jung, Letters Vol I, Page 47.

His [God's] moral quality depends upon individuals. That is why He incarnates. Individuation and individual existence are indispensable for the transformation of God the Creator.

Carl Jung, Letters Vol. II, Page 314.

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain

atmosphere and declares the visions to be good or bad. Carl Jung, ETH Lecture 7th July 1939

All those things which have been neglected and rejected, even immoral things, even evil is needed for virtue cannot exist without evil, as light cannot exist without darkness. Carl Jung, Cornwall Lecture, Page 26.

No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Carl Jung, The Symbolic Life, Page 625.

Were not the autonomy of the individual the secret longing of many people, this hard-pressed phenomenon would scarcely be able to survive the collective suppression either morally or spiritually. Carl Jung, The Undiscovered Self, Page 34.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one [is] singularly incapable of moral judgment. Carl Jung; The Shadow," Aion, CW 9ii, par. 15.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

The invasion of evil signifies that something previously good has turned into something harmful the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung; Psychology and Religion; Answer to Job.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing. Carl Jung; "Answer to Job"; CW 11, par. 716.

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in

the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung; CW 9/2, par. 255.

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung; CW 9/2, par. 46.

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness, and in the same way there are final factors at work in [one] that likewise originate in the unconscious. Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung; CW 9/2, par. 253.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 329.

Just as a man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung; The Undiscovered Self; Page 23.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung; Aion; CW 9; Part II; Page 14.

Just as man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung; The Undiscovered Self; Page 23.

The will is a psychological phenomenon that owes its existence to culture and moral education but is largely lacking in the primitive mentality. Carl Jung; Definitions; CW 6, par. 844.

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung; The Personal and the Collective Unconscious; CW 7, par. 202.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161.

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, Civilization in Transition, Page 446.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second- and third-parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

Guilt is also by no means the only cause of complexes, but with people who are especially sensitive on this point it is a very common complex ingredient, they have a moral

complex, and it is as if they were ridden by the devil. Carl Jung, ETH Lecture XI 5July1934, Page 132.

The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258.

So Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung, CW 10, Page 258.

Those who are always on the look out to do charitable works serve virtue out of their moral cowardice and fall into the worst depravity. Carl Jung, Jung-Ostrowski, Page 48.

It seems to me to be in itself an ominous symptom of the mental and moral condition of our world that such problems [Artificial Insemination] have to be discussed at all. Carl Jung, Letters Vol. II, Pages 110-111.

People have wondered belatedly about the psychology of the German Army-no wonder! Every single soldier and officer was just a particle in the mass, swayed by suggestion and stripped of moral responsibility. Carl Jung, Letters Vol. II, Pages 217-221.

Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weaklings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values. Carl Jung, Letters Vol. II, Pages 217-221.

If a man's life consists half of happiness and half of unhappiness, this is probably the optimum that can be reached, and it remains forever an unresolved question whether suffering is educative or demoralizing. Carl Jung, Letters Vol. II, Page 248.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here. The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about. Carl Jung, Letters Vol. II, Pages 533-534

As with every author, one does not live from air and bread alone but now and then needs a bit of moral encouragement. Carl Jung, Letters Vol. II, Pages 547-548

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity. Carl Jung, Letters Vol. II, Pages 546-547

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52.

But we must see where we stand, otherwise we are immoral illusionists. Carl Jung, Letters Vol. 1, Pages 64-66

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

No amount of insight into the relativity and fallibility of our moral judgment can deliver us from these defects, and those who deem themselves beyond good and evil are usually the worst tormentors of mankind, because they are twisted with the pain and fear of their own sickness. Carl Jung, Aion, Para 97

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

**Carl Jung and "Mountains" [Anthology]**

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Pages 38-39.

''A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon-disk rests alone." Hui Ming Ching, The Secret of the Golden Flower, Page 121.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

I am an orphan, alone; nevertheless I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

2016

Some of the main islands [of peace] are my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, It would be nothing but a little grain of rock or ice, never the whole mountain. Carl Jung, Letters Vol. II, Pages 194-196

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

In this bloody battle death steps up to you, just like today where mass killing and dying fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

You are Christians and run after heroes and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

Austerity is also in the realm of nature-the forests, the mountains-but without insistence, nature never insists on its qualities; and to do this means, in fact, to lose the quality of one's quality. It no longer is nature, no longer natural. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Rockefeller was really just a mountain of gold, and it had been dearly bought. Carl Jung, Modern Psychology, Vol. 1, Page 66.

**Carl Jung on the "Mystic" and "Mysticism." [Anthology]**

Everyone who says that I am a Mystic is just and idiot. He just doesn't understand the first word of Psychology. Carl Jung, Conversations with Richard L. Evans, [Houston Film]

People call me a mystic, but [humans] really are chock-full of mysticism; that word covers a large area of facts which we cannot understand." Carl Jung, Visions Seminar, Page 296.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar,

the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

Only the mystics bring religion to what is creative itself. Carl Gustav Jung [LC 540]

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: ‘Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.’ Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

When they [the mystics] descend into the depths of their own being they find ‘in their heart’ the image of the sun, they find their own life-force which they call the ‘sun’ for a legitimate and, I would say, a physical reason because our source of energy and life actually is sun. Our physiological life, regarded as an energy process, is entirely solar Carl Jung; Symbols of Transformation; para. 176.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man’s double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; P. 25.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99.

Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms. Carl Jung, Letters Vol. 1, Pages 497-498.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

Individuation is a philosophical, spiritual and mystical experience Carl Jung, Psychology

and Religion, Page 294.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3Mar1939, Page 101.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. Carl Jung, CW 9i, Para 222f.

Everyone who says that I am a Mystic is just and idiot. He just doesn’t understand the first word of Psychology. Carl Jung, Conversations with Richard L. Evans, [Houston Film]

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.

You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

Dr. Meier has drawn my attention to your short review of Rosenberg's book. For anyone who knows Jewish history, and in particular Hasidism, Rosenberg's assertion that the Jews despise mysticism is a highly regrettable error. Carl Jung, Letters Vol. 1, Page 238.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

**Carl Jung on "Mythology" – Anthology.**

God always speaks mythologically. If he didn't, he would reveal reason and science. Carl Jung, Letters Vol. II, Pages 9-10.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion. Carl Jung, Letters Vol. II, Pages 65-68.

No doubt the archetypes are present everywhere, but there is also a widespread resistance to this "mythology." That is why even the gospel has to be "demythologized." Carl Jung, Letters Vol. II, Pages 83-86.

I should not worry about all this localization talk. It's practically all foolishness, and a

remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Pages 159-161.

Mythological motifs are facts; they never change; only theories change. Carl Jung, Letters Vol. II, Pages 191-192.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Pages 201-208

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Pages 257-264.

The archetype is not just the formal condition for mythological statements but an overwhelming force comparable to nothing I know. Carl Jung, Letters Vol. II, Pages 257-264.

Our psychic foundations are shrouded in such great and inchoate darkness that, as soon as you peer into it, it is instantly compensated by mythic forms. Carl Jung, Letters Vol. II, Pages 327-329.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material. Carl Jung, Letters Vol. II, Pages 341-343.

As regards the Incarnation, the idea of God's descent into human nature is a true mythologem. Carl Jung, Letters Vol. II, Pages 341-343.

This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Pages 397-398.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological

problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

Although the assertion of immortality is in itself a fact, it is no more proof of immortality than are any other mythological statements. Carl Jung, Letters Vol. II, Pages 457-458

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Pages 493-496

I fully agree with it, only I would ask you to state explicitly that in my psychology the " mythological" aspect means "religious attitude." Carl Jung, Letters Vol. II, Page 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. Carl Jung, Letters Vol. II, Pages 482-488

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief. Carl Jung, Letters Vol. II, Pages 482-488

"Reason" is, notoriously, not necessarily ethical any more than intelligence is. Carl Jung, Letters Vol. II, Pages 482-488

It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life. Carl Jung, Letters Vol. II, Pages 482-488

In the intellectual world in which I grew up, Hegelian thought played no role at all; on the contrary, it was Kant and his epistemology on the one hand, and on the other straight materialism, which I never shared, knowing too much about its ridiculous mythology. Carl Jung, Letters Vol. II, Pages 500-502

Nobody seems to have noticed that without a reflecting psyche the world might as well not exist, and that, in consequence, consciousness is a second world-creator, and also that the cosmogonic myths do not describe the absolute beginning of the world but rather the dawning of consciousness as the second Creation. Carl Jung, Letters Vol. II, Pages 482-488

Myth is pre-eminently a social phenomenon: it is told by the many and heard by the many. Carl Jung, Letters Vol. II, Pages 482-488

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I watched the creation of myths going on and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW 5, Pages xxiv-xxv

The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. Carl Jung, CW 11, Para 648.

It [myth] is something that happens to man, and men have mythical fates just as much as the Greek heroes do. Carl Jung, CW 11, Para 648.

Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. It is something that happens to man, and men have mythical fates just as much as the Greek heroes do. Carl Jung, CW 11, Para 648.

I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily. Carl Jung, Letters Vol. I, Page 376.

'But,' C.G. went on to tell us, 'here was a living myth, for the mountain lit by the sun is said to be the wife of Vishnu; and the myth gives the story and the experience meaning. That is what myths are.' E.A. Bennet, Meetings with Jung, Page 284

So far as mythology goes the interesting thing is that the myths are repeated, that is a fact and a very important one. Carl Jung, Meetings with Jung, Page 304

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

2023

No science Myth will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

The mythological motifs have never yet been classified, as their name is legion. Carl Jung, Letters Vol. I, Pages 66-67

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths. Carl Jung, Letters Vol. I, Pages 123-124

Psychology, as one of the many expressions of psychic life, operates with ideas which in their turn are derived from archetypal structures and thus generate a somewhat more abstract kind of myth. Psychology therefore translates the archaic speech of myth into a modern mythologem not yet, of course, recognized as such—which constitutes one element of the myth "science." Carl Jung, CW 9i, Para 302

Myths are miracle tales and treat of all those things which, very often, are also objects of belief. In the everyday world of consciousness such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primitivity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end-result of the development of Christian consciousness through the centuries. This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today. That is what the post-Christian spirit looks like. Carl Jung, CW 9ii, Para 66

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world’s traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a In the eyes of the ordinary man, love in its true sense coincides with the institution of marriage,

and outside marriage there is only adultery or "platonic" friendship. For woman, marriage is not an institution at all but a human love-relationship. Carl Jung, CW 10, Para 255

Relationship is possible only if there is a psychic distance between people, in the same way that morality presupposes freedom. For this reason the unconscious tendency of woman aims at loosening the marriage structure, but not at the destruction of marriage and the family. Carl Jung, CW 10, Para 273

In a marriage neither partner sits on a throne. Carl Jung, Jung-Ostrowski, Page 52.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; MDR; Page 395.

Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman. Carl Jung, ETH, Page 115

You have experienced in your marriage what is an almost universal fact-that individuals are different from one another. Basically, each remains for the other an unfathomable enigma. Carl Jung, Letters Vol. II, Page 27.

I said last time that marriage did not end the young man's difficulties. I said this in order to show you I am not under the illusion that people who have undergone treatment with me glide through life forever afterwards on golden wheels! Carl Jung, ETH, Page 183.

Seldom or never does a marriage develop into an individual relationship smoothly and without crises. There is no birth of consciousness without pain. Carl Jung, CW 10, Para 331

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Page 172.

My parent's marriage was not a happy one, but full of trials and difficulties and tests of patience. Carl Jung, Memories Dreams and Reflections, Page 315

As a country parson he [Jung's Father] lapsed into a sort of sentimental idealism and into reminiscences of his golden student days, continued to smoke a long student's pipe, and discovered that his marriage was not all he had imagined it to be. Carl Jung, Memories, Dreams and Reflections, Page 91

On the question of Hitler's attitude toward women and marriage, Jung prophesied: "He cannot marry. Hitler's real passion, of course, is Germany." Carl Jung, Jung: A Biography, Page 305.

In all my eighty years," Barbara Hannah attested, "I have never seen a marriage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects." Gerhard Wehr, Jung by Gerhard Wehr, Page 423

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Page 208-209.

The dogma of the Assumption of the Virgin Mary, promulgated by Pope Pius XII in 1950, contains several allusions to the "heavenly marriage," thus proving how the unconscious world of images reasserts its timeless significance as a dark counterpart to the spiritual world of Christianity. Carl Jung, Jung's Last Years, Page 68.

The very fact that a man enters into a marriage on trial means that he is making a reservation; he wants to be sure of not burning his fingers, to risk nothing. Carl Jung, CW 10, Page 112

While Mary had suffered from asthma since childhood, Paul had suffered from his parents' mismatched marriage, and their separation and divorce. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 4

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Page 483.

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some of the wife's energies are now freed for her own creative interests and development, often with the result that the marriage not only survives but emerges even stronger than before!" Toni Wolff, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

He [Peter] wrote that since his marriage to Anne, this compulsive character in relation to his sexual libido had entirely disappeared. In this new marriage a true home-coming had taken place in both his inner and his outer life. Diana Baynes, Jung's Apprentice, Page 268

Why aren't they told betimes that the "prince of this world" and lord of the air" takes good care that the tastier morsels are snapped up by the wicked ones they envy so much, and that marriage is not the end but the beginning of the romance? Carl Jung, Letters Vol. 1, Page 370.

On the question of Hitler's attitude toward women and marriage, Jung prophesied: "He cannot marry .... Hitler's real passion, of course, is Germany." Carl Jung, Jung: A Biography, Page 305.

Peter and Anne were married shortly before Christmas in 1931, at the Registry Office in South Kensington. The only other person present at their marriage was Joe Henderson. Diana Baynes, Jung's Apprentice, Page 253

Clearly coniunctio represents an archetypal image of the development of the human intellect, which expresses sometimes as sacred marriage, sometimes as mystical or chemical wedding, the deepest longing of mankind, be it more erotic or-with no contradiction-more religious or even more technical and chemical in emphasis. It is always the combination of what has been separated, by means of which the individual is raised to a higher state, that of wholeness or selfhood. The outward process-be it a technical operation or a religious act-becomes the symbolic expression of an inward state, and even more: of a mysterium that

encompasses the dimensions of both inner and outer and provides a hint of the unus mundus, the reality of a unified world. Carl Jung, Jung by Gerhard Wehr, Page 400

At about that time Jung's autobiography, Memories, Dreams, Reflections, was published. In it I came upon a passage which helped me overcome feelings of guilt and gave me the courage to end my twenty-three-year marriage. Jane Reid, Jung My and I, Page 557

From my work with women patients, I learned how important an emotional marriage with the father, or with his substitute (the first man in a woman's life), is vital for feminine development. Jane Reid, Jung, My Mother and I, Page 103-104

Jung's two colleagues, Peter and Cary de Angulo, both involved in the translation of Jung's books into English, and both left with the care of a young child, make a 'sensible' marriage. Diana Baynes, Jung's Apprentice, Page 195

He [H.G. Baynes] came to Jung originally because his first marriage had run on the rocks while he was in service abroad. Diana Baynes, Jung's Apprentice, Page 147

(It had been Godwin's fond hope that Rosalind could be influenced by Jung, just as he had been, and that this would save their marriage. However, this did not prove to be possible.) Diana Baynes, Jung's Apprentice, Page 123

It was this friendship with Cary that enabled Peter to recover from the trauma and guilt which he suffered Chapter Fourteen - A new Marriage: Cary de Angulo 197 in relation to Hilda's death and soon the friendship blossomed into love. Diana Baynes, Jung's Apprentice, Page 196-197

Cary was American, a woman of Peter's age and in a similar situation: her first marriage had come to an end in 1924, although she remained on friendly terms with her ex-husband Xaime De Angulo. Diana Baynes, Jung's Apprentice, Page 196

Joe Henderson comments that Peter 'tended to think that the marriage was what Jung would want him and Cary to do and Jung said himself to me once that he had no such idea at all. Diana Baynes, Jung's Apprentice, Page 210

Finally, they came to a decision together and Cary and Peter were married on Saturday March 19th, 1927 at Marylebone Town Hall. The only witnesses to this marriage were his dear, loyal sister Ruth and her friend, Bertha. Diana Baynes, Jung's Apprentice, Page 198

'I can see we ought to submit the question of our marriage to the elders of the tribe, as it were, because that is also a question of social ethic and in such things we have to submit to extra personal authority.' Peter Baynes, Jung's Apprentice, Page 246

Something of the vulnerability and sadness of this beautiful girl [Agnes Leay] had entered Peter's soul and it was soon after his marriage to Cary that he began to dream of her as his anima or soul guide. Diana Baynes, Jung's Apprentice, Page 220

Joe [Henderson] had become a confidante of both Peter and Cary and he was probably one of the first people to know that their marriage was on the rocks. Diana Baynes, Jung's Apprentice, Page 215

It was soon after his marriage to Cary that Peter was already having fantasies about a beautiful young woman called Agnes Leay (who had some years previously been a patient of his). Diana Baynes, Jung's Apprentice, Page 213

I shall not recover his [Jung] friendship, I think, because he could not agree with my ending my marriage and my entrance into a new life with a new and young partner.' Peter Baynes, Jung's Apprentice, Page 248

In a talk Peter had with Toni Wolff, she too had made it abundantly clear that she felt this marriage would end in disaster. Diana Baynes, Jung's Apprentice, Page 248

It is a bad sign when doctors begin writing books of advice on how to achieve the "perfect marriage." Healthy people need no doctors. Marriage today has indeed become rather precarious. In America about a quarter of the marriages end in divorce. And the remarkable thing is that this time the scapegoat is not the man but the woman. She is the one who doubts and feels uncertain. It is not surprising that this is so, for in post-war Europe there is such an alarming surplus of unmarried women that it would be inconceivable if there were no reaction from that quarter. Carl Jung, CW 10, Para 248

This time with Emma and Jung was the first opportunity for Anne and Peter to meet with them as a foursome. It was especially important for Peter who was still unsure whether his marriage to Anne had created a barrier between himself and Jung. Diana Baynes, Jung's Apprentice, Page 285

Although Emma had, ultimately, wholeheartedly supported their marriage, Jung still had reservations about it. Diana Baynes, Jung's Apprentice, Page 285

Very often these changes are accompanied by all sorts of catastrophes in marriage, for it is not hard to imagine what will happen when the husband discovers his tender feelings and the wife her sharpness of mind Carl Jung, CW 8, Para 783

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. For her, marriage is a relationship with sex thrown in as an accompaniment. Carl Jung, CW 10, Para 255

Henry Miller said "I have been debating whether or not to give you the message I received this morning. As I sat at my work table thinking over my plans for the day a voice spoke to me saying, 'I have a message for Maud Oakes.' On the other side of the table I saw an elderly woman resembling Madame Blavatsky [the famous psychic] who had come to me before in fantasy. Her message was that if you went to Peru you would experience danger, despair, destruction, disillusionment and disaster. In the end however, things would change and there would be some kind of marriage." Maud Oakes, The Stone Speaks, Page 2

Traditionally, man is regarded as the marriage breaker. This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes. But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre. More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs. There is no energy left for window-climbing and duels. If

anything is to happen in the way of adultery it must not be too difficult. In no respect must it cost too much, hence the adventure can only be of a transitory kind. The man of today is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category. Carl Jung, CW 10, Para 265

Secretaries, typists, shop-girls, all are agents of this process, and through a million subterranean channels creeps the influence that is undermining marriage. For the desire of all these women is not to have sexual adventures only the stupid could believe that—but to get married. The possessors of that bliss must be ousted, not as a rule by naked force, but by that silent, obstinate desire which, as we know, has magical effects, like the fixed stare of a snake. This was ever the way of women. Carl Jung, CW 10, Para 251

The transformation I have briefly described above is the very essence of the psychological marriage relationship. Much could be said about the illusions that serve the ends of nature and bring about the transformations that are characteristic of middle life. The peculiar harmony that characterizes marriage during the first half of life-provided the adjustment is successful-is largely based on the projection of certain archetypal images, as the critical phase makes clear. Carl Jung, CW 17, Para 337

The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship. This means, in practice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and there, motives. As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks himself very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a very long climb. Carl Jung, CW 17, Para 327

For this purpose, the biological parents are replaced by spiritual parents; godfather and godmother represent the intercessio divina through the medium of the Church, which is the visible form of the spiritual kingdom. In the Catholic rite even marriage where we would suppose it to be all-important that this particular man and this particular woman become united and are confronted with each interfered with by the Church; the intercessio sacerdotis prevents the immediate contact of the couple. The priest represents the Church, and the Church is always in between in the form of confession, which is obligatory. This intervention is not due to the particular cunning of the Church; it is rather her great wisdom, and it is an idea going back to the very origins of Christianity that we are not married merely as man and woman; we are married in Christo, Carl Jung, CW 18 Para 362

I own an antique vase upon which an early Christian marriage is represented. The man and the woman hold each other's hand in the Fish; the Fish is between them, and the Fish is

Christ. In this way the couple is united in the Fish. They are separated and united by Christ; Christ is in between, he is the representative of the power which is meant to separate man from merely natural forces, Carl Jung, CW 18 Para 362

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically. It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated. It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human dignity. Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being. The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict. Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man's nature is given a hearing. Carl Jung, CW 18, Para xii

Woman nowadays feels that there is no real security in marriage, for what does her husband's faithfulness mean when she knows that his feelings and thoughts are running after others and that he is merely too calculating or too cowardly to follow them? What does her own faithfulness mean when she knows that she is simply using it to exploit her legal right of possession, and warping her own soul? She has intimations of a higher fidelity to the spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270

This picture [as mandala] was done by a seven-year-old boy, offspring of a problem marriage. He had done a whole series of these drawings of circles and hung them up round his bed. He called them his "loves" and would not go to sleep without them. This shows that the "magical" pictures still functioned for him in their original sense, as a protective magic circle have been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian.In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 5, Para 30

Life is a flux, a flowing into the future, and not a stoppage or a backwash. It is therefore not surprising that so many of the mythological saviours are child gods. Carl Jung, CW 9i, Para 278

The myth of the hero ... is first and foremost a self-representation of the longing of the

unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o'the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms. Carl Jung, CW 5, Para 299

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities. If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

The primitive mentality does not invent myths, it experiences them. Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Such allegories would be an idle amusement for an unscientific intellect. Myths, on the contrary, have a vital meaning. Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe.

But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261

What is the use of a religion without a mythos, since religion means, if anything at all, precisely that function which links us back to the eternal myth? Carl Jung, CW 11, Para 647

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but—and this is perhaps just as important—it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered

himself wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung, CW 9i, Para 243

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion; it only undergoes a new interpretation. Carl Jung, Letters Vol. II, Pages 482-488

My whole endeavour has been to show that myth is something very real because it connects us with the instinctive bases of our existence. Carl Jung, Letters Vol. II, Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

To be sure "Christ" gave the myth a new meaning for the man of antiquity. But when we still go on stressing the newness 2000 years later, we must point out what exactly is the news for us, which we haven't yet heard and understood. Carl Jung, Letters Vol. II, Pages 83-86.

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

Two figures-the old sage and the young maiden-step into the field of vision, unexpectedly for consciousness, but characteristic of the mythological spirit upon which consciousness rests. Carl Jung, Liber Novus, Page 365.

The very numbers you use in counting are more than you take them for. They are at the same time mythological entities (for the Pythagoreans they were even divine), but you are certainly unaware of this when you use numbers for a practical purpose. Carl Jung, CW 18, Para 461

...the figures in the unconscious could be explained by a long-lasting primeval matriarchy if only we knew for certain that it ever existed, just as the flood myths could be explained by the myth of Atlantis if only we knew that there ever was an Atlantis. Equally, the contents of the unconscious could be explained by reincarnation if we knew that there is reincarnation. Carl Jung to Baroness Tinti, Letters Volume 1, Pages 208-209.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche.... These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings... But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

I do not know for what reason the universe has come into being and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; Memories Dreams and Reflections; Pages 301-302.

In the dream, ... there are numberless inter-connections to which one can find parallels only in mythological associations of ideas (or perhaps in certain poetic creations which are often characterized by a borrowing, not always conscious, from myths. Carl Jung; CW 9I; para. 259.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178.

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a

model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung; CW 8, Page 417.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung, CW 5, para. 198.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5, Para 176.

The conscious fantasy may be woven of mythological or any other material; it should not be taken literally but must be interpreted according to its meaning. Carl Jung, CW 5, Para 44.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. Carl Jung, CW 15, Page 127.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire and means "to find" and hence to find something by "seeking" it. Carl Jung, Man and His Symbols, Page 69.

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; Page 68.

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. Carl Jung; Man and His Symbols; Page 78

So, in the most natural way, I took it upon myself to get to know “my” myth, and I regarded this as the task of tasks. I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang. Carl Jung, Symbols of Transformation, xxiv–xxv.

The myth of the necessary incarnation of God can be understood as man’s creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. That is the goal which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person. Carl Jung, Memories Dreams and Reflections, Page 282.

Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend. Carl Jung, CW 6, Para 790.

The fear is not of myself but of the myth in you. Carl Jung to Walter Corte, Letters Vol. 1, Pages 69-70.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

Myths are original revelations of the preconscious psyche. Many of these unconscious processes may be indirectly occasioned by consciousness, but never by conscious choice. Carl Jung, CW 9i, Par 261.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Carl Jung, CW 9i, Para 261.

The primitive mentality does not invent myths, it experiences them. Carl Jung, CW 9i, Para 261.

The ancients always thought of coming events as having shadows cast in front of them. Here we have an animal killed, a mythological animal in fact—that is, instinct. Carl Jung,

Introduction to Analytical Psychology, Page 153.

The archetypes are not intellectually invented. They are always there and they produce certain processes in the unconscious one could best compare with myths. That's the origin of mythology. Mythology is a dramatization of a series of images that formulate the life of the archetypes. C.G. Jung Speaking, Page 348.

Mythology is a pronouncing of a series of images that formulate the life of archetypes. Carl Jung, Evans Conversations, Page 16.

In fact, it is unhygienic, because if you wipe out the mythology of a man, his entire historical sequence, he becomes a statistical average, a number; that is, he becomes nothing. Carl Jung, Evans Conversations, Page 36.

We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. Carl Jung, Evans Conversations, Page 36.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

The collective unconscious...appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325.

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Carl Jung, MDR, Page 3.

An ethical fraternity, with its mythical Nothing, not infused by any archaic-infantile driving force, is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea. Carl Jung, Freud/Jung Letters, Page 294.

Only a mythical being has a range greater than man's. How then can man form any definite opinions about himself? Carl Jung, MDR, Page 4.

Myths are miracle tales. In the everyday world of consciousness such things hardly exist; that is to say, until 1933. Carl Jung, CW 9i, Page 66.

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. Carl Jung, MDR, Page 311.

Atlantis: a mythical phantasm. Carl Jung, Letters Vol. II, Pages 4-5.

**Carl Jung on "Neurosis." – Anthology.**

The psychological trouble in neurosis, and the neurosis itself, can be formulated as an

act of adaptation that has failed. Carl Jung; CW 4; par. 574.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung; "The Therapeutic Value of Abreaction," CW 16, par. 277.

In [the Middle Ages] they spoke of the devil, today we call it a neurosis. Carl Jung; "The Meaning of Psychology for Modern Man", 1933.

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be physical symptoms neurosis various incidents moods unexpected forgetfulness or mistakes of speech. Carl Jung; Man and His Symbols; Page 72

Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another. Carl Jung; Modern Man in Search of a Soul

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 1.

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic. Carl Jung, Letters Vol. 1, Pages 332-334

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

Inferiority is laming and so leads to a neurosis or even a psychosis. Carl Jung, Modern Psychology, Vol. 2, Page 151.

Ad "neurosis": I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Pages 479-481.

We constantly forget how far we have got from our own inner law and this revenges it-

self upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host". It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

It seems to me that the basic facts of the psyche undergo a very marked alteration in the course of life, so much so that we could almost speak of a psychology of life's morning and a psychology of its afternoon. As a rule, the life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth. His neurosis comes mainly from his clinging to a youthful attitude which is now out of season.... Carl Jung, CW 16, ¶75.

The classic compulsion neurosis is an exception in that it is always due to a latent psychosis, which is also the reason why it is uncurable. Carl Jung, Letters Vol. 1, Page 299.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

Even when we recognise that an erotic problem lies behind a neurosis we must not express it crudely lest we frighten the patient away. Carl Jung, Jung-Ostrowski, Page 14.

Too much secrecy causes neurosis and a split from reality, but having no mystery permits only collective thinking and Action. Carl Jung, Jung-Ostrowski, Page 14.

If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then it is very difficult to deal with a neurosis. Carl Jung, Jung-Ostrowski, Page 15.

You are quite right; the main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. Carl Jung, Letters Vol. I, Page 377.

In any case of a child's neurosis, I go back to the parents and see what is going on

there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

You see, the neurosis is made every day by the wrong attitude the individual has. Carl Jung, Evans Conversations, Page 27.

About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Carl Jung, CW XVI, Par 83.

**Carl Jung on "Nietzsche" – Anthology.**

When Nietzsche said, "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Jung said that people often confused reality with psychological reality. When Nietzsche did not grasp the psychological reality of Zarathustra, then he is Zarathustra and is mad. Carl Jung, Jung My Mother and I, Page 88

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a preexisting polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy—can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this wav empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

The discovery of the "higher" man, and also the "ugliest" man, expresses the regulating influence [of the unconscious]. For the "higher" men want to drag Zarathustra down to the collective sphere of average humanity as it always has been. While the "ugliest" man is actually the personification of the counteraction. But the roaring lion of Zarathustra's moral conviction forces all these influences, above all the feeling of pity, back again into the cave of the unconscious. Thus the regulating influence is suppressed, but not the secret counteraction of the unconscious, which from now on becomes clearly noticeable in Nietzsche's writings. First he [Nietzsche] seeks his adversary in Wagner, whom he cannot forgive for Parsifal, but soon his whole wrath turns against Christianity and in particular against St. Paul, who in some ways suffered a fate similar to Nietzsche's. As is well known, Nietzsche's psychosis first produced an identification with the "Crucified Christ" and then with the dismembered Dionysus. With this catastrophe the counteraction at last broke through to the surface. Carl Jung, CW 8 Para162

Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw—the rise of psychology in its own right, so much so that it is even threatening to swallow philosophy. The inner resemblance between the two disciplines consists in this, that both are systems of opinion about objects which cannot be fully experienced and therefore cannot be adequately comprehended by a purely empirical

approach. Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that many heavy volumes are needed to contain them all. Neither discipline can do without the other, and the one invariably furnishes the unspoken—and generally unconscious—assumptions of the other. Carl Jung, CW 8, Para 659

When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, “One becomes Two,” and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation. He who is truly and hopelessly little will always drag the revelation of the greater down to the level of his littleness and will never understand that the day of judgment for his littleness has dawned. But the man who is inwardly great will know that the long-expected friend of his soul, the immortal one, has now really come, “to lead captivity captive” [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217

One might almost say that the dream goes on with the “explanation” of what is happening in the square space. Animals are to be changed into men; a “shapeless life-mass” is to be turned into a transfigured (illuminated) human head by magic contact with a reptile. The animal lump or life-mass stands for the mass of the inherited unconscious which is to be united with consciousness. This is brought about by the ceremonial use of a reptile, presumably a snake. The idea of transformation and renewal by means of a serpent is a well-substantiated archetype. It is the healing serpent, representing the god. It is reported of the mysteries of Sabazius:(A golden snake is let down into the lap of the initiated and taken away again from the lower parts). Among the Ophites, Christ was the serpent. Probably the most significant development of serpent symbolism as regards renewal of personality is to be found in Kundalini yoga. The shepherd’s experience with the snake in Nietzsche’s Zarathustra would accordingly be a fatal omen (and not the only one of its kind the prophecy at the death of the rope-dancer) Carl Jung, CW 12 Para 184

And what kind of an answer did the next generation give to the individualism of Nietzsche’s superman? It answered with a collectivism, a mass organization, a herding together of the mob, tam ethice quarn physice, that made everything that went before look like a bad joke. Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

Man takes the place of the Creator. Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted: alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the “superman” Faust, and this superman led Nietzsche’s Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to “create a god for yourself out of your seven devils” Carl Jung, CW 13 ¶ 163

All this happens because the anima contains the secret of the precious Stone, for, as Nietzsche says, “all joy wants eternity.” Thus the legendary Ostanes, speaking of the secret of the “philosophy,” says to his pupil Cleopatra: “In you is hidden the whole terrible and marvellous secret. Make known to us how the highest descends to the lowest, and how the lowest ascends to the highest, and how the midmost draws near to the highest, and is made one with it.” This “midmost” is the Stone, the mediator which unites the opposites. Such

sayings have no meaning unless they are understood in a profoundly psychological sense Carl Jung, CW 13 ¶ 131

It was from the spirit of alchemy that Goethe wrought the figure of the “superman” Faust, and this superman led Nietzsche’s Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to “create a god for yourself out of your seven devils.” Carl Jung, CW 13, Para 163.

Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the “superman” Faust, and this superman led Nietzsche’s Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to “create a god for yourself out of your seven devils.” Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today. Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163

The historical conditions which preceded Freud were such that they made a phenomenon like himself necessary, and it is precisely the fundamental tenet of his teaching namely, the repression of sexuality that is most clearly conditioned in this historical sense. Like his greater contemporary Nietzsche, Freud stands at the end of the Victorian era, which was never given such an appropriate name on the Continent despite the fact that it was just as characteristic of the Germanic and Protestant countries as of the Anglo-Saxon. The Victorian era was an age of repression, of a convulsive attempt to keep anaemic ideals artificially alive in a framework of bourgeois respectability by constant moralizings. These ideals were the last offshoots of the collective religious ideas of the Middle Ages, and shortly before had been severely shaken by the French Enlightenment and the ensuing revolution. Hand in hand with this, ancient truths in the political field had become hollow and threatened to collapse. It was still too soon for the final overthrow, and consequently all through the nineteenth century frantic efforts were made to prevent the Christian Middle Ages from disappearing altogether. Political revolutions were stamped out, experiments in moral freedom were thwarted by middle-class public opinion, and the critical philosophy of the late eighteenth century reached its end in a renewed, systematic attempt to capture the world in a unified network of thought on the medieval model. But in the course of the nineteenth century, enlightenment slowly broke through, particularly in the form of scientific materialism and rationalism. Carl Jung, CW 15 Para 45

This conception of man, considered historically, is a reaction against the Victorian tendency to see everything in a rosy light and yet to describe everything sub rosa. It was an age of mental “pussyfooting” that finally gave birth to Nietzsche, who was driven to philosophize with a hammer. So it is only logical that ethical motives as determining factors in human life do not figure in Freud’s teaching. He sees them in terms of conventional morality, which he justifiably supposes would not have existed in this form, or not have existed at all, if one or two bad-tempered patriarchs had not invented such precepts to protect themselves from the distressing consequences of their impotence. Since then these precepts have unfortunately gone on existing in the super-ego of every individual. This grotesquely depreciative view is a just punishment for the historical fact that the ethics of the Victorian age were nothing but conventional morality, the creation of curmudgeonly praeceptores mundi. Carl Jung, CW 15

Para 48

Like Nietzsche, like the Great War, and like James Joyce, his literary counterpart, Freud is an answer to the sickness of the nineteenth century. That is indeed his chief significance. For those with a forward-looking view he offers no constructive plan, because not even with the boldest effort or the strongest will would it ever be possible to act out in real life all the repressed incest-wishes and other incompatibilities in the human psyche. Carl Jung, CW 15 Para 52

Freud was first and foremost a “nerve specialist” in the strictest sense of this word, and in every respect he always remained one. By training he was no psychiatrist, no psychologist, and no philosopher. In philosophy he lacked even the most rudimentary elements of education. He once assured me personally that it had never occurred to him to read Nietzsche. This fact is of importance in understanding Freud’s peculiar views, which are distinguished by an apparently total lack of any philosophical premises. His theories bear the unmistakable stamp of the doctor’s consulting-room. His constant point of departure is the neurotically degenerate psyche, unfolding its secrets with a mixture of reluctance and ill-concealed enjoyment under the critical eye of the doctor. Carl Jung, CW 15 Para 61

Freud was a great destroyer, but the turn of the century offered so many opportunities for debunking that even Nietzsche was not enough. Freud completed the task, very thoroughly indeed. He aroused a wholesome mistrust in people and thereby sharpened their sense of real values. All that gush about man’s innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15 Para 69

Freud was a great destroyer, but the turn of the century offered so many opportunities for debunking that even Nietzsche was not enough. Freud completed the task, very thoroughly indeed. He aroused a wholesome mistrust in people and thereby sharpened their sense of real values. All that gush about man’s innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15, Para 69

Nothing would be more mistaken than to suppose that the poet is working with second-hand material. On the contrary, the primordial experience is the source of his creativeness, but it is so dark and amorphous that it requires the related mythological imagery to give it form. In itself it is wordless and imageless, for it is a vision seen “as in a glass, darkly.” It is nothing but a tremendous intuition striving for expression. It is like a whirlwind that seizes everything within reach and assumes visible form as it swirls upward. Since the expression can never match the richness of the vision and can never exhaust its possibilities, the poet must have at his disposal a huge store of material if he is to communicate even a fraction of what he has glimpsed and must make use of difficult and contradictory images in order to express the strange paradoxes of his vision. Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse’s cornucopia. Nothing is missing in the

whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung, CW 15, Para 151

One's contemporaries are always dense and never understand that what appears to them unseemly ebullience comes less from personal temperament than from the still unknown wellsprings of a new age. How people looked askance at Nietzsche's volcanic emotion, and how long he will be spoken of in times to come! Even Paracelsus has now been gratefully disinterred after four hundred years in an attempt to resuscitate him in modern dress. Carl Jung, CW 18, Para 4

I saw Nietzsche's "blond beast" looming up, with all that it implies. I felt sure that Christianity would be challenged and that the Jews would be taken to account. Carl Jung, CW 18, Para

When Nietzsche wrote his prophetic masterpiece, Thus Spake Zarathustra, he certainly had not the faintest notion that the superman he had created out of his personal misery and inefficiency would become a prophetic anticipation of a Fuhrer or Duce. Carl Jung, CW 18, Para 1333

Hypertrophy of intellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect. Carl Jung, Letters Vol. 1, Page 64

The second attempt, Nietzsche's Zarathustra, remained a meteor that never reached the earth, as the coniunctio oppositorum had not and could not have taken place. Carl Jung, Letters Vol. II, Page 453.

The philosophical influence that has prevailed in my education dates from Plato, Kant, Schopenhauer, Ed. v. Hartmann and Nietzsche. Carl Jung, Letters Vol. II, Page 500.

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought. Carl Jung, Letters Vol. II, Page 622.

Aside from normal forgetting several cases that involve the "forgetting" of disagreeable memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state to their disagreeable and incompatible nature. The psychologist calls these repressed contents. Carl Jung; Man and His symbols; Page 22.

Inasmuch as you say these creative forces are in Nietzsche or in me or anywhere else, you cause an inflation, because man does not possess creative powers, he is possessed by them. Carl Jung, Zarathustra Seminar, Page 57.

There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life and went into the woods. Carl Jung, Zarathustra Seminar, Page 57

For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.

Nietzsche's idea is that out of that lack of order, a dancing star should be born. Carl

We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave" (Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

He [Nietzsche] expressed it as "God is dead" and he did not realise that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts which incidentally possessed him more than he it. Carl Jung, Memories, Dreams and Reflections, Page 189

It [Faust] is a link in the Aurea Catena which has existed from the beginnings of philosophical alchemy and Gnosticism down to Nietzsche's Zarathustra. Carl Jung, Memories, Dreams and Reflections, Page 189

Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts which incidentally possessed him more than he it. Carl Jung, Memories, Dreams and Reflections, Page 189

It [Faust] is a link in the Aurea Catena which has existed from the beginnings of philosophical alchemy and Gnosticism down to Nietzsche's Zarathustra. Carl Jung, Memories, Dreams and Reflections, Page 189

Freud himself had told me that he had never read Nietzsche; now I saw Freud's psychology as, so to speak, an adroit move on the part of intellectual history, compensating for Nietzsche's deification of the power principle. Carl Jung, Memories, Dreams and Reflections, Page 153

Nietzsche, helpless in the hands of his destiny, had to create a "superman" for himself. Freud, I concluded, must himself be so profoundly affected by the power of Eros that he actually wished to elevate it into a dogma aere perennius like a religious numen. Carl Jung, Memories, Dreams and Reflections, Page 153-154

Of course, any creation is a creations beyond oneself, because one is already in existence, and if anything is created it must be beyond. Carl Jung, Nietzsche's Zarathustra, Page 49.

I knew the work of Nietzsche very well. He had been a professor at Basel University, and the air was full of talk about Nietzsche; so naturally I had studied his works. And from this I saw an entirely different psychology, which was also psychology—a perfectly com-

petent psychology, but built upon the power drive. Carl Jung, Conversations [Evans], Page 12.

"'You should make friends again with the nearest things,' said Nietzsche and didn't. He was wafted away on the great wind, drunk with his own words. Even things, thanks to the meaning immanent in them, answer us as we address them. They are socially minded and afford us delightful company in hours and days of loneliness." Aniela Jaffe, Jung's Last Years, Page 110.

But my family and the knowledge: I have a medical diploma from a Swiss university, I must help my patients, I have a wife and five children, I live at 228 Seestrasse in Kusnacht-these were actualities which made demands upon me and proved to me again and again that I really existed, that I was not a blank page whirling about in the winds of the spirit, like Nietzsche. Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts-which incidentally possessed him more than he it. He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality. For me, such irreality was the quintessence of horror, for I aimed, after all, at this world and this life. Carl Jung, "Jung" by Gerhard Wehr, Page 174

He (Nietzsche) was sincere, which cannot be said of so many academic teachers to whom career and vanity mean infinitely more than the truth. Carl Jung, Jung by Gerhard Wehr, Page 56

Her plans for an enclosed garden at the Mellon house-something not only in the mind but in earth and stone-gave him a feeling of peace and restfulness, something to look forward to beyond the abomination of war and Germany's Nietzschean insanity. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10

Onkel [Jung] said that he first read Nietzsche in the Canton du Valais and was first impressed with its beauty; then he saw it was an amazing tragedy: that it was a slow approach to the world of the shadow. Katy Cabot, Jung My Mother and I, Page 187

Nietzsche thought he was writing a gospel to the world in order to make the way for the Lord. The German soldiers read Zarathustra in the trenches: it spoke to their unconscious. Katy Cabot, Jung My Mother and I, Page 187-188

"Never does man rise higher, than when he does not know where his fate will lead him." [Nietzsche] Onkel [Jung] went on to say about himself, I know what I have done, but not what I am. Katy Cabot, Jung My Mother and I, Page 405

'You ask to be free my brother. I ask you not what are you seeking freedom from, but what are you seeking it for. To what end shall your freedom fly. Peter Baynes (Quoting Nietzsche), Jung's Apprentice, Page 254

**Carl Jung on "Normal." - Anthology**

If I get another perfectly normal adult malingering as a sick patient I'll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

Forgetting is a normal process, in which certain conscious ideas lose their specific energy because one's attention has been deflected. Carl Jung; Man and His symbols; P. 20

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161

...therefore I always feel very suspicious when somebody assures me that he is very normal, too many normal people are just compensated madmen. Carl Jung, Modern Psychology, Vol. 1, Page 41.

The war was an example of this on a ·grand scale, countless neurotics lost their compulsions and became perfectly normal during the war and did very useful work, work which they would have been quite incapable of in normal circumstances. Carl Jung, Modern Psychology, Vol. 1, Page 132.

It takes the normal individual 20 or 30 years to find out that his parents are ordinary sized mortals and not Napoleons, saints or devils, and some people never find this out, but carry these images with them throughout their lives. Carl Jung, Modern Psychology, Vol. 2, Page 146.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

We should make the archetype responsible only for a definite, minimal, normal degree of fear; any pronounced increase, felt to be abnormal, must have special causes. Carl Jung, CW 10, Page 33.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

But in the world it is not what is usual or general that is essential, but the exceptional and the individual; there is no such thing as a normal person, even in biology. The result of science is to reduce everything abstractly to an average; in spite of all its ingenuity it cannot create identity. Carl Jung, Jung-Ostrowski, Page 55.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

I don't think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful. Carl Jung, Letters Vol. II, Pages 333-334.

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Pages 222-224.

If somebody has a vision it doesn't mean that he is necessarily insane. Perfectly normal people can have visions in certain moments. Carl Jung, Letters Vol. II, Page 380.

The schizophrenic's interpretation [of Synchronicity] is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance. The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind. Carl Jung, Letters Vol. II, Pages 409-410.

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people. Carl Jung, Letters Vol. II, Pages 533-534

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts,

but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

It is normal to think about immortality, and abnormal not to do so or not to bother about it. Carl Jung, The Symbolic Life, Page 310.

Aside from normal forgetting several cases that involve the "forgetting" of disagreeable memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state to their disagreeable and incompatible nature. The psychologist calls these repressed contents. Carl Jung; Man and His symbols; Page 22.

It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75.

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche. pg. 444

**Carl Jung on "Numbers" – Anthology.**

In the evening after dinner, we somehow got onto the subject of numbers which, C.G. said, had a life of their own. E.A. Bennet, Meetings with Jung, Page 158

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

Numbers are autonomous. They had their life, their significance before men used them as instruments. The mathematicians continue to use them as instruments, so in that instant they become dry. Before they had their proper significance. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

There is no reason why whole numbers possess certain meanings or qualities, and no reason why elephants or men should exist. These arrangements are simply there as given facts, like the crystalline systems or the discontinuities of physics, even as the whole of creation is a "just-so story." Carl Jung, Letters Vol. II, Page 355.

Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype. Carl Jung, Letters Vol. II, Pages 327-329.

It would be a worthy task for a mathematician to collect all the known properties of numbers and also all their "inescapable" statements which should be quite possible up to 10-and in this way project a biological picture of whole numbers. Carl Jung, Letters Vol. II, Pages 327-329.

It is a mathematical structure, which first made me hit on the idea that the unconscious somehow avails itself of the properties of whole numbers. Carl Jung, Letters Vol. II, Pages 327-329.

From this it appears that whole numbers are individuals, and that they Possess properties which cannot be explained on the assumption that they are multiple units. Carl Jung, Letters Vol. II, Pages 327-329.

The idea that numbers were invented for counting is obviously untenable, since they are not only pre-existent to judgment but possess properties which were discovered only in the course of the centuries, and presumably possess a number of others which will be brought to light only by the future development of mathematics. Carl Jung, Letters Vol. II, Pages 327-329.

The fact is that the numbers pre-existing in nature are presumably the most fundamental archetypes, being the very matrix of all others. Carl Jung, Letters Vol. II, Pages 325-327.

Archetypes are not mere concepts but are entities, exactly like whole numbers, which are not merely aids to counting but possess irrational qualities that do not result from the concept of counting, as for instance the prime numbers and their behaviour. Carl Jung, Letters Vol. II, Page 22.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

Where numbers indicate a measure we move into the material. A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Carl Jung, Jung-Ostrowski, Page 60.

Images and numbers are doors through which the spiritual can reach man. Carl Jung, Jung-Ostrowski, Page 60.

It is characteristic of the transcendent that it can be pictured and described by numbers; the passage of time, quantity, and identity, are spiritual substances. Carl Jung, Jung-Ostrowski, Page 60.

The character of the image is not determined by numbers. Pure spiritual substance is

eternal. An image as such needs neither time nor space. Carl Jung, Jung-Ostrowski, Page 60.

I should like to study the theory of numbers. What is a number, an entity, a sequence, an archetype? We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected. Carl Jung, Jung-Ostrowski, Page 55.

It is a fundamental phenomenon of mathematics that numbers are not just mathematical entities but individualities. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

It is characteristic of the transcendent that it can be pictured and described by numbers; the passage of time, quantity, and identity, are spiritual substances. Carl Jung, Jung-Ostrowski, Page 60.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Pages 528-529.

A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Images and numbers are doors through which the spiritual can reach man. Carl Jung, Conversations with C.G. Jung, Page 60.

Numbers are autonomous. They had their life, their significance before men used them as instruments. The mathematicians continue to use them as instruments, so in that instant they become dry. Before they had their proper significance. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, ¶356, note 24.

… number and synchronicity… were… always brought into connection with one another both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are ‘sacred,’ just as 10, 12, 13, 14, 28, 32, and 40 have a special significance. Carl Jung, CW 8, Para 870.

The very numbers you use in counting are more than you take them for. They are at the same time mythological entities (for the Pythagoreans they were even divine), but you are certainly unaware of this when you use numbers for a practical purpose. Carl Jung, CW 18, Para 461

**“Parents” – Anthology.**

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Page 117.

Children are educated by what the grown-up is and not by what he says. Carl Jung, CW 9i, Para 293

Actually it is the parents' lives that educate the child—what they add by word and gesture at best serves only to confuse him. Carl Jung, CW 6, Para 665.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

Beyond the human obligation to look after ageing parents and to maintain a friendly relation with them, there should be no other dependencies, for the young generation has to start life anew and can encumber itself with the past only in case of the greatest necessity. Carl Jung, Letters Vol. 1, Page 218.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Pages 217-218.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

For as the son of his father, he must, as if often the case with children, re-enact under unconscious compulsion the unlived lives of his parents. Carl Jung, CW 6, Para 307

If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of environmental adaptation. Carl Jung, CW 8, Para 339.

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man

carries within him eternally. Carl Jung, CW 10, Para 74

However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form. Carl Jung, CW 17, Para 328

It's no help just to search for causes and then blame the parents. Why not have the parents as the patients? Carl Jung, Meetings with Jung, Page 88

A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the "god"- father and "god"-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. Carl Jung, CW 9i, Para 172

A child certainly allows himself to be impressed by the grand talk of his parents, but do they really imagine he is educated by it? Actually it is the parents' lives that educate the child—what they add by word and gesture at best serves only to confuse him. The same holds good for the teacher. But we have such a belief in method that, if only the method be good, the practice of it seems to sanctify the teacher. Carl Jung, CW 6, Para 665

An individual is infantile because he has freed himself insufficiently, or not at all, from his childish environment and his adaptation to his parents, with the result that he has a false reaction to the world on the one hand he reacts as a child towards his parents, always demanding love and immediate emotional rewards, while on the other hand he is so identified with his parents through his close ties with them that he behaves like his father or his mother. He is incapable of living his own life and finding the character that belongs to him. Carl Jung, CW 5, Para 431

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form. That is to say, the children are driven unconsciously in a direction that is intended to compensate for everything that was left unfulfilled in the lives of their parents. Hence it is that excessively moral-minded parents have what are called "unmoral" children, or an irresponsible wastrel of a father has a son with a positively morbid amount of ambition, and so on. Carl Jung, CW 17, Para 328

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents. Consequently it frees the individual from an unconscious natural relationship

which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development.

**Carl Jung on “Participation Mystique” – Anthology**

A variety of forms is revealed through the realization of the self. The self is dissolved into many egos. When the self has become conscious it leads to "participation mystique." Carl Jung, Conversations with C.G. Jung, Page 36.

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung; "The Spiritual Problems of Modern Man" (1928). In CW 10: Civilization in Transition. P. 150

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions, p 625.

People with a narrow conscious life exteriorize their unconscious, they are continually in participation mystique with other people… if more unconscious things have become conscious to you, then you live less in participation mystique. Carl Jung, Visions, para 1184.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

**Carl Jung on “Patients” – Anthology**

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

[One of my patients] dreamed that she was commanded to descend into "a pit filled with hot stuff." This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming "Not out but through. Carl Jung; from "From the Life and Work of C. G. Jung" by Aniela Jaffe.

Only then I learned psychological objectivity. Only then could I say to a patient, ’Be quiet, something is happening.’ There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house. I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a potential psychotic than any human observation. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung; "The Therapeutic Value of Abreaction," CW 16, par. 277.

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325.

[The dream] shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

The patient must learn to go his own way. Carl Jung, CW 16, Para 26.

Freud rightly recognized that this bond is of greatest therapeutic importance in that it gives rise to a mixtum compositum [composite mixture] of the doctor's own mental health and the patient's maladjustment. Carl Jung, CW 16, Para 358.

The therapist must be guided by the patient's own irrationalities. Carl Jung, CW 16, Para 82.

Here we must follow nature as a guide, and what the doctor then does is less a question of treatment than of developing the creative possibilities latent in the patient himself. Carl Jung, CW 16, Para 82.

One cannot help any patient to advance further than one has advanced oneself. Carl Jung, CW 16, Para 179

You can't wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Carl Jung, CW 18, Para 291

Seldom in my analytical work have I been so struck by the "beauty" of neurosis as with this patient. Carl Jung, Letters Vol. 1, Pages 4-8

He [Jung] said he had learned never to start an interview beyond a few pleasantries – 'How are you?' – but to wait for the patient, because the instincts, the archetypes, lie in between and we don't know what may be there. E.A. Bennet, Meeting with Jung, Page 55

At times C.G. has had to re-create a neurosis in order to get vitality into the treatment – for instance when a patient is just flat and deflated. E.A. Bennet, Meetings with Jung, Page 89

Also he [Jung] spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle. This vision could be reproduced – and was reproduced – by the stimulation. E.A. Bennet, Meetings with Jung, Page 157

**Carl Jung on "Perfection" – Anthology**

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create, any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.

The individual may strive after perfection but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Par 208.

I aim at making people reasonable not perfect by analysis; if the latter possibility existed I should give up analysis at once, for when we aim at perfection we necessarily attach to ourselves a museum of the imperfections of human nature and our neighbors are unable to stand the smell! Carl Jung, Modern Psychology, Page 183.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create, any longing that must be fulfilled? Carl Jung, MDR, Page 32.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 267-268.

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. Carl Jung, Letters Vol. II, Pages 474-475

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that his own soul is rebelling against him in a suicidal way. In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create, any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.

The individual may strive after perfection but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Par 208.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 267-268.

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

The alchemists thought of their opus as a continuation and perfection of creation. Carl Jung, CW 18, Para 1631

Hitler and Stalin go on representing a mere "accidental lack of perfection." [within Privatio boni] Carl Jung, Letters Vol. I, Pages 539-541

**Carl Jung on the “Persona” - Anthology**

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. "The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.305

Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. "Archetypes of the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.43

Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations. Only, the danger is that they become identical with their personas-the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. Carl Jung, "Concerning Rebirth" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.221

I once made the acquaintance of a very venerable personage - in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me.... Well, nothing of the sort has ever happened to me since. But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis. The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.306

Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being. "The Psychology of the Child Archetype" (1940) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.276

When there is a marked change in the individual's state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbour of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years. These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religion a "careful consideration" of ever-present unconscious forces which we neglect at our peril. "The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.394

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung, CW 6: Psychological Types. P. 964

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile' i.e., creative-fantasies. Carl Jung, CW 10, Page 355

We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civic minded and moral"; he created his laws and observes them, not because they are imposed on him from without-that is a childish delusion-but because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 9i, Page, .442

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order

to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. Carl Jung, In CW 10, P. 1004

The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Carl Jung, CW 17: The Development of Personality. P. 248

Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. "On the Relation of Analytical Psychology of Poetry" (1922). In CW 15: The Spirit in Man, Art and Literature. P.129

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P. 161

Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Mysterium Coniunctionis (1955) CW 14: P. 706

The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge. "Psychological Aspects of the Kore" (1941). In CW 9, Part I: The Archetypes of the Collective Unconscious. P. 918

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round. Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

**Carl Jung on "Personality" – Anthology.**

The best cannot be told, anyhow, and the second best does not strike home. One must be able to let things happen. I have learned from the East what is meant by wu-wei: "not-doing," "letting be," which is quite different from doing nothing. Some Occidentals, also, have known what this not-doing means; for instance, Meister Eckhart, who speaks of sich lassen, "letting go." The region of darkness into which one falls is not empty; it is the "lavishing

mother" of Lao-tzu, the "images" and the "seed." When the surface has been cleared, things can grow out of the depths. People always suppose that they have lost their way when they come up against these depths of experience. But if they do not know how to go on, the only answer, the only advice that makes any sense is "Wait for what the unconscious has to say about the situation." A way is only the way when one finds it and follows it oneself.

There is no general prescription for "how to do it." Carl Jung, CW 9i, Para 31

We must be able to let things happen in the psyche. For us, this is an art of which most people know nothing. Consciousness is forever interfering, helping, correcting, and negating, never leaving the psychic processes to grow in peace. It would be simple enough, if only simplicity were not the most difficult of all things. Carl Jung, CW 18, Para 20

The fundamental error persists in the public that there are definite answers, "solutions," or views which need only be uttered in order to spread the necessary light. But the most beautiful truth—as history has shown a thousand times over—is no use at all unless it has become the innermost experience and possession of the individual. Every unequivocal, so-called "clear" answer always remains stuck in the head, but only very rarely does it penetrate to the earth. The needful thing is not to know the truth but to experience it. Not to have an intellectual conception of things, but to find our way to the inner, and perhaps wordless, irrational experience—that is the great problem. Nothing is more fruitless than talking of how things must or should be, and nothing is more important than finding the way to these far-off goals. Carl Jung, CW 18, Para 7

We must never forget that the world is, in the first place, a subjective phenomenon. The impressions we receive from these accidental happenings are also our own doing. It is not true that the impressions are forced on us unconditionally; our own predisposition conditions the impression. A man whose libido is blocked will have, as a rule, quite different and very much more vivid impressions than one whose libido is organized in a wealth of activities. A person who is sensitive in one way or another will receive a deep impression from an event which would leave a less sensitive person cold. Carl Jung, CW 4, Para 400

Faced with the bewildering profusion of animated objects, we create an abstraction, an abstract universal image which conjures the welter of impressions into a fixed form. This image has the magical significance of a defence against the chaotic flux of experience. The abstracting type becomes so lost and submerged in this image that finally its abstract truth is set above the reality of life; and because life might disturb the enjoyment of abstract beauty, it gets completely suppressed. He turns himself into an abstraction, he identifies with the eternal validity of the image and petrifies in it, because for him it has become a redeeming formula. He divests himself of his real self and puts his whole life into his abstraction, in which he is, so to speak, crystallized. The empathetic type suffers a similar fate. Since his activity, his life is empathized into the object, he himself gets into the object because the empathized content is an essential part of himself. He becomes the object; he identifies with it and in this way gets outside himself. By turning himself into an object he desubjectifies himself. Carl Jung, CW 6, Para 499

Is not every experience, even in the best of circumstances, at least fifty-per-cent subjective interpretation? On the other hand, the subject is also an objective fact, a piece of the world; and what comes from him comes, ultimately, from the stuff of the world itself, just as the rarest and strangest organism is none the less supported and nourished by the earth

which is common to all. It is precisely the most subjective ideas which, being closest to nature and to our own essence, deserve to be called the truest. But: "What is truth?" Carl Jung, CW 4, Para 770

There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446

Experiences cannot be made. They happen—yet fortunately their independence of man's activity is not absolute but relative. We can draw closer to them—that much lies within our human reach. There are ways which bring us nearer to living experience, yet we should beware of calling these ways "methods." The very word has a deadening effect. The way to experience, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being. Carl Jung, CW 11, Para 501

Caution has its place, no doubt, but we cannot refuse our support to a serious venture which challenges the whole of the personality. If we oppose it, we are trying to suppress what is best in man—his daring and his aspirations. And should we succeed, we should only have stood in the way of that invaluable experience which might have given a meaning to life. What would have happened if Paul had allowed himself to be talked out of his journey to Damascus? Carl Jung, CW 11, Para 529

The man whose interests are all outside is never satisfied with what is necessary but is perpetually hankering after something more and better which, true to his bias, he always seeks outside himself. He forgets completely that, for all his outward successes, he himself remains the same inwardly, and he therefore laments his poverty if he possesses only one automobile when the majority have two. Obviously the outward lives of men could do with a lot more bettering and beautifying, but these things lose their meaning when the inner man does not keep pace with them. To be satiated with "necessities" is no doubt an inestimable source of happiness, yet the inner man continues to raise his claim, and this can be satisfied by no outward possessions. And the less this voice is heard in the chase after the brilliant things of this world, the more the inner man becomes the source of inexplicable misfortune and uncomprehended unhappiness in the midst of living conditions whose outcome was expected to be entirely different. The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. No one wonders at his insatiability, but regards it as his lawful right, never thinking that the one-sidedness of this psychic diet leads in the end to the gravest disturbances of equilibrium. That is the sickness of Western man, and he will not rest until he has infected the whole world with his own greedy restlessness. Carl Jung, CW 11, Para 962

Too many still look outwards, some believing in the illusion of victory and of victorious power, others in treaties and laws, and others again in the overthrow of the existing order. But still too few look inwards, to their own selves, and still too few ask themselves whether the ends of human society might not best be served if each man tried to abolish the old order in himself, and to practise in his own person and in his own inward state those precepts and victories which he preaches at every street-corner, instead of always expecting these things of his fellow men. Carl Jung, CW 7, Para 5

Doubtless there are exceptional people who are able to sacrifice their entire life to a particular formula; but for most of us such exclusiveness is impossible in the long run. Carl Jung, CW 6, Para 587

From a consideration of the claims of the inner and outer worlds, or rather, from the conflict between them, the possible and the necessary follows. Unfortunately our Western mind, lacking all culture in this respect, has never yet devised a concept, nor even a name, for the union of opposites through the middle path, that most fundamental item of inward experience, which could respectably be set against the Chinese concept of Tao. It is at once the most individual fact and the most universal, the most legitimate fulfilment of the meaning of the individual's life. Carl Jung, CW 7, Para 327

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation.

However different, to all intents and purposes, these opposing forces may be, their fundamental meaning and desire is the life of the individual: they always fluctuate round this centre of balance. Just because they are inseparably related through opposition, they also unite in a mediatory meaning, which, willingly or unwillingly, is born out of the individual and is therefore divined by him. He has a strong feeling of what should be and what could be. To depart from this divination means error, aberration, illness. Carl Jung, CW 7, Para 311

The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears. The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? Carl Jung, CW 11, Para 953

It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222

The myth of the hero ... is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o'the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms. Carl Jung, CW 5, Para 299

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities. If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

We know that there is no human foresight or wisdom that can prescribe direction to our life, except for small stretches of the way. This is of course true only of the "ordinary" type of life, not of the "heroic" type.

The latter kind also exists, though it is much rarer. Here we are certainly not entitled to say that no marked direction can be given to life, or only for short distances. The heroic

conduct of life is absolute—that is, it is oriented by fateful decisions, and the decision to go in a certain direction holds, sometimes, to the bitter end. Carl Jung, CW 7, Para 72

Man needs difficulties; they are necessary for health. Carl Jung, CW 8, Para 143

All the greatest and most important problems of life are fundamentally insoluble. They must be so, for they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, CW 13, Para 18

This "outgrowing" proved on further investigation to be a new level of consciousness. Some higher or wider interest appeared on the patient's horizon, and through this broadening of his outlook the insoluble problem lost its urgency. It was not solved logically in its own terms but faded out when confronted with a new and stronger life urge. It was not repressed and made unconscious, but merely appeared in a different light, and so really did become different. What, on a lower level, had led to the wildest conflicts and to panicky outbursts of emotion, from the higher level of personality now looked like a storm in the valley seen from the mountain top. This does not mean that the storm is robbed of its reality, but instead of being in it one is above it. Carl Jung, CW 13, Para 17

The serious problems in life are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. This alone preserves us from stultification and petrifaction. Carl Jung, CW 8, Para 771

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime. Carl Jung, CW 16, Para 400

The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the outset, is insignificant and improbable. Carl Jung, CW 9i, Para 289

Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale. So too with the possibility of psychic development: it is not reserved for specially gifted individuals. In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

To become a personality is not the absolute prerogative of the genius, for a man may be a genius without being a personality. In so far as every individual has the law of his life inborn in him, it is theoretically possible for any man to follow this law and so become a personality, that is, to achieve wholeness. But since life only exists in the form of living units, i.e., individuals, the law of life always tends towards a life individually lived. Carl Jung, CW 17, Para 307

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Just as a man still is what he always was, so he already is what he will become. The conscious mind does not embrace the totality of a man, for this totality consists only partly of his conscious contents, and for the other and far greater part, of his unconscious, which is of indefinite extent with no assignable limits. In this totality the conscious mind is contained like a smaller circle within a larger one. Carl Jung, CW 11, Para 390

The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life. The more he is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him. But since everything living strives for wholeness, the inevitable one-sidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Always we shall have to begin again from the beginning. From ancient times the adept knew that he was concerned with the "res simplex," and the modern man too will find by experience that the work does not prosper without the greatest simplicity. Carl Jung, CW 14, Para 759

We know that the first impressions of childhood accompany us in an undeniably throughout life, and that, just as indestructibly, certain educational influences can keep people all their lives within those limits.

In these circumstances it is not surprising that conflicts break out between the personality moulded by educational and other influences of the infantile milieu and one's own individual style of life. It is a conflict which all those must face who are called upon to live a life that is independent and creative. Carl Jung, CW 4, Para 310

One could hardly expect the educated public, which has only just begun to hear about the obscure world of the psyche, to form any adequate conception of the spiritual state of a man caught in the toils of the individuation process—which is my term for "becoming whole."

People then drag out the vocabulary of pathology and console themselves with the terminology of neurosis and psychosis, or else they whisper about the "creative secret." But what can a man "create" if he doesn't happen to be a poet? This misunderstanding has caused not a few persons in recent times to call themselves—by their own grace—"artists," just as if art had nothing to do with ability. But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Para 906

Exceptional human beings, carefully hedged about and secluded, are invariably a gift of nature, enriching and widening the scope of our consciousness—but only if our capacity for reflection does not suffer shipwreck. Enthusiasm can be a veritable gift of the gods or a monster from hell. With the hybris which attends it, corruption sets in, even if the resultant clouding of consciousness seems to put the attainment of the highest goals almost within one's grasp. The only true and lasting gain is heightened and broadened reflection. 36:960

Neither family nor society nor position can save him from this fate, nor yet the most successful adaptation to his environment, however smoothly he fits in. The development of personality is a favour that must be paid for dearly. Carl Jung, CW 17, Para 294

No one develops his personality because somebody tells him that it would be useful or advisable to do so. Nature has never yet been taken in by well-meaning advice. The only thing that moves nature is causal necessity, and that goes for human nature too. Without

necessity nothing budges, the human personality least of all. It is tremendously conservative, not to say torpid. Only acute necessity is able to rouse it.

The developing personality obeys no caprice, no command, no insight, only brute necessity; it needs the motivating force of inner or outer fatalities. Any other development would be no better than individualism.

That is why the cry of "individualism" is a cheap insult when flung at the natural development of personality. Carl Jung, CW 17, Para 295

The personality is seldom, in the beginning, what it will be later on. For this reason the possibility of enlarging it exists, at least during the first half of life. The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated. In this way a considerable increase of personality may be experienced. We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside. But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty. Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it. Richness of mind consists in mental receptivity, not in the accumulation of possessions. What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Real increase of personality means consciousness of an enlargement that flows from inner sources. Without psychic depth we can never be adequately related to the magnitude of our object. It has therefore been said quite truly that a man grows with the greatness of his task. But he must have within himself the capacity to grow; otherwise even the most difficult task is of no benefit to him. More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

All beginnings are small. Therefore we must not mind doing tedious but conscientious work on obscure individuals, even though the goal towards which we strive seems unattainably far off. But one goal we can attain, and that is to develop and bring to maturity individual personalities. And inasmuch as we are convinced that the individual is the carrier of life, we have served life’s purpose if one tree at least succeeds in bearing fruit, though a thousand others remain barren.

Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head. I therefore consider it the prime task of psychotherapy today to pursue with singleness of purpose the goal of individual development. So doing, our efforts will follow nature’s own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229

When we say, "the animal in man," this always strikes us as something horrible. But this animal in man is not horrible, no more than animals are horrible, for they fulfil God’s will most faithfully; they live to fulfil their Creator’s purpose. We do not do this. We meddle with the work of the Creator, for we always want to be something different from what we are. Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Basel Seminar, Para 87

One cannot live from anything except what one is. Carl Jung, CW 14, Para 310

Consciousness hedged about by psychic powers, sustained or threatened or deluded by them, is the age-old experience of mankind. This experience has projected itself into the archetype of the child, which expresses man's wholeness. The "child" is all that is abandoned and exposed and at the same time divinely powerful; the insignificant, dubious beginning, and the triumphal end. The "eternal child" in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality. Carl Jung, CW 9i, Para 300

Personality is a seed that can only develop by slow stages throughout life. There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

In every adult there lurks a child—an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the human personality which wants to develop and become whole. But the man of today is far indeed from this wholeness. Carl Jung, CW 17, Para 286

When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, "One becomes Two," and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation. He who is truly and hopelessly little will always drag the revelation of the greater down to the level of his littleness and will never understand that the day of judgment for his littleness has dawned. But the man who is inwardly great will know that the long expected friend of his soul, the immortal one, has now really come, "to lead captivity captive" [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217

Only the man who can consciously assent to the power of the inner voice becomes a personality; but if he succumbs to it he will be swept away by the blind flux of psychic events and destroyed. That is the great and liberating thing about any genuine personality: he voluntarily sacrifices himself to his vocation, and consciously translates into his own individual reality what would only lead to ruin if it were lived unconsciously by the group. Carl Jung, CW 17, Para 308

The demand made by the imitatio Christi—that we should follow the ideal and seek to become like it—ought logically to have the result of developing and exalting the inner man. In actual fact, however, the ideal has been turned by superficial and formalistically-minded believers into an external object of worship, and it is precisely this veneration for the object that prevents it from reaching down into the depths of the psyche and giving the latter a wholeness in keeping with the ideal. Accordingly the divine mediator stands outside as an image, while man remains fragmentary and untouched in the deepest part of him. Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. For it is not a question of an imitation that leaves a man unchanged and makes him into a mere artifact, but of realizing the ideal on one's own account Deo concedente—in one's own individual life. Carl Jung, CW 12, Para 7

Everything good is costly, and the development of personality is one of the most costly of all things. It is a matter of saying yea to oneself, of taking oneself as the most serious of tasks, of being conscious of everything one does, and keeping it constantly before one's eyes in all its dubious aspects—truly a task that taxes us to the utmost. Carl Jung, CW 11, Para 24

Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation. Not only the causal motive—necessity—but conscious moral decision must lend its strength to the process of building the personality. If the first is lacking, then the alleged development is a mere acrobatics of the will; if the second, it will get stuck in unconscious automatism. But a man can make a moral decision to go his own way only if he holds that way to be the best. If any other way were held to be better, then he would live and develop that other personality instead of his own. The other ways are conventionalities of a moral, social, political, philosophical, or religious nature. The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17, Para 296

Personality is the supreme realization of the innate idiosyncrasy of a living being. It is an act of high courage flung in the face of life, the absolute affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of existence coupled with the greatest possible freedom for self-determination. Carl Jung, CW 17, Para 289

To the extent that a man is untrue to the law of his being and does not rise to personality, he has failed to realize his life's meaning. Fortunately, in her kindness and patience. Nature never puts the fatal question as to the meaning of their lives into the mouths of most people.

And where no one asks, no one need answer. Carl Jung, CW 17, Para 314

So often among so-called "primitives" one comes across spiritual personalities who immediately inspire respect, as though they were the fully matured products of an undisturbed fate. Carl Jung, CW 17, Para 336

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche. So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of human personality, one has to admit the impossibility of a complete description or definition. In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts. The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66

The intrinsically goal-like quality of the self and the urge to realize this goal are not dependent on the participation of consciousness. They cannot be denied any more than one can deny one's ego-consciousness.

It, too, puts forward its claims peremptorily, and very often in overt or covert opposition to the needs of the evolving self. In reality, i.e., with few exceptions, the entelechy of the self

consists in a succession of endless compromises, ego and self laboriously keeping the scales balanced if all is to go well. Too great a swing to one side or the other is often no more than an example of how not to set about it. This certainly does not mean that extremes, when they occur in a natural way, are in themselves evil. We make the right use of them when we examine their meaning, and they give us ample opportunity to do this in a manner deserving our gratitude. 36:960

What does "wholeness" mean? I feel that there is every reason here for some anxiety, since man as a whole being casts a shadow. The fourth was not separated from the three and banished to the kingdom of everlasting fire for nothing. Does not an uncanonical saying of our Lord declare, "Whoso is near unto me is near unto the fire"? Such dire ambiguities are not meant for grown-up children —which is why Heraclitus of old was named "the dark," because he spoke too plainly and called life itself an "ever-living fire." And that is why there are uncanonical sayings for those that have ears to hear. Carl Jung, CW 12, Para 297

There is no light without shadow and no psychic wholeness without imperfection. To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321

Every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding. "Sense" and "nonsense" are merely manmade labels which serve to give us a reasonably valid sense of direction. Carl Jung, CW 12, Para 330

The difference between the "natural" individuation process, which runs its course unconsciously, and the one which is consciously realized, is tremendous. In the first case consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case so much darkness comes to light that the personality is permeated with light, and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness but comprehends it. Carl Jung, CW 11, Para 756

In so far as the individuation process runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found.

As this is not possible through logic, one is dependent on symbols which make the irrational union of opposites possible. They are produced spontaneously by the unconscious and are amplified by the conscious mind. Carl Jung, CW 11, Para 755

It is the task of the conscious mind to understand these hints. If this does not happen, the process of individuation will nevertheless continue. The only difference is that we become its victims and are dragged along by fate towards that inescapable goal which we might have reached walking

upright, if only we had taken the trouble and been patient enough to understand the meaning of the numina that cross our path. Carl Jung, CW 11, Para 746

Individuation does not shut one out from the world but gathers the world to oneself. Carl Jung, CW 8, Para 432

**Carl Jung on "Philemon" – Anthology.**

True joy is simple it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Carl Jung; Memories Dreams and Reflections, Page 183.

While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Pages 309-310

**Carl Jung on being a "Philosopher" – Anthology**

You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

I am not a philosopher who might be able to achieve something as ambitious as that, but an empiricist who describes the progress of his experiences; thus my work has no absolute beginning and no all-encompassing end. Carl Jung, Letters Vol. II, Pages 179-180

The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung, CW 6, para 837.

I am an empiricist, not a philosopher; I cannot let myself presuppose that my peculiar temperament, my own attitude to intellectual problems, is universally valid. Apparently

this is an assumption in which only the philosopher may indulge, who always takes it for granted that his own disposition and attitude are universal, and will not recognize the fact, if he can avoid it, that his personal equation" conditions his philosophy. Carl Jung, CW 9i Para 49

**Carl Jung on “Plato” – Anthology.**

The philosophical influence that has prevailed in my education dates from Plato, Kant, Schopenhauer, Ed. v. Hartmann and Nietzsche. Carl Jung, Letters Vol. II, Pages 500-502

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn’t observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Pages 464-466.

The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato’s idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

Your ideas go back, in modern form, to the familiar world of Plato’s Timaeus, which was a sacrosanct authority for medieval science-and rightly so! Carl Jung, Letters Vol. II, Pages 351-352.

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too. Carl Jung, Letters Vol. II, Pages 559-560

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

This is a Platonic idea; the anima, as animation par excellence, is the principle of movement. Carl Jung, ETH, Page 198.

**Carl Jung on “Pleroma” – Anthology.**

First: these qualities are differentiated and separate in us; therefore they do not cancel each other out but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us. Carl Jung, The Red Book, Page 348.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man. Carl Jung; Psychology and Religion; Page 462; Para 748.

The articles of faith of science are space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. The two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation. Carl Jung, Answer to Job, Para 686.

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma, a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Pages 59-63.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol. Carl Jung, Letters Vol. 1, Pages 59-63.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

1. is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Pages 91-93.

Everything is present, altogether and all at once, in the constant presence of the Pleroma. Carl Jung, ETH Lectures, Page 22

Man is the point that has become visible, stepping out from the Pleroma, knowing what he is doing, and able to name the things about him. Carl Jung, ETH Lectures, Page 22

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life. Carl Jung, Kundalini Seminar, Page 28.

**Carl Jung on "Politics" – Anthology**

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72.

About 50 per cent of politics is definitely obnoxious inasmuch as it poisons the utterly incompetent mind of the masses. Carl Jung, CW 18, Page 564.

A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!) Carl Gustav Jung, Letters, Vol 1, Page 535.

I loathe the new style, the new Art, the new Music, Literature, Politics, and above all the new Man. It's the old beast that has not changed since the troglodytes. Carl Jung, Letters Vol. 1, Pages 285-286.

The Rhine forms not only a political frontier but also a psychological one. Carl Jung, Letters Vol. II, Pages 68-69.

A prize should be given to people who successfully suppress the outburst of political madness, or of panic (Churchill), or who produce great ideas enlarging the mental and spiritual horizon of man. Carl Jung, Letters Vol. II, Pages 124-125.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Pages 336-338.

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment. Carl Jung, Letters Vol. I, Pages 154-155

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish

them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. And just as for the individual a time of dissociation is a time for sickness, so it is in the life of nations. We can hardly deny that ours is a time of dissociation and sickness. The political and social conditions, the fragmentation of religion and philosophy, the contending schools of modern art and modern psychology all have one meaning in this respect. And does anyone who is endowed with the slightest sense of responsibility feel any satisfaction at this turn of events? If we are honest, we must admit that no one feels quite comfortable in the present-day world; indeed, it becomes increasingly uncomfortable. The word "crisis," so often heard, is a medical expression which always tells us that the sickness has reached a dangerous climax. Carl Jung, CW 10, Para 290

No social legislation will ever be able to overcome the psychological differences between men, this most necessary factor for generating the vital energy of a human society. It may serve a useful purpose, therefore, to speak of the heterogeneity of men. These differences involve such different requirements for happiness that no legislation, however perfect, could afford them even approximate satisfaction. No outward form of life could be devised, however equitable and just it might appear, that would not involve injustice for one or the other human type. That, in spite of this, every kind of enthusiast—political, social, philosophical, and religious—is busily endeavouring to find those uniform external conditions which would bring with them greater opportunities for the happiness of all seems to me connected with a general attitude to life too exclusively. Although it is certainly a fine thing that every man should stand equal before the law, that every man should have his political vote, and that no man, through hereditary social position and privilege, should have unjust advantage over his brother, it is distinctly less fine when the idea of equality is extended to other walks of life. A man must have a very clouded vision, or view human society from a very misty distance, to cherish the notion that the uniform regulation of life would automatically ensure a uniform distribution of happiness. He must be pretty far gone in delusion if he imagines that equality of income, or equal opportunities for all, would have approximately the same value for everyone. But, if he were a legislator, what would he do about all those people whose greatest opportunities lie not without, but within? If he were just, he would have to give at least twice as much money to the one as to the other, since to the one it means much, to the other little. Carl Jung, CW 6, CW 845

Does neutral Switzerland, with its backward, earthy nature, fulfil any meaningful function in the European system? I think we must answer this question affirmatively. The answer to political or cultural questions need not be only: Progress and Change, but also: Stand still! Hold fast! These days one can doubt in good faith whether the condition of Europe shows any change for the better since the war. Opinions, as we know, are very divided, and we have just heard Spengler's lamentations on the decline of the West. Progress can occasionally go down-hill, and in the face of a dangerously rapid tempo standing still can be a life-saver. Nations, too, get tired and long for political and social stabilization. The Pax Romana meant a good deal to the Roman Empire. Carl Jung, CW 10, Para 922

There are two kinds of interference which cause the hackles of the Swiss to rise: politi-

cal and spiritual. Everyone can understand why they should defend themselves to the utmost against political interference, and this utmost is the art of neutrality born of necessity. But why they should defend themselves against spiritual interference is rather more mysterious. It is, however, a fact, as I can confirm from my own experience. English, American, and German patients are far more open to new ideas than the Swiss. A new idea for the Swiss is always something of a risk; it is like an unknown, dangerous animal, which must if possible be circumvented or else approached with extreme caution. Carl Jung, CW 10, Para 916

The revolution in our conscious outlook, brought about by the catastrophic results of the [first] World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit I need calling to order myself. Carl Jung, CW 10, Para 162

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung, CW 9i, Para 28

Europe now stands between two colossi, both uncouth in their form but implacably opposed to one another in their nature. They are profoundly different not only racially but in their ideals. In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe's technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

The breathless drive for power and aggrandizement in the political, social, and intellectual sphere, gnawing at the soul of the Westerner with apparently insatiable greed, is spreading irresistibly in the East and threatens to have incalculable consequences. Not only in India but in China, too, much has already perished where once the soul lived and throve. The externalization of culture may do away with a great many evils whose removal seems most desirable and beneficial, yet this step forward, as experience shows, is all too dearly paid for with a loss of spiritual culture. Carl Jung, CW 11, Para 962

The problem of "anti-Semitism" has been thrown up for the psychotherapists but not for the political daily press. Carl Jung, Letters Vol. I, Pages 154-155

I am a neutral Swiss and even in my own country I am uninterested in politics, because I am convinced that 99 per cent of politics are mere symptoms and anything but a cure for social evils. Carl Jung, CW 18, Page 564.

Incisive changes in history are generally attributed exclusively to external causes. It seems to me, however, that external circumstances often serve merely as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest. Social, political, and religious conditions affect the collective unconscious in the sense that

all those factors which are suppressed by the prevailing views or attitudes in the life of a society gradually accumulate in the collective unconscious and activate its contents. Certain individuals gifted with particularly strong intuition then become aware of the changes going on in it and translate these changes into communicable ideas. The new ideas spread rapidly because parallel changes have been taking place in the unconscious of other people. There is a general readiness to accept the new ideas, although on the other hand they often meet with violent resistance. New ideas are not just the enemies of the old; they also appear as a rule in an extremely unacceptable form. Carl Jung, CW 8, Para 594

But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. To know this is decidedly unpleasant, for nothing is more disillusioning than the discovery of our own inadequacy. It can even give rise to primitive panic, because, instead of being believed in, the anxiously guarded supremacy of consciousness which is in truth one of the secrets of human success-is questioned in the most dangerous way. But since ignorance is no guarantee of security, and in fact only makes our insecurity still worse, it is probably better despite our fear to know where the danger lies. To ask the right question is already half the solution of a problem. At any rate we then know that the greatest danger threatening us comes from the unpredictability of the psyche's reactions. Discerning persons have realized for some time that external historical conditions, of whatever kind, are only occasions, jumping-off grounds, for the real dangers that threaten our lives. These are the present politico-social delusional systems. We should not regard them causally, as necessary consequences of external conditions, but as decisions precipitated by the collective unconscious. Carl Jung CW 9i, Para 49

In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe's technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

The answer to political or cultural questions need not be only: Progress and Change, but also: Stand still! Hold fast! These days one can doubt in good faith whether the condition of Europe shows any change for the better since the war. Opinions, as we know, are very divided, and we have just heard Spengler's lamentations on the decline of the West. Progress can occasionally go down-hill, and in the face of a dangerously rapid tempo standing still can be a life-saver. Nations, too, get tired and long for political and social stabilization. The Pax Romana meant a good deal to the Roman Empire. Carl Jung, CW 10, Para 922

**Carl Jung on "Prayer" Anthology**

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The prayer or mantra which is repeated while they walk round these stupas is "om mani

padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m-m about food for instance. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

Man's relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

We continually pray that "this cup may pass from us" and not harm us. Even Christ did so, but without success. We might discover, among other things, that in every feature Christ's life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.

Misery does not always teach prayer by any means but far more often cursing, violence, and criminality. Carl Jung, Letters Vol. 1, Pages 216-217.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

**Carl Jung on "Primitive" "Primitives" – Anthology.**

The will is a psychological phenomenon that owes its existence to culture and moral education but is largely lacking in the primitive mentality. Carl Jung, CW 6, para 844.

The sun is the only truly "rational" image of God, whether we adopt the standpoint of the primitive savage or of modern science Carl Jung, CW 5, Para 176

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para 230

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung; CW 6; Page 964.

The picture thus presented is an altogether primitive idea which we find in similar forms elsewhere, as for instance in the West African myth where Obatala and Odudua, the first

parents (heaven and earth), lie together in a calabash until a son, man, arises between them. For the primitive anything strange is hostile and evil. This line of division serves a purpose, which is why the normal person feels under no obligation to make these projections conscious, although they are dangerously illusory. War psychology has made this abundantly clear: everything my country does is good, everything the others do is bad. The centre of all iniquity is invariably found to lie a few miles behind the enemy lines. Because the individual has this same primitive psychology, every attempt to bring these age-old projections to consciousness is felt as irritating. Naturally one would like to have better relations with one's fellows, but only on the condition that they live up to our expectations—in other words, that they become willing carriers of our projections. Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517

Our admiration for great organizations dwindles when once we become aware of the other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is. The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers. Carl Jung, CW 7, Para 240

A man is a philosopher of genius only when he succeeds in transforming the primitive and wholly natural vision into an abstract idea belonging to the common stock of consciousness. This achievement, and this alone, constitutes his personal value, for which he may take credit without necessarily succumbing to inflation. The personal value lies entirely in the philosophical achievement, not in the primary vision. To the philosopher this vision comes as so much increment and is simply a part of the common property of mankind, in which, in principle, everyone has a share. The golden apples drop from the same tree, whether they be gathered by an imbecile locksmith's apprentice or by a Schopenhauer. Carl Jung, CW 7, Para 229

Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Carl Jung, CW 8, Page 25.

The Bataks and many other primitives therefore say that when a man dies his character deteriorates, so that he is always trying to harm the living in some way Carl Jung, CW 8, Para 598

The primitive atmosphere in which the word "spirit" came to birth exists in us still, though of course on a psychic level somewhere below consciousness. But as modern spiritualism shows, it needs very little to bring that bit of primitive mentality to the surface Carl Jung, CW 8, Para 628

No wonder, then, that the primitive mind sees in this the activity of a strange invisible being, a spirit. Spirit in this case is the reflection of an autonomous affect, which is why the ancients, very appropriately, called the spirits imagines, 'images' Carl Jung, CW 8, Para 628

According to a primitive view the soul is a fire or flame, because warmth is likewise a sign of life. Carl Jung, CW 8, Para 665

The fact that all immediate experience is psychic and that immediate reality can only be psychic explains why it is that primitive man puts spirits and magical influences on the same plane as physical events. He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

It is characteristic that dreams never express themselves in a logical, abstract way but always in the language of parable or simile. This is also a characteristic of primitive languages; whose flowery turns of phrase are very striking. If we remember the monuments of ancient literature, we find that what nowadays is expressed by means of abstractions was then expressed mostly by similes. Even a philosopher like Plato did not disdain to express certain fundamental ideas in this way. Carl Jung, CW 8, Para 474

Even the well-nigh unconscious primitive can adapt and assert himself, but only in his primitive world, and that is why under other conditions he falls victim to countless dangers which we on a higher level of consciousness can avoid without effort. True, a higher consciousness is exposed to dangers undreamt of by the primitive, but the fact remains that the conscious man has conquered the earth and not the unconscious one. Whether in the last analysis, and from a superhuman point of view, this is an advantage or a calamity we are not in a position to decide. Carl Jung, CW 8, Para 695

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men. Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of primitive instinctually;

such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105

The name's people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, 'quick-moving, twinkling, iridescent'. The Greek word psyche also means 'butterfly'. Saiwalô is related on the other side in the Old Slavonic sila, 'strength'. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force. The- Latin words animus, 'spirit', and anima, 'soul', arc the same as the Greek anemos, 'wind'. The other Greek word for 'wind, pneuma, also means 'spirit'. In Gothic we find the same word in us-anan, 'to breathe out', and in Latin it is anhelare, 'to pant'. In Old High German, spiritus sanctus was rendered by atum, 'breath'. In Arabic, 'wind' is rih, and rüh is 'soul, spirit'. The Greek word psyche has similar connections; it is related to psychein, 'to breathe', psychos, 'cool', psychros, 'cold, chill', and physa, 'bellows'. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the "cold breath of the spirits." And this is probably the reason why the primitive view also endows the soul with an invisible breath-body. Carl Jung, CW 8, Paras 663-664)

Reduction to the natural condition is neither an ideal state nor a panacea. I£ the natural state were really the ideal one, then the primitive would be leading an enviable existence. But that is by no means so, for aside from all the other sorrows and hardships of human life the primitive is tormented by superstitions, fears, and compulsions to such a degree that, if he lived in our civilization, he could not be described as other than profoundly neurotic, if not mad. Carl Jung, CW 8, Para 94

In his classic study of mana Lehmann defines it as something "extraordinarily effective. We cannot escape the impression that the primitive view of mana is a forerunner of our concept of psychic energy and, most probably, of energy in general Carl Jung, CW 8, Para 128

The primitive mentality does not invent myths, it experiences them. Carl Jung, CW 9i, Para 261.

One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. Carl Jung, CW 9i, para 221.

The primitive mentality does not invent myths, it experiences them. Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Such allegories would be an idle amusement for an unscientific intellect. Myths, on the contrary, have a vital meaning. Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe. But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261

The mass is swayed by participation mystique, which is nothing other than an unconscious identity. Supposing, for example, you go to the theatre glance meets glance, everybody observes everybody else, so that all those who are present are caught up in an invisible web of mutual unconscious relationship. If this condition increases, one literally feels borne along by the universal wave of identity with others. It may be a pleasant feeling—one sheep among ten thousand! Again, if I feel that this crowd is a great and wonderful unity, I am a hero, exalted along with the group. When I am myself again, I discover that I am Mr. So-and-So, and that I live in such and such a street, on the third floor. I also find that the whole affair was really most delightful, and I hope it will take place again tomorrow so that I may once more feel myself to be a whole nation, which is much better than being just plain Mr. X. Since this is such an easy and convenient way of raising one's personality to a more exalted rank, mankind has always formed groups which made collective experiences of transformation—often of an ecstatic nature—possible. The regressive identification with lower and more primitive states of consciousness is invariably accompanied by a heightened sense of life. Carl Jung, CW 9i, Para 226

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. Carl Jung, CW 9i, Para 187

The primitive cannot assert that he thinks; it is rather that "something thinks in him." The spontaneity of the act of thinking does not lie, causally, in his conscious mind, but in his unconscious. Moreover, he is incapable of any conscious effort of will; he must put himself beforehand into the "mood of willing," or let himself be put—hence his rites d'entree et de sortie. His consciousness is menaced by an almighty unconscious hence his fear of magical influences which may cross his path at any moment; and for this reason, too, he is surrounded by unknown forces and must adjust himself to them as best he can. Owing to the chronic twilight state of his consciousness, it is often next to impossible to find out whether he merely dreamed something or whether he really experienced it. The spontaneous manifestation of the unconscious and its archetypes intrudes everywhere into his conscious mind, and the mythical world of his ancestors—for instance, the aljira or bugari of the Australian aborigines—is a reality equal if not superior to the material world. It is not the world as we know it that speaks out of his unconscious, but the unknown world of the psyche, of which we know that it mirrors out empirical world only in part, and that, for the other part, it moulds this empirical world in accordance with its own psychic assumptions. The archetype does not proceed from physical facts but describes how the psyche experi-

ences the physical fact, and in so doing the psyche often behaves so autocratically that it denies tangible reality or makes statements that fly in the face of it. Carl Jung, CW 9i, Para 260

Affects usually occur where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly incapable of moral judgment. Carl Jung, CW 9i, Para 15

Primitive man, being closer to his instincts, like the animal, is characterized by fear of novelty and adherence to tradition. To our way of thinking he is painfully backward, whereas we exalt progress. But our progressiveness, though it may result in a great many delightful wish-fulfillments, piles up an equally gigantic Promethean debt, which has to be paid off from time to time in the form of hideous catastrophes. For ages man has dreamed of flying, and all we have got for it is saturation bombing! We smile today at the Christian hope of a life beyond the grave, and yet we often fall into chiliasms a hundred times more ridiculous than the notion of a happy Hereafter. Carl Jung, CW 9i, Para 276

But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. To know this is decidedly unpleasant, for nothing is more disillusioning than the discovery of our own inadequacy. It can even give rise to primitive panic, because, instead of being believed in, the anxiously guarded supremacy of consciousness which is in truth one of the secrets of human success-is questioned in the most dangerous way. But since ignorance is no guarantee of security, and in fact only makes our insecurity still worse, it is probably better despite our fear to know where the danger lies. To ask the right question is already half the solution of a problem. At any rate we then know that the greatest danger threatening us comes from the unpredictability of the psyche's reactions. Discerning persons have realized for some time that external historical conditions, of whatever kind, are only occasions, jumping-off grounds, for the real dangers that threaten our lives. These are the present politico-social delusional systems. We should not regard them causally, as necessary consequences of external conditions, but as decisions precipitated by the collective unconscious. Carl Jung CW 9i, Para 49

The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious. Carl Jung, CW 9 Para 505

[In America] the men and women are giving their vital energy to everything except the relation between themselves. In that relation all is confusion. The women are the mothers of their husbands as well as of their children, yet at the same time there is in them the old primitive desire to be possessed, to yield, to surrender. And there is nothing in the man for her to surrender to except his kindness, his courtesy, his generosity, his chivalry. His competitor, his rival in business must yield, but she need not. Carl Jung, NY Times, 30 Sept 1912

So far mythologists have always helped themselves out with solar, lunar, meteorologi-

cal, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need—or rather, his unconscious psyche has an irresistible urge—to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection—that is, mirrored in the events of nature. Carl Jung, CW 9i, Para 7

All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Carl Jung, CW 10, Para 44

Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism Carl Jung, CW 10, Para 44

Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove ourselves from it with our enlightenment and our rational superiority, the more it fades into the distance, but is made all the more potent by everything that falls into it, thrust out by our one-sided rationalism Carl Jung, CW 10, Para 44

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung. CW 10, Page 324.

It is impossible to derive any philosophical system from the fundamental thoughts of primitive man. They provide only antinomies, but it is just these that are the inexhaustible source of all spiritual problems in all times and in all civilizations. Carl Jung, CW 10, Para 144

Whether primitive or not, mankind always stands on the brink of actions it performs itself but does not control. The whole world wants peace and the whole world prepares for war, to take but one example. Mankind is powerless against mankind, and the gods, as ever, show it the ways of fate. Today we call the gods "factors," which comes from facere, 'to make.' The makers stand behind the wings of the world-theatre. It is so in great things as in small. In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. Carl Jung CW 10 Para 49

One would do well to treat every dream as though it were a totally unknown object. Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples

attributed great significance to dreams. Treated in this way, the dream suggests all manner of ideas and associations which lead us closer to its meaning. The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one's experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. In eliciting the meaning he will involuntarily be guided by certain presuppositions, and it depends very much on the scrupulousness and honesty of the investigator whether he gains something by his interpretation or perhaps only becomes still more deeply entangled in his mistakes. Carl Jung, CW 10, Para 320

It is not only primitive man whose psychology is archaic. It is the psychology also of modern, civilized man, and not merely of individual "throw-backs" in modern society. On the contrary, every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous vestiges of earlier evolutionary stages going back even to the reptilian age, so the human psyche is a product of evolution which, when followed back to its origins, shows countless archaic traits. Carl Jung, CW 10, Para 105

The primitive form of conscience is paradoxical to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, "O sancta simplicitas!"— and on the other hand a brutal manifestation of ruthless and savage lust for revenge, Carl Jung, CW 10, Para 845

All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Carl Jung, CW 10, Para 44

Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism Carl Jung, CW 10, Para 44

Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove ourselves from it with our enlightenment and our rational superiority, the more it fades into the distance, but is made all the more potent by everything that falls into it, thrust out by our one-sided rationalism Carl Jung, CW 10, Para 44

There are just as many neurotics among primitives as among civilized Europeans. Hysterical Africans are by no means rare in Africa. These disagreeable manifestations of the unconscious account in large measure for the primitive fear of demons and the resultant rites of propitiation Carl Jung, CW 10, Para 26

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever. But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134

Our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness. Without the lower storeys our mind is suspended in midair. No wonder it gets nervous. The true history of the psychic organism of every individual. Carl Jung, CW 11, Para 56

Side by side with the biological, the spiritual, too, has its inviolable rights. It is assuredly no accident that primitive peoples, even in adult life, make the most fantastic assertions about well-known sexual processes, as for instance that coitus has nothing to do with pregnancy. From this it has been concluded that these people do not even know there is such a connection. But more accurate investigation has shown that they know very well that with animals copulation is followed by pregnancy. Only for human beings is it denied—not known, but flatly denied—that this is so, for the simple reason that they prefer a mythological explanation which has freed itself from the trammels of concretism. It is not hard to see that in these facts, so frequently observed among primitives, there lie the beginnings of abstraction, which is so very important for culture. We have every reason to suppose that this is also true of the psychology of the child. Carl Jung, CW 11, Para 79

There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious. They meet with something fatal and then they suddenly realize what they are doing. Carl Jung, CW 11, Para 6

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. Carl Jung, CW 11, Para 140

In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Böhme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Böhme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Böhme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before Carl Jung, CW 11, Para 470

In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Böhme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Böhme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Böhme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before Carl Jung, CW 11, Para 470

The ideology of this mysterium, [the mystical effect of God-man's self-sacrifice], is anticipated in the myths of Osiris, Orpheus, Dionysus, and Hercules and in the conception of the Messiah among the Hebrew prophets. These anticipations go back to the primitive hero-myths where the conquest of death is already an important factor. The projections upon Attis and Mithras, more or less contemporary with the Christian one, are also worth mentioning. The Christian projection differs from all these manifestations of the mystery of redemption and transformation by reason of the historical and personal figure of Jesus. The mythical event incarnates itself in Him and so enters the realm of world history as a unique historical and mystical phenomenon Carl Jung, CW 12, Para 416

For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter (fig. 191). The fire is "like unto" Christ, an imago Christi. The stone from which the spark is struck is the "cornerstone" another imago; and the spark that leaps from the stone is yet again an imago Christi Carl Jung, CW 12, Para 451

I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to

conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust: Are you still there? Nay, it's a thing unheard. Vanish at once! We've said the enlightening word. Carl Jung, CW 12, Para 750

Our material is, however, fully in accord with the widespread, primitive shamanistic conceptions of the tree and the heavenly bride, who is a typical anima projection. She is the ayami (familiar, protective spirit) of the shaman ancestors. Her face is half black, half red. Sometimes she appears in the form of a winged tiger. Spitteler also likens the "Lady Soul" to a tiger. The tree represents the life of the shaman's heavenly bride and has a maternal significance. Among the Yakuts a tree with eight branches is the birthplace of the first man. He is suckled by a woman the top part of whose body grows out of the trunk. Carl Jung, CW 13, Para 460

The Latin translation "serpent" for "witch" is connected with the widespread primitive idea that the spirits of the dead are snakes. This fits in with the offering of goat's blood, since the sacrifice of black animals to the chthonic numina was quite customary. Carl Jung, CW 14, Par 78.

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects—ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. Carl Jung, CW 15, Para 158

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

Since dreams provide information about the hidden inner life and reveal to the patient those components of his personality which, in his daily behaviour, appear merely as neurotic symptoms, it follows that we cannot effectively treat him from the side of consciousness alone, but must bring about a change in and through the unconscious. In the light of our present knowledge this can be achieved only by the thorough and conscious assimilation of unconscious contents. "Assimilation" in this sense means mutual penetration of conscious and unconscious, and not-as is commonly thought and practised-a one-sided evaluation, interpretation, and deformation of unconscious contents by the conscious mind. As to the value and significance of unconscious contents in general, very mistaken views are current. It is well known that the Freudian school presents the unconscious in a thoroughly negative light, much as it regards primitive man as little better than a monster. Its nursery-tales about the terrible old man of the tribe and its teachings about the "infantile-perverse-criminal" unconscious have led people to make a dangerous ogre out of something perfectly natural. As if all that is good, reasonable, worthwhile, and beautiful had taken up its abode in the conscious mind! Have the horrors of the 'World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung CW 16, Paras 326-327

The remarkable potency of unconscious contents always indicates a corresponding weak-

ness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious—a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy neurosis island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. The same is true of the normal person's taboo regions which psychology must not touch. But since no war was ever won on the defensive, one must, in order to terminate hostilities, open negotiations with the enemy and see what his terms really are. Such is the intention of the doctor who volunteers to act as a mediator. He is far from wishing to disturb the somewhat precarious island idyll or pull down the fortifications. On the contrary, he is thankful that somewhere a firm foothold exists that does not first have to be fished up out of the chaos, always a desperately difficult task. He knows that the island is a bit cramped and that life on it is pretty meagre and plagued with all sorts of imaginary wants because too much life has been left outside, and that as a result a terrifying monster is created, or rather is roused out of its slumbers. He also knows that this seemingly alarming animal stands in a secret compensatory relationship to the island and could supply everything that the island lacks. Carl Jung, CW 16, Para 374

The evolutionary stratification of the psyche is more clearly discernible in the dream than in the conscious mind. In the dream, the psyche speaks in images, and gives expression to instincts, which derive from the most primitive levels of nature. Therefore, through the assimilation of unconscious contents, the momentary life of consciousness can once more be brought into harmony with the law of nature from which it all too easily departs, and the patient can be led back to the natural law of his own being. Carl Jung, CW 16, Para 351

So often among so-called "primitives" one comes across spiritual personalities who immediately inspire respect, as though they were the fully matured products of an undisturbed fate. Carl Jung, CW 17, Para 336

The wheel of history cannot be put back; we can only strive towards an attitude that will allow us to live out our fate as undisturbedly as the primitive pagan in us really wants. Only on this condition can we be sure of not perverting spirituality into sensuality, and vice versa; for both must live, each drawing life from the other. Carl Jung, CW 17, Para 336

Modern psychology can affirm that for many people this problem arises in the second half of life, when the unconscious often makes itself felt in a very insistent way. The unconscious is the land of dreams, and according to the primitive view the land of dreams is also the land of the dead and of the ancestors. From all we know about it, the unconscious does in fact seem to be relatively independent of space and time, nor is there anything objectionable in the idea that consciousness is surrounded by the sea of the unconscious, just as this world is contained in "Orthos." The unconscious is of unknown extent and is possibly of greater importance than consciousness. At any rate, the role which consciousness plays in the life of primitives and primates is insignificant compared with that of the unconscious. The events

in our modern world, as we see humanity blindly staggering from one catastrophe to the next, are not calculated to strengthen anyone's belief in the value of consciousness and the freedom of the will. Consciousness should of course be of supreme importance, for it is the only guarantee of freedom and alone makes it possible for us to avoid disaster. But this, it seems, must remain for the present a pious hope. Carl Jung, CW 18, Para 754

Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically. It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated. It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human dignity. Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being. The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict. Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man's nature is given a hearing. Carl Jung, CW 18, Para xii

Surely the times of primitive Christianity were bad too, but not as bad as the world is now. Carl Jung, Letters Vol. II, Page 346.

It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies. Carl Jung, Letters Vol. II, Page 331.

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive society under the influence of Islam. Carl Jung, Letters Vol. II, Page 387.

He still thinks in terms of mass-hygiene and has nightmares about mass killing. Why should he learn about the unconscious, the mother of the future?! Man still hopes, in a primitive way, that not knowing, not naming, not seeing a danger would remove it. Carl Jung, Letters Vol. II, Page 496.

The archetypality of Communism is on the one hand the common ownership of goods, as in primitive societies, and on the other hand the unlimited power of the tribal chieftain. Ostensibly all goods belong to all. Everybody has his share. But since all are represented by one man, the chieftain, only one man has control of everything. Carl Jung, Letters Vol. II, Page 513

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

The naïve primitive doesn't believe in God, he knows, because the inner experience rightly

means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. II, Page 4.

Anthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization. Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay. We are now in the same condition. Carl Jung; Man and His symbols; Page 84

Primitive man was much more governed by his instincts than are his "rational" modern descendants, who have learned to "control" themselves. Carl Jung; Man and His symbols; Page 36.

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. Carl Jung; Man and His Symbols; Page 78

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it. Carl Jung, 1925 Seminar, Page 114

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona. Carl Jung, MDR, Page 244

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

I have no trouble talking to primitives. When I talk of the Great Man, or the equivalent, they understand. The Great Man is something that reacts. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

I have landed in the Eastern sphere through the waters of the unconscious, for the truths of the unconscious can never be thought up, they can be reached only by following a path which all cultures right down to the most primitive level have called the way of initiation. Carl Jung, Letters Vol. 1, Page 87.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Page 259-260

On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times. Carl Jung, Letters Vol. I, Page 260

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined. Carl Jung, Letters Vol. I, Page 324

I can only agree with you when you equate St. Francis with the essence of primitive religiosity, but even so a special illumination is needed for a person living in more highly developed centuries to become as simple again as a primitive. Carl Jung, Letters Vol. I, Page 118

By removing yourself from the dogma you get into the world, which is increasingly chaotic and primitive, in which you must find or create a new orientation. Carl Jung, Visions Seminar, Page 905

But such a thing [Individuation] is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions Seminar, Pages 760-761

I analysed dreams of Somali Negroes as if they were people of Zurich, with the exception of certain differences of languages and images. Where the primitives dream of crocodiles, pythons, buffaloes, and rhinoceroses, we dream of being run over by trains and automobiles. Carl Jung, Visions Seminar, Page 70

The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac. Carl Jung; Cornwall Seminar; Page 24.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it. Carl Jung, 1925

Seminar, Page 114

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: “Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.” Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world’s traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 5, Para 30

The God-concept is not only an image, but an elemental force. The primitive power which Job’s Hymn of Creation vindicates, absolute and inexorable, unjust and superhuman, is a genuine and authentic attribute of the natural power of instinct and fate which “leads us into life,” which makes “all the world become guilty before God” (Romans 3:19), and against which all struggle is in vain. Carl Jung, CW 5, Para 89

We can understand at once the fear that the child and the primitive have of the great unknown. We have the same childish fear of our inner side, where we likewise touch upon a great unknown world. All we have is the affect, the fear, without knowing that this is a world-fear—for the world of affects is invisible. We have either purely theoretical prejudices against it, or superstitious ideas. One cannot even talk about the unconscious before many educated people without being accused of mysticism. The fear is legitimate in so far as our rational Weltanschauung with its scientific and moral certitudes—so hotly believed in because so deeply questionable—is shattered by the facts of the other side. Carl Jung, CW 4, Para 324

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world’s traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

**Carl Jung on “Problems of Life” – Anthology.**

I had learned in the meanwhile that the greatest and most important problems of life are all in a certain sense insoluble. [Life’s greatest problems] can never be solved but only

outgrown. Carl Jung; "Commentary to The Secret of the Golden Flower", Page 89.

You can succeed in going away from your problems, you need only to look away from them long enough. You may escape, but it is the death of the soul. Carl Jung, Dream

I early arrived at the insight that when no answer comes from within to the problems and complexities of life, they ultimately mean very little. Carl Jung, MDR, Page 5.

The analyst has unsolved problems because he is alive—life is a problem daily. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 762

If we feel our way into the human secrets of the sick person, the madness also reveals its system, and we recognize in the mental illness merely an exceptional reaction to emotional problems which are not strange to us. Carl Jung; The Content of the Psychoses; The Psychogenesis of Mental Disease.

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5, p. 271

The serious problems in life...are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. Carl Jung, Carl Jung, The Structure and Dynamics of the Psyche, Page 394.

I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others. Carl Jung, The Secret of the Golden Flower, Page 88.

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

**Carl Jung on “Projection” Anthology**

Of course you really don’t make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial

thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection. Carl Jung, Zarathustra Seminar, Page 132.

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. Carl Jung; The Psychology of the Transference," CW 16, par. 420.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

Ghosts and Spirits. These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition. Carl Jung, Modern Psychology, Vol. 1, Page 40.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projections. Carl Jung, Modern Psychology, Vol. 2, Page 174.

The dissolution of the transference often consists in ceasing to describe the nature of one's relationship as "transference." This designation degrades the relationship to a mere projection, which it is not. Carl Jung, Letters Vol. 1, Page 475.

The projection upon the feminine partner contains the anima and sometimes the self. Carl Jung, CW 16, Page 244, Footnote 15.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

Although I have never been to Lourdes I cast no doubts on them. So far as they are medically verifiable I do not consider them "projections" in any sense. Carl Jung, Letters Vol. II, Pages 440-442

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Pages 504-506

We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels. Carl Jung, Letters Vol. II, Pages 504-506

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

**Carl Jung on "Prometheus" – Anthology**

Man is a Prometheus who steals lightning from heaven in order to bring light into the pervasive darkness of the great riddle. He knows that there is a meaning in nature, that the world conceals a mystery which it is the purpose of his life to discover. Carl Jung, Zofingia Lectures, Para 194

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

Jesus and his way of redemption were necessarily rejected, a process which you've described precisely in Types, in the chapter on Prometheus and Epimetheus. James Kirsch, Jung-Kirsch Letters, Page 50

Onkel [Jung] said that Prometheus and Epimetheus is very psychological but is not as mad as is Zarathustra. Katy Cabot, Jung My Mother and I, Page 335

In Milton's time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the "total man." The Satan-Prometheus parallel shows clearly enough that Milton's devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. Carl Jung, CW 11 Para 471

The distinguishing mark of the spiritual man is that he seeks self-knowledge and knowledge of God. The earthly, fleshly man is called Thoth or Adam. He bears within him the spiritual man; whose name is light. This first man, Thoth-Adam, is symbolized by the four elements. The spiritual and the fleshly man are also named Prometheus and Epimetheus. But "in allegorical language" they "are but one man, namely soul and body" Carl Jung, CW 13, Para 126

I have never read Shelley's "Prometheus Unbound" in the original but shall hasten to make good this omission at your behest. Carl Jung, Letters Vol. II, Page 548.

The fate of Prometheus is therefore reminiscent of the misfortune that befell Theseus and Peirithous, who grew fast to the rocks, the chthonic mother Carl Jung, CW 5, Para 671

According to Athenaeus, Jupiter, on setting Prometheus free again, commanded him to wear a willow crown and an iron ring, thus symbolizing his captivity and bondage Carl Jung, CW 5, Para 671

Robertson (Christ and Krishna p. 397 ) compares the crown of Prometheus to Christ's crown of thorns. The devout wear crowns in honor of Prometheus, in order to represent his bondage. In this connection, therefore, the crown has the same meaning as the betrothal ring: the worshippers are captives of the god' Carl Jung, CW 5, Para 671

Echidna herself was the mother of all terrors, of the Chimera, Scylla, the Gorgon, of frightful Cerberus, of the Nemean lion, and of the eagle that devoured the liver of Prometheus Carl Jung, CW 5, Para 265

**Carl Jung on "Prophecy" - Anthology**

Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future. Carl Jung, Letters Vol. II, Page 513.

In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility. Carl Jung, ETH Lecture V, Page 26.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire and means "to find" and hence to find something by "seeking" it. Carl Jung; Man and His Symbols; Page 69.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person. Carl Jung, Memories Dreams and Reflections, Page 282.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

The old prophet expresses persistence, but the young maiden denotes movement. Carl Jung, Liber Novus, Page 365.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all

later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

E: "She loved the prophet who announced the new God to the world. She loved him; do you understand that? For she is my daughter."

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction." Elijah to Carl Jung on Salome, Liber Novus, Page 246

**Carl Jung on "Psyche" – Anthology.**

Psyche: The totality of all psychological processes, both conscious and unconscious. The psyche is far from being a homogenous unit–on the contrary, it is a boiling cauldron of contradictory impulses, inhibitions, and affects, and for many people the conflict between them is so insupportable that they even wish for the deliverance preached by theologians.["Psychological Aspects of the Mother Archetype," CW 9i, par. 190.]

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. Carl Jung, CW 10. Page 85.

We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work. Carl Jung, CW 18, Page 694.

The unconscious is, as the collective psyche, the psychological representative of society. Carl Jung, CW 18, Page 453.

The communications of "spirits" are statements about the unconscious psyche, provided that they are really spontaneous and are not cooked up by the conscious mind. Carl Jung, CW 18, Page 313.

Never forget that in psychology the means by which you judge and observe the psyche is the psyche itself. Carl Jung, CW 18, Para 277.

Though dreams contribute to the self-regulation of the psyche by automatically bringing up everything that is repressed or neglected or unknown, their compensatory significance is often not immediately apparent because we still have only a very incomplete knowledge of the nature and the needs of the human psyche. There are psychological compensations that seem to be very remote from the problem on hand. In these cases one must always remember that every man, in a sense, represents the whole of humanity and its history. What was possible in the history of mankind at large is also possible on a small scale in every individual. What mankind has needed may eventually be needed by the individual too. It is therefore not surprising that religious compensations play a great role in dreams. That this is increasingly so in our time is a natural consequence of the prevailing materialism of our outlook. Carl Jung, CW 18, Para 483

Much may be said for Freud's view as a scientific explanation of dream psychology. But

I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Only a combination of points of view—which has not yet been achieved in a scientifically satisfactory manner, owing to the enormous difficulties, both practical and theoretical, that still remain to be overcome—can give us a more complete conception of the nature of dreams. Carl Jung, CW 18, Para 473

What are religions? Religions are psychotherapeutic systems. What are we doing, we psychotherapists? We are trying to heal the suffering of the human mind, of the human psyche or the human soul, and religions deal with the same problem. Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 181

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.

It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality. Carl Jung, CW 11, Para 856.

The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Page 518.

Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The psyche, which we have a tendency to take for a subjective face, is really a face that extends outside of us, outside of time, outside of space. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The only people you can't treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol. 1; Page 95.

But religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, Psychology and Religion, Page 464.

If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the Psyche. Carl Jung, The Undiscovered Self, Page 34.

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual

awakening of consciousness during childhood. Carl Jung, The undiscovered Self, Page 34.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being. Carl Jung, The Undiscovered Self, Page 33.

Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being. Carl Jung, The Undiscovered Self, Page 33

I simply want to point out that the capacity of the human psyche to produce such new material is particularly significant when one is dealing with the dream symbolism. Carl Jung; Man and His symbols; Page 26.

When I say as a psychologist, that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche…. These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as “the inner being, regardless of any connection with an outer being. Carl Jung, CW 9i, para. 386

A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings... But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; Memories Dreams and Reflections, Page 276.

‘Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. Carl Jung; CW 10, Para 310.

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction is crucial. Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal Carl Jung, CW 9ii, para 252.

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness, and in the same way there are final factors at work in [one] that likewise originate in the unconscious. Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung, CW 9ii, Para 253.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12: Page 32.

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung, CW 16, Page 317.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

he part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." Carl Jung, Zarathustra Seminar, Page 441.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung;, CW 13, Page 307.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive

psyche, the unconscious. Carl Jung; CW 9i; para. 282.

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.. Carl Jung, CW 11, Page 49.

There are no “purposeless” psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed. Carl Jung; CW 8, para. 90.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific enquiry. For the present we have merely more or less plausible opinions that defy reconciliation. Carl Jung; Modern Man in Search of a Soul; Page 57.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

In some way or other we are part of a single, all-embracing psyche, a single “greatest man." Carl Jung, CW 10: 175.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may

give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. Carl Jung, CW 10, Page 317.

There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung, Visions Seminars; Pages 164-165.

Because a child is small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

Greater than all physical dangers are the tremendous effects of delusional ideas [...]. The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being [...]. We are steeped in a world that was created by our own psyche. Carl Jung, CW 8, Para 747

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

What most overlook or seem unable to understand is the fact that I regard the psyche as real. Carl Jung, CW 11; Paragraph 751.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. ... So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious. Carl Jung; Letters II, Page 450

Nature is not matter only; she is also spirit. Carl Jung; CW 13; Para229.

Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. Carl Jung; CW 8, ¶ 420.

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung, CW 6, para 797.

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Carl Jung; Memories Dreams and Reflections, Page 183.

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Page 420.

The highest and most decisive experience of all is to be alone with [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12: P.32.

The unconscious is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. Carl Jung, CW 8, par. 342.

Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the "Other" in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Carl Jung, CW 14: Page 706

The psyche does not merely react; it gives its own specific answer to the influences at work upon it. Carl Jung, CW 4; para 667

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Carl Jung, CW 12, Page 90.

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, CW 12, Page 146

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things. Carl Jung, Symbols of Transformation, Page xxv.

We need more understanding of human nature, because the only real danger that exists is man himself. We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.

We need more understanding of human nature, because the only real danger that exists is man himself We. know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153-154.

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Carl Jung, Letters Vol. 1, Pages 59-63.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13Para 51.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too. Carl Jung, Letters Vol. 1, Pages 546-548.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

My eldest patient-a lady-has reached the stately age of 75. The psyche can be treated so long as a person has a psyche The only people you can’t treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol 1; Page 95.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely

anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

... it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature. Carl Jung, CWs, 8, ¶807.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. ... The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche. Carl Jung, Letters Vol. 1, Pages 95-97.

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Pages 399-403.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

Thus the archetype as a phenomenon is conditioned by place and time, but on the other hand it is an invisible structural pattern independent of place and time, and like the instincts proves to be an essential component of the psyche. Carl Jung, Letters Vol. 1, Pages 538-539.

The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, CW 11, Page 482.

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Paras 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Paras

371-381

The "anima rationalis" is the reasonable mind of man, which is really the highest form of the human psyche, worthy of immortality. Carl Jung, ETH, Lecture XI, Page 96.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

...it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Carl Jung, The Secret of the Golden Flower, Page 110.

Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. Carl Jung, The Secret of the Golden Flower, Page 110.

To the psyche death is just as important as birth and, like it, is an integral part of life. Carl Jung, The Secret of the Golden Flower, Page 124.

As we are considering man's psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.

It is a primeval fact that the psyche consists of both sexes. Carl Jung, ETH, Page 114.

If I have a beam in my own eye I shall see a mote in someone else's eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.

The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

We are thought from our psyche before we know it, we can bring empirical facts to prove this. So the statement that "man was created" seems to me very important. Carl Jung, ETH Lectures, Page 213.

2108

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche. Carl Jung, ETH Lecture 1May1935, Pages 203.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.

Consciousness is essentially the psyche's organ of perception; it is the eye and ear of the psyche. Carl Jung, Lecture II, 27April1934, Pages 98.

There is nothing which man has done, thought or undertaken which has not originated in the psyche. Carl Jung, Lecture I, 20April1934, Page 93.

The psyche appears to everyone as that which is reality to him and it takes an exceedingly long self-education to see that one's own experience is not the general experience. Carl Jung, Lecture I, 20April1934, Page 93.

The psyche experiences itself and is at the same time a general phenomenon; everything that exists depends on this fact. Carl Jung, Lecture I, 20April1934, Pages 94.

The psyche has a great desire to become whole and to collect back its scattered parts. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

Myths are original revelations of the preconscious psyche. Many of these unconscious processes may be indirectly occasioned by consciousness, but never by conscious choice. Carl Jung, CW 9i, Par 261.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; CW 6, par. 797

Statistics show a rise in the frequency of mental depressions in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life—between thirty-five and forty—an important change in the human psyche is in preparation. Carl Jung, CW 8, Page 395.

I tried to give a general view of the structure of the unconscious. Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Carl Jung, CW 10, Page 31.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Carl Jung, CW 9i, Para 261.

For I do not know what to say to the patient when he asks me, "What do you advise? What shall I do?" I don't know either. I only know one thing: when my conscious mind no longer sees any possible road ahead and consequently gets stuck, my unconscious psyche will react to the unbearable standstill. Carl Jung, CW 16, Par 84.

What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Volume II, P. 399.

Modern physics shattered the absolute validity of natural law and made it relative. But if cause and effect turns out to be only statistically valid and relatively true we have to look for other factors of explanation in explaining natural processes. Carl Jung, Interpretation of Nature and Psyche, Page 7.

Accordingly the capacity to nullify space and time must somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space. Carl Jung, Letters Volume I, Page 256.

It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche. The unconscious exists in a state of relative spacelessness and timelessness. Carl Jung, Letters Volume I, Page 256.

For the psyche this means a relative eternality and a relative non-separation from other psyches, or a oneness with them. Carl Jung, Letters Volume I, Page 256.

We simply do not know the ultimate derivation of the archetype any more than we know the origin of the psyche. Carl Jung, CW 12, Page 14.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organised consciousness. Carl Jung, Jung-Ostrowski, Page 10.

If the poles of the psyche are torn apart the analyst should take great care that the patient does not identify himself with one side of his conflict. Carl Jung, Jung-Ostrowski, Page 16.

Many patients must grasp that there is much that lives in their psyche that is not consonant with the Church: it is the Spirit that continues to beget and bloweth where it listeth. Carl Jung, Jung-Ostrowski, Page 45.

There are often elements in the psyche that are absolutely heathen. They have to be domesticated in some way in Christianity, but there are still certain heathen elements that even the Church has not been able to absorb. Carl Jung, Jung-Ostrowski, Page 45.

The contents of our psyche is a part of the larger, objective course of events. Carl Jung, Jung-Ostrowski, Page 63.

It [The Mandala] is the archetype of inner order; and it is always used in that sense, either to make arrangements of the many, many aspects of the universe, a world scheme, or to arrange the complicated aspects of our psyche into a scheme. Carl Jung, Evans Conversations, Page 21.

Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born. Carl Jung, Evans Conversations, Page 22.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Page 27.

In fact, even Rhine does not understand how often extrasensory phenomena really occur, because it is a revelation which in these sacred rooms is anathema, a revelation of time and space through the psyche. Carl Jung, Evans Conversations, Page 33.

There are historical reasons for the qualities of the psyche and there is such a thing as the history of man's evolution in past eons, which as a combination show that real understanding of the psyche must consist in the elucidation of the history of the human race—history of the mind, for instance, as in the biological data. Carl Jung, Evans Conversations, Page 36.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The psyche creates reality every day, the only expression I can use for this activity is fantasy. Carl Jung, CW 6, Para 78.

The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. Carl Jung, CW 8, Par. 357.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

There is no difference in principle between organic and psychic growth. As a plant produces its flower, so the psyche creates its symbols. Every dream is evidence of this process. Carl Jung, Man and His Symbols, Page 64.

I postulate the psyche as something real. But this hypothesis can hardly be called "gnostic" any more than the atomic theory can. Carl Jung, Letters Vol. II, Pages 53-55.

And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter. Carl Jung, Evans Conversations, Page 22.

All steps forward in the improvement of the human psyche have been paid for by blood. Carl Jung, Letters Vol. II, Pages 549-550

Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch. Carl Jung, Letters Vol. II, Pages 4-5.

I'm inclined to believe that something of the human soul remains after death, since al-

ready in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

In the case of both these two, Eliot and above all Sartre, the talk is always of consciousness, never of the objective psyche, the unconscious. Carl Jung, Letters Vol. II, Page 30.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Pages 43-47.

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Pages 43-47.

In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions." Carl Jung, Letters Vol. II, Pages 43-47.

Psyche = highest intensity in the smallest space. Carl Jung, Letters Vol. II, Pages 43-47.

The psyche for me is something objective that sends up effects into my consciousness. Carl Jung, Letters Vol. II, Pages 56-57.

The psyche for me is something objective that sends up effects into my consciousness. Carl Jung, Letters Vol. II, Pages 56-57.

The unconscious (the objective psyche) doesn't belong to me; rightly or wrongly I belong to it. By making it conscious I separate myself from it, and by so objectivating it I can integrate it consciously. Carl Jung, Letters Vol. II, Pages 56-57.

The realm of the psyche is immeasurably great and filled with living reality. At its brink lies the secret of matter and of spirit. Carl Jung, Letters Vol. II, Pages 69-71

For me the psyche is an almost infinite phenomenon. I absolutely don't know what it is in itself and know only very vaguely what it is not. Carl Jung, Letters Vol. II, Pages 69-71

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Pages 148-150.

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Pages 159-161.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently. Carl Jung, Letters Vol. II, Pages 159-161.

I should not worry about all this localization talk. It's practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Pages 159-161.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Pages 201-208

His [James Joyce] own anima, i.e., unconscious psyche, was so solidly identified with her that to have her certified would have been as much as an admission that he himself had a latent psychosis. Carl Jung, Letters Vol. II, Page 266.

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

Rather, we have every reason to suppose that there is only one world, where matter and psyche are the same thing, which we discriminate for the purpose of cognition. Carl Jung, Letters Vol. II, Pages 341-343.

So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control. Carl Jung, Letters Vol. II, Pages 341-343.

At the same time the psyche, or rather consciousness, introduces the prerequisites for cognition into the picture-the discrimination of particulars or qualities which are not necessarily separated in the self-subsistent world. Carl Jung, Letters Vol. II, Pages 341-343.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Pages 341-343.

From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect. Carl Jung, Letters Vol. II, Pages 351-352.

Matter and psyche are thus the terminal points of a polarity. Carl Jung, Letters Vol. II,

Pages 351-352.

So long as we are conscious of ourselves, we are supported by the psyche and its structures and at the same time imprisoned in them with no possibility of getting outside ourselves. Carl Jung, Letters Vol. II, Pages 257-264.

There is no difference in principle between the animal and the human psyche. The kinship of the two is too obvious. Carl Jung, Letters Vol. II, Pages 372-373

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Pages 387-388

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. Carl Jung, Letters Vol. II, Pages 398-400

It is a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches are identical with each other, and where they function as if they were the one undivided psyche the ancients called anima mundi or the psyche toukosmou. Carl Jung, Letters Vol. II, Pages 398-400

Or in other words: there is no outside to the collective psyche. In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, Pages 398-400

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Pages 398-400

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space. Carl Jung, Letters Vol. II, Pages 398-400

The only scientific approach to the question of survival is the recognition of the fact that the psyche is capable of extrasensory perceptions, namely of telepathy and of precognition, particularly the latter. Carl Jung, Letters Vol. II, Page 445

This means that the two elements of time and space, indispensable for change, are relatively without importance for the psyche. In other words: the psyche is up to a certain point not subject to corruptibility. Carl Jung, Letters Vol. II, Page 445

It [Synchronicity] is not meant as anything substantive, for what the psyche is, or what matter is, eludes our understanding. Carl Jung, Letters Vol. II, Page 445-449

Why should the psyche be the only living thing that is outside laws of determination?

We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses. Carl Jung, Letters Vol. II, Pages 493-496

Outside psychology only modern physics has had to acknowledge that no science can be carried on without the psyche. Carl Jung, Letters Vol. II, Pages 482-488

Nobody seems to have noticed that without a reflecting psyche the world might as well not exist, and that, in consequence, consciousness is a second world-creator, and also that the cosmogonic myths do not describe the absolute beginning of the world but rather the dawning of consciousness as the second Creation. Carl Jung, Letters Vol. II, Pages 482-488

What people would like best is the pursuit of science without man, completely oblivious of the fact that the individual psyche is the source of all science. Carl Jung, Letters Vol. II, Pages 533-534

When I say "Psyche" I mean something unknown, to which I give the name "Psyche." Carl Jung, Letters Vol. II, Pages 583-584

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

As if we know nature! Or about the psyche! The 2,000,000-year-old man may know something. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

“Called or uncalled, God is present!” It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. “Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. “On Creative Achievement” (1946), C. G. Jung Speaking, p. 164.

The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables

them to attract, out of the conscious mind, those contents which are best suited to themselves. Carl Jung, CW 5, Para 344.

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence. Carl Jung, CW 5, Para 344.

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations, functions everywhere in the same way. Carl Jung, CW 5, Page xxix

The dream, we would say, originates in an unknown part of the psyche and prepares the dreamer for the events of the following day. Carl Jung, CW 5, Para 5

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360

It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt. Carl Jung, CW 7, Para 21

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its existence and its constitution. Carl Jung, CW 8, Para 210

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397

I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

What most people overlook or seem unable to understand is the fact that I regard the psyche as real. Carl Jung, CW 11, Para 751

It does not seem to have occurred to people that when we say “psyche” we are alluding to the densest darkness it is possible to imagine. Carl Jung, CW 11, Para 448

The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. Carl Jung, CW 11, Para 770.

I may define “self” as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326.

Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163.

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

It was Freud’s momentous discovery that the neurosis is not a mere agglomeration of symptoms, but a wrong functioning which affects the whole psyche. Carl Jung, CW 16, Para 190

The unconscious is on no account an empty sack into which the refuse of consciousness is collected, as it appears to be in Freud’s view; it is the whole other half of the living psyche. Carl Jung, Letters Vol. I, Page 143.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Carl Jung, Letters Vol. I, Page 60

All the difficulties you overcome in such a fantasy are symbolic expressions of psychological difficulties in yourself, and inasmuch as you overcome them in your imagination you

also overcome them in your psyche. Carl Jung, Letters Vol. I, Page 109.

You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche). Carl Jung, Letters Vol. 1, Pages 555-557

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions. Carl Jung, Letters Vol. I, Pages 56-57

Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche. Carl Jung, Letters Vol. 1, Pages 555-557

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Pages 563-564

Reducing the total psyche to its darkest beginnings not only devalues it but shifts the problem on to an Inadmissibly simple plane, rather as if one were to reduce man to a cell, which, highly complicated though it is, even in the form of an amoeba is constructed very much more simply than a man. Carl Jung, Letters Vol. I, Pages 563-564

Your [J.B. Rhine's] experiments have established the fact of the relativity of time, space, and matter with reference to the psyche beyond any doubt. Carl Jung, Letters Vol. I, Page 495

My chief concern is the theoretical problem of the connection between the psyche and the time-space-continuum of microphysics. Carl Jung, Letters Vol. I, Page 495

In our practical work we come across peculiar telepathic influences which throw a most significant light on the relativity of space and time in our unconscious psyche. Carl Jung, Letters Vol. I, Pages 321-322

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

The toad that appears in your book generally signifies an anticipation of the human being on the level of the coldblooded creatures, and actually stands for the psyche associated with the lower spinal cord. Carl Jung, Letters Vol. I, Page 213

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

It is clear that timeless and spaceless perceptions are possible only because the perceiving psyche is similarly constituted. Carl Jung, Letters Vol. I, Pages 117-118

Equally I share your conviction that genuine religiosity is the best cure for all psyche suffering. Carl Jung, Letters Vol. I, Page 118

We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche bears the same relation to the collective psyche as the individual to society. Carl Jung, CW 7, Para 234

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Humanity, huddling behind the walls of its culture, believes it has escaped this experience, until it succeeds in letting loose another orgy of bloodshed. All well-meaning people are amazed and blame high finance, the armaments industry, the Jews, or the Freemasons. Carl Jung, CW 12, Para 118

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche.

It is quite natural that with the triumph of the Goddess of Reason a general neuroticizing of modern man should set in, a dissociation of personality analogous to the splitting of the world today by the Iron Curtain. This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives. Carl Jung, CW 10, Para 544

If only a world-wide consciousness could arise that all division and all fission are due to the splitting of opposites in the psyche, then we should know where to begin. Carl Jung, CW 10, Para 575

Nature cares nothing whatsoever about a higher level of consciousness; quite the contrary. And then society does not value these feats of the psyche very highly; its prizes are always given for achievement and not for personality, the latter being rewarded for the most part posthumously. Carl Jung, CW 8, Para 768

The importance of personal prestige can hardly be overestimated, because the possibility of regressive dissolution in the collective psyche is a very real danger, not only for the outstanding individual but also for his followers. This possibility is most likely to occur when the goal of prestige —universal recognition—has been reached. The person then becomes a collective truth, and that is always the beginning of the end. To gain prestige is a positive achievement not only for the outstanding individual but also for the clan. The individual distinguishes himself by his deeds, the many by their renunciation of power. So long as this attitude needs to be fought for and defended against hostile influences, the achievement remains positive; but as soon as there are no more obstacles and universal recognition has been attained, prestige loses its positive value and usually becomes a dead letter. A schismatic movement then sets in, and the whole process begins again from the beginning. Carl Jung, CW 7, Para 238

Through his identification with the collective psyche a patient will infallibly try to force the demands of his unconscious upon others, for identity with the collective psyche always brings with it a feeling of universal validity—"godlikeness"—which completely ignores all differences in the personal psyche of his fellows. (The feeling of universal validity comes, of course, from the universality of the collective psyche.) A collective attitude naturally presupposes this same collective psyche in others. But that means a ruthless disregard not only of individual differences but also of differences of a more general kind within the collective psyche itself, as for example differences of race. This disregard for individuality obviously

means the suffocation of the single individual, as a consequence of which the element of differentiation is obliterated from the community, Carl Jung, CW 10, Para 240

The mystery of the earth is no joke and no paradox. One only needs to see how, in America, the skull and pelvis measurements of all the European races begin to indianize themselves in the second generation of immigrants. That is the mystery of the American earth. The soil of every country holds some such mystery. We have an unconscious of this in the psyche: just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 18

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung, CW6, Para 748

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specific it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. Carl Jung, CW 9i, Para 291

The Catholic way of life is completely unaware of psychological problems in this sense. Almost the entire life of the collective unconscious has been channeled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. The collective unconscious, as we understand it today, was never a matter of "psychology," for before the Christian Church existed there were the antique mysteries, and these reach back into the grey mists of Neolithic prehistory. Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

The spontaneous manifestation of the unconscious and its archetypes intrudes everywhere into his conscious mind, and the mythical world of his ancestors—for instance, the aljira or bugari of the Australian aborigines—is a reality equal if not superior to the material world. It is not the world as we know it that speaks out of his unconscious, but the unknown world of the psyche, of which we know that it mirrors out empirical world only in part, and that, for the

other part, it moulds this empirical world in accordance with its own psychic assumptions. The archetype does not proceed from physical facts but describes how the psyche experiences the physical fact, and in so doing the psyche often behaves so autocratically that it denies tangible reality

or makes statements that fly in the face of it. Carl Jung, CW 9i, Para 260

If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. Carl Jung, CW 11, Para 111

Since the gods are without doubt personifications of psychic forces, to assert their meta-physical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on. Carl Jung, CW 10, Para 387

In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand. He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean. Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island—so that if it is a question of space, it does not matter whether the gods are "inside" or "outside." It might be objected that there is no proof that consciousness is nothing more than an island in the ocean. Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. Carl Jung, CW 11, Para 141

Without consciousness there would, practically speaking, be no world, for the world ex-ists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Whether this psychic structure and its elements, the

archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable. The structure is something given, the precondition that is found to be present in every case. And this is the mother, the matrix—the form into which all experience is poured. Carl Jung, CW 9i, Pages 101-102

A wrong functioning of the psyche can do much to injure the body, just as conversely a bodily illness can affect the psyche; for psyche and body are not separate entities, but one and the same life. Carl Jung, CW 7, Page 115

The psyche consists essentially of images. It is a series of images in the truest sense, not an accidental juxtaposition or sequence, but a structure that is throughout full of meaning and purpose; it is a "picturing" of vital activities. And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 10, Para 618

Despite the materialistic tendency to understand the psyche as a mere reflection or imprint of physical and chemical processes, there is not a single proof of this hypothesis. Quite the contrary, innumerable facts prove that the psyche translates physical processes into sequences of images which have hardly any recognizable connection with the objective process. The materialistic hypothesis is much too bold and flies in the face of experience with almost metaphysical presumption. The only thing that can be established with certainty, in the present state of our knowledge, is our ignorance of the nature of the psyche. There is thus no ground at all for regarding the psyche as something secondary or as an epiphenomenon; on the contrary, there is every reason to regard it, at least hypothetically, as a factor sui generis, and to go on doing so until it has been sufficiently proved that psychic processes can be fabricated in a retort. Carl Jung, CW 9i, Pages 7-8

A psychology that treats the psyche as an epiphenomenon would better call itself brain-psychology and remain satisfied with the meagre results that such a psycho-physiology can yield. The psyche deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. Carl Jung, CW 8, Pages 7-8

Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. Carl Jung; CW 8, ¶ 420.

Every science is a function of the psyche, and all knowledge is rooted in it. The psyche is the greatest of all cosmic wonders. Carl Jung; CW 8; Page 357.

It does not surprise me that psychology debouches into philosophy, for the thinking that underlies philosophy is after all a psychic activity which, as such, is the proper study of psychology. I always think of psychology as encompassing the whole of the psyche, and that includes philosophy and theology and many other things besides. For underlying all philosophies and all religions are the facts of the human soul, which may ultimately be the arbiters of truth and error. Carl Jung, CW 8, Para 535

Every science is descriptive at the point where it can no longer proceed experimentally,

without on that account ceasing to be scientific. But an experimental science makes itself impossible when it delimits its field of work in accordance with theoretical concepts. The psyche does not come to an end where some physiological assumption or other stops. In other words, in each individual case that we observe scientifically, we have to consider the manifestations of the psyche in their totality. Carl Jung, CW 9i, Para 113

What is "illusion"? By what criterion do we judge something to be an illusion? Does anything exist for the psyche that we are entitled to call illusion? What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance. Presumably the psyche does not trouble itself about our categories of reality; for it, everything that world is real. The investigator of the psyche must not confuse it with his consciousness, else he veils from his sight the object of his investigation. On the contrary, to recognize it at all, he must learn to see how different it is from consciousness. Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111

The old alchemists were nearer to the central truth of the psyche than Faust when they strove to deliver the fiery spirit from the chemical elements and treated the mystery as though it lay in the dark and silent womb of nature.

It was still outside them. The upward thrust of evolving consciousness was bound sooner or later to put an end to the projection, and to restore to the psyche what had been psychic from the beginning. Yet, ever since the Age of Enlightenment and in the era of scientific rationalism, what indeed was the psyche It had become synonymous with consciousness. The psyche was "what I know." There was no psyche outside the ego. Inevitably, then, the ego identified with the contents accruing from the withdrawal of projection.

Gone were the days when the psyche was still for the most part "outside the body" and imagined "those greater things" which the body could not grasp. The contents that were formerly projected were now bound to appear as personal possessions, as chimerical phantasms of the ego-consciousness. The fire chilled to air, and the air became the great wind of Zarathustra and caused an inflation of consciousness which, it seems, can be damped down only by the most terrible catastrophe to civilization, another deluge let loose by the gods upon inhospitable humanity. Carl Jung, CW 12, Para 562

The nature of the psyche reaches into obscurities far beyond the scope of our understanding. It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency. This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull. Carl Jung, CW 8, Para 815

It is true that our religion speaks of an immortal soul; but it has very few kind words to say for the human psyche as such, which would go straight to eternal damnation were it not for a special act of Divine Grace. Carl Jung, CW 11, Para 28

The latest developments in psychology show with ever increasing clarity not only that there are no simple formulas from which the world of the psyche might be derived, but that we have never yet succeeded in defining the field of psychic experience with sufficient exactitude. Despite the immense area it covers on the surface, scientific psychology has not even begun

to demolish the mountain of prejudices that permanently block the way to the psyche as it really is. Psychology is the youngest of the sciences and is suffering from all those childhood ailments which afflicted the adolescence of other sciences in the late Middle Ages. Psychologies still exist which limit the field of psychic experience to consciousness and its contents or understand the psyche as a purely reactive phenomenon without any trace of autonomy. The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious. Lacking this foundation, it is impossible to deal with any psychological datum that is in any way complex, and the actual psyche we have to deal with in real life is complexity itself. Carl Jung, CW 18, Para ix

It would all be so much simpler if only we could deny the existence of the psyche. But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three-dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it. The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine. If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671

I have been asked so often whether I believe in the existence of God that I am somewhat concerned lest I be taken for an adherent of "psychologism" far more commonly than I suspect. What most people overlook or seem unable to understand is the fact that I regard the psyche as real. They believe only in physical facts and must consequently come to the conclusion that either the uranium itself or the laboratory equipment created the atom bomb. That is no less absurd than the assumption that a non-real psyche is responsible for it.

God is an obvious psychic and nonphysical fact, i.e., a fact that can be established psychically but not physically. Carl Jung, CW 11, Para 751

Owing to the undervaluation of the psyche that everywhere prevails, every attempt at psychological understanding is immediately suspected of psychologism. ... If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light. But in the case of psychology everybody believes that what is explained is explained away. Carl Jung, CW 11, Para 749

At a time when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions. But the really unknown part, which produces symbols, is still virtually unexplored. We receive signals from it every night, yet deciphering these communications seems to be such an odious task that very few people in the whole civilized world can be bothered with it.

Man’s greatest instrument, his psyche, is little thought of, if not actually mistrusted and despised. "It’s only psychological" too often means it is nothing. Carl Jung, CW 18, Para 102

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world. Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

**Carl Jung on "Psychic" – Anthology.**

Since we are psychic beings and not entirely dependent upon space and time, we can easily understand the central importance of the resurrection idea: we are not completely subjected to the powers of annihilation because our psychic totality reaches beyond the barrier of space and time. Carl Jung, CW 18, Para 1572.

Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment. Carl Jung, CW 18, Page 311.

Truly we can no longer afford to underestimate the importance of the psychic factor in world affairs. Carl Jung, CW 18, Para 11

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 692

Dreams are the natural reaction of the self-regulating psychic system. Carl Jung, CW 18. Para 123

Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them. Carl Jung, CW 14, Page 547.

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist. Carl Jung, Letters Volume 1, Page 327.

The structure and physiology of the brain furnish no explanation of the psychic process. Carl Jung, The Undiscovered Self, Page 33.

It is possible to participate in the unconscious with other persons, with animals and even

with objects, through an unconscious abaissement du niveau mental. Connection is made and something may happen. I may, for example, verbalize what the other person intended saying. But even the clouds, or a glass, can reflect the inner psychic situation. Carl Jung, Conversations with C.G. Jung, Page 51.

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.

Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Page 441.

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche.... These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings... But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more “soulful” sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.

The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment. Carl Jung; Contributions to Analytical Psychology; Page 185.

The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require. Carl Jung, CW 11, para 232.

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung, CW 9ii, para 63.

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness and in the same way there are final factors at work in [one] that likewise originate in the unconscious. Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung, CW 9ii, Para 253.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung, CW 13, Page 16.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung, CW 9ii, Pages 7-8.

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung, CW 16, Page 317.

The psychic life-force, the libido, symbolizes itself… through phallic symbols. Carl Jung; Symbols of Transformation; para. 297.

The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Jung, CW 10, par.485.

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

There are no "purposeless" psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed. Carl Jung; CW 8, para. 90.

He must concern himself with psychic realities, even if he cannot embody them in scien-

tific definitions. That is why no textbook can teach psychology; one learns only by actual experience. Carl Jung; Man and His symbols; Page 83.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

Dreams are the direct expression of unconscious psychic activity Carl Jung; Modern Man in Search of a Soul; Page 2.

The psychic fact “God” is a typical autonomism, a collective archetype…It is therefore characteristic not only of all higher forms of religion but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

No psychic value can disappear without being replaced by another of equivalent intensity. Carl Jung; Modern Man in Search of a Soul; Page 209

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since ‘the soul is by nature Christian’ this result is bound to come as infallibly as it did in the life of Jesus: we all have to be ‘crucified with Christ,’ i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung, CW 13, Para 470.

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, Page 497

Greater than all physical dangers are the tremendous effects of delusional ideas [...].The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being [...].We are steeped in a world that was created by our own psyche. Carl Jung, CW 8, Para 747

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man’s mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Para 260.

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung, CW 6, para 797.

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the

peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Page 420.

You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psycho-galvanic phenomenon. Also, we have done a lot of work on the Pneumograph which will show the decrease of volume of breathing under the influence of a complex. You know, one of the reasons for tuberculosis is the manifestation of a complex.

People have very shallow breathing; don't ventilate the aspices of their lungs anymore and get tuberculosis. Half of tuberculosis cases are psychic. C.G. Jung – Richard Evans interviews Transcript of the 1957 films.

I have become convinced that at least part of our psychic existence is characterized by the relativity of space and time. This relativity seems to increase, in proportion to the distance from consciousness, to an absolute condition of timelessness and spacelessness. Carl Jung; Memories Dreams and Reflections; Page 305.

The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung, CW 6, para 837.

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung, CW 7, Page 72

The true history of the Spirit is not preserved in learned volumes but in the living psychic organism of every individual. Carl Jung, CW 11, Page 56

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 20, Para 330.

Masses are always breeding grounds of psychic epidemics. Carl Jung; CW 9i; Par. 227.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. Carl Jung, CW 4, Page 331 f.

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, par. 497.

The fact that extra-sensory perception is real proves that time and space are psychically relative. That means that they can be more or less annihilated. Carl Jung, Letters Vol 1, Pages

420-422.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that. Carl Jung, Letters Vol. 1, Page 255.The so-called "psychic" reactions of lower organisms are very well known to me, but there is no proof at all that these psychic reactions are conscious to an ego, they can be merely psychic. Carl Jung, Letters Vol. 1, Pages 261-264.

Surely telepathy widens out our consciousness, but there is always an ego conscious of something. Carl Jung, Letters Vol. 1, Pages 261-264.

Religion consists of psychic realities which one cannot say are right or wrong. Carl Jung, Letters Vol. 1, Page 328.

I am not out to build a conceptual system but use concepts to describe psychic facts and their peculiar modes of behaviour. Carl Jung, Letters Vol. 1, Page 406.

We can distinguish no form of being that is not psychic in the first place. All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science. Carl Jung, Letters Vol. 1, Pages 59-63.

If we consider the psychic process as an energic one, we give it mass. This mass must be very small, otherwise it could be demonstrated physically. Carl Jung, Letters Vol. 1, Pages 522-523.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

I have made a great effort to explain what I mean by "psychic.” I call those biological phenomena "psychic" which show at least traces of a will that interferes with the regular and automatic functioning of instincts. Carl Jung, Letters Vol. 1, Pages 457-458.

Heidegger’s modus philosophy and is neurotic through and through and is ultimately rooted in his psychic crankiness. Carl Jung, Letters Vol. 1, Pages 330-332.

Your conception of the archetype as a psychic gene is quite possible. Carl Jung, Letters Vol. 1, Page 313.

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Pages 497-498.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious “believes” quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Before the nineteenth century the thyroid was regarded as a meaningless organ merely because it was not understood. It would be equally shortsighted of us today to call the primordial images senseless. For me these images are something like psychic organs, and I treat them with the very greatest respect. Carl Jung, CW 8, Pages 399-403.

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Pages 399-403.

It is very important for your mental health that you should on the one hand concern yourself with psychic material but on the other hand should do so as systematically and accurately as possible, other-wise you are running a dangerous risk. Carl Jung, Letters Vol. 1, Pages 528-529.

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, CW 8, Page 329, par. 626.

In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Carl Jung, CW 8, Para 420.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

The psychic condition or quality begins where the function loses its outer and inner determinism and becomes capable of more extensive and freer application, that is, where it begins to show itself accessible to a will motivated from other sources. Carl Jung, CW 8, Paras 371-381

But I am fully persuaded that if you settled a Siberian tribe for a few hundred years in Switzerland, regular Appenzellers would come out in the end. It is probably a matter of something like psychic mimicry. Carl Jung, Letters Vol. 1, Pages 538-539.

The various lines of psychic development start from one common stock whose roots reach back into all the strata of the past. This also explains the psychological parallelisms with animals. Carl Jung, The Secret of the Golden Flower, Page 84.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Page 216.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Page 224.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Page 229.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in 'the one effective, true human nature', in the 'house of the Creative,' they are two. Carl Jung, Secret of the Golden Flower, Page 114.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

We, in the West, are all in the deep darkness of avidya and badly in need of redemption. We need to achieve psychic understanding, not just to be, but to know what you are. Carl Jung, ETH Lecture, Pages 104.

The East, on the contrary, first realizes the Self as the thumbling in man's heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming. Carl Jung, ETH Lecture IX, Page 220.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experi-

ence does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture X, Page 225.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

In any case, the Clairvoyante's visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself. Carl Jung, ETH Lecture V, Page 26.

There is no escape from this psychic background with which we enter life, it can only be accepted, we are bound to see the world through our own inborn temperament. Carl Jung, ETH Lecture V, Page 27.

The psychic facts have neither length, breadth, nor weight, but are essentially spaceless, and it is exceedingly difficult to determine their duration. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In every case of very pronounced introversion, the three groups of phenomena, which I

mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure. Carl Jung, ETH Lecture XII, Page 53.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; CW 6, par. 797

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

I would like to suggest that every psychic reaction which is out of proportion to its precipitating cause should be investigated as to whether it may be conditioned at the same time by an archetype. Carl Jung, CW 10, Page 32.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. Carl Jung, CW 10, Par. 491

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Carl Jung, CW 9i, Para 261.

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

It is a psychic fact that this fantasy is happening, and it is as real as you —as a psychic entity—are real. Carl Jung, CW 14, Para 753.

Eastern philosophy fills a psychic lacuna in us but without answering the problem posed by Christianity. Since I am neither an Indian nor a Chinese, I shall probably have to rest content with my European presuppositions, otherwise I would be in danger of losing my roots for a second time. Carl Jung, Letters Vol. II, Page 238.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

Synchronicity states that a certain psychic event is paralleled by some external non-psychic event and that there is no causal connection between them. It is a parallelism of meaning. C.G. Jung Speaking, Page 387.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

Synchronicity means the simultaneous occurrence of a psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state. Carl Jung, CW 8, Page 441.

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. Carl Jung, Evans Conversations, Page 22.

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Page 27.

Now with psychical phenomena you have no possibility to measure exactly, so it always remains a sort of analogy. Carl Jung, Evans Conversations, Page 26.

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of development... The only equivalent of the universe within is the universe without. Carl Jung, CW 4, Para 331.

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Carl Jung, CW XI, Para 769.

The mandala is an archetypal image whose occurrence is attested throughout the ages.

It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

The psychic life-force, the libido, symbolizes itself... through phallic symbols. Carl Jung, CW 5, para. 297.

The question may be formulated simply as follows: 'What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Carl Jung, CW 8, para. 462.

There is no difference in principle between organic and psychic growth. As a plant produces its flower, so the psyche creates its symbols. Every dream is evidence of this process. Carl Jung, Man and His Symbols, Page 64.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning. Carl Jung, Letters Vol. II, Pages 287-289.

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of development... The only equivalent of the universe within is the universe without. Carl Jung, CW 4, Para 331.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

There is no reason whatever to assume that all so-called psychic phenomena are illusory effects of our mental processes. Carl Jung, Letters Vol. II, Pages 333-334.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Pages 20-21.

The question is, in short: shouldn't we give up the time-space categories altogether when we are dealing with psychic existence? Carl Jung, Letters Vol. II, Pages 43-47.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

I have treated several cases of chronic pulmonary tuberculosis for psychic disturbances and observed, coincidentally so to speak, a complete cure of the tuberculosis without specialist treatment. Carl Jung, Letters Vol. II, Pages 57-58.

I am, more specifically, simply a psychiatrist, for my essential problem, to which all my efforts are directed, is psychic disturbance: its phenomenology, aetiology, and teleology. Everything else is secondary for me. Carl Jung, Letters Vol. II, Pages 69-71

The language I speak must be ambiguous, must have two meanings, in order to do justice to the dual aspect of our psychic nature. Carl Jung, Letters Vol. II, Pages 69-71

One of the greatest obstacles to our psychic development, it seems to me, is the drowning out of the inner voice in the interests of some collective, conventional ideal which makes us insensitive to the damage done to our own house and gives us the right to impart good advice to our neighbours. Carl Jung, Letters Vol. II, Pages 83-86.

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Pages 95-98.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Pages108-109.

If man's psychic health and happiness depended upon the proper food and other physical conditions of living, then all wealthy people should be healthy and happy, and all poor people mentally unbalanced, physically ill, and unhappy. But the contrary is true. Carl Jung, Letters Vol. II, Pages 124-125.

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d. Carl Jung, Letters Vol. II, Pages 126-127.

The "archetype" is practically synonymous with the biological concept of the behaviour pattern. But as the latter designates external phenomena chiefly, I have chosen the term "archetype" for "psychic pattern." Carl Jung, Letters Vol. II, Pages 151-154.

As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon. Carl Jung, Letters Vol. II, Pages 214-215.

Although I have never taken the drug [Mescalin] myself nor given it to another individual, I have at least devoted 40 years of my life to the study of that psychic sphere which is disclosed by the said drug; that is the sphere of numinous experiences. Carl Jung, Letters Vol. II, Pages 222-224.

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Pages 225-226.

An "object" (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part. Carl Jung, Letters Vol. II, Pages

235-238.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand. Carl Jung, Letters Vol. II, Pages 257-264.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech. Carl Jung, Letters Vol. II, Pages 257-264.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Pages 257-264.

Just as carcinoma can develop for psychic reasons, it can also disappear for psychic reasons. Carl Jung, Letters Vol. II, Pages 296-297.

The Middle Ages already knew about this peculiar psychic fact [Anima] and said o mnis vir feminam suam secum portat. ["Each man carries his woman with him."] Carl Jung, Letters Vol. II, Pages 321-322

How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don’t know how it is done. We only know that it is done. Carl Jung, Letters Vol. II, Pages 321-322

Our psychic foundations are shrouded in such great and inchoate darkness that, as soon as you peer into it, it is instantly compensated by mythic forms. Carl Jung, Letters Vol. II, Pages 327-329.

Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype. Carl Jung, Letters Vol. II, Pages 327-329.

What does in fact exist seems to be an objective psychic background, the unconscious, which predates consciousness and exists independently alongside it. Carl Jung, Letters Vol. II, Pages 349-350

I personally detest noise and flee it whenever and wherever possible, because it not only disturbs the concentration needed for my work but forces me to make the additional psychic effort of shutting it out. Carl Jung, Letters Vol. II, Pages 387-392.

Concentration is necessary whenever there is the possibility or threat of psychic chaos, i.e., when there is no central control by a strong ego or dominant idea. Carl Jung, Letters Vol. II, Pages 387-388

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive society under the influence of Islam. Carl Jung, Letters Vol. II, Pages 387-388

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388

I soon understood that parapsychological facts are interwoven with psychic conditions and cannot be really understood without psychology. Carl Jung, Letters Vol. II, Pages 373-375

In so far as both modalities, archetype and synchronicity, belong primarily to the realm of the psychic, we are justified in concluding that they are psychic phenomena. Carl Jung, Letters Vol. II, Page 445-449

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories-a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

In so far, however, as synchronistic events include not only psychic but also physical forms of manifestation, the conclusion is justified that both modalities transcend the realm of the psychic and somehow also belong to the physical realm. Carl Jung, Letters Vol. II, Page 445-449

Man is a very paradoxical structure with two main trends, namely the biological and animal instincts of propagation and the cultural instinct of psychic development. Carl Jung, Letters Vol. II, Pages 454-456

I would guess that a high percentage of so-called miracle cures are due to psychic associations which have nothing miraculous about them for us. Carl Jung, Letters Vol. II, Pages 498-500

I have seen several cases where some psychic event, or psychological treatment, caused not only proliferating metastases to vanish but the primary tumour as well. Carl Jung, Letters Vol. II, Pages 498-500

Nowadays one very often hears people asserting that something or other is "only" psychic, as though there were anything that is not psychic. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psy-

chic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

The term “introversion” thus describes an inward turning of the psychic energy, which I called “libido,” because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Pages 55-62.

As far as my knowledge goes, some advanced physicists, like the late Professor Pauli and through him Professor Heisenberg, have become acquainted with the parallel developments in the psychic field. Carl Jung, Letters Vol. II, Pages 534-536

Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing. Carl Jung, Letters Vol. II, Pages 533-534

For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy. Carl Jung, Letters Vol. II, Pages 504-506

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too. Carl Jung, Letters Vol. II, Pages 559-560

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less. Carl Jung, Letters Vol. II, Pages 598-599

Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions. Carl Jung, Letters Vol. II, Pages 600-603

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

The causal factors determining his psychic existence reside largely in unconscious processes outside consciousness, and in the same

way there are final factors at work in him which likewise originate in the unconscious. Carl Jung, Aion, Para 253

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence. Carl Jung, CW 5, Para 344.

Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill. Carl Jung, CW 6, Para 925

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. Carl Jung, CW 9i, Para 187.

The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon. Carl Jung, CW 10, Para 440

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140

For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875

The East bases itself upon psychic reality, that is, upon the psyche as the main and

unique condition of existence. Carl Jung, CW 11, Para 770.

This process [Individuation] naturally expresses itself in man as much psychically as somatically. Carl Jung, CW 11, Para 460

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

As a human being he may have moods and a will and personal aims, but as an artist he is “man” in a higher sense—he is “collective man,” a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157

It is for this reason that the alchemists believed in the truth of “matter,” because “matter” was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

The materialistic premise is that the physical process causally determines the psychic process. The spiritualistic premise is the reverse of this. Carl Jung, Letters Vol. I, Page 366.

Regarding organic illness (accidents, injuries, etc.) it can be stated with certainty that these things do at least have psychological syndromes, i.e., there is a concomitant psychic process which can sometimes also have an aetiological significance, so that it looks as though the illness were a psychic arrangement. Carl Jung, Letters Vol. 1, Page 429

The essential thing about these [Synchronistic] phenomena is that an objective event coincides meaningfully with a psychic process; that is to say, a physical event and an endopsychic one have a common meaning. Carl Jung, Letters Vol. II, Page 27.

From the psychological standpoint religion is a psychic phenomenon which irrationally exists, like the fact of our physiology or anatomy. Carl Jung, Letters Vol. II, Pages 271-272

They [Archetypes] are primordial psychic experiences which very often give patients access again to blocked religious truths. I have also had this experience myself. Carl Jung, Letters Vol. II, Pages 56-57

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that there is no other kind of existence but a psychic one. Carl Jung, Letters Vol. I, Pages 254-255

Not only am I deeply indebted to psychiatry, but I have always remained close to it inwardly, since from the very beginning one general problem engrossed me: From what psychic

stratum do the immensely impressive ideas found in schizophrenia originate? Carl Jung, Letters Vol. I, Pages 562-563

I always had a sort of hunch that whatever I had learnt about the unconscious was due to a somewhat similar but internal catastrophe in my psychic neighborhood and that the war outside was a repetition on the collective scale. Carl Jung, Letters Vol. I, Pages 379-380

Kant's categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima. Carl Jung, Letters Vol. I, Pages 305-306

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture 3rd Nov 1939

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it. Carl Jung, ETH Lecture 10th Feb 1939

The mere act of enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as suggestibility, lack of criticism, fearfulness, propensity to superstition and prejudice—in short, all those qualities which make possession possible. Even though nature is depsychized, the psychic conditions which breed demons are as actively at work as ever. The demons have not really disappeared but have merely taken on another form: they have become unconscious psychic forces. Carl Jung, CW 10, Para 431

We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche bears the same relation to the collective psyche as the individual to society. Carl Jung, CW 7, Para 234

Masses are always breeding grounds of psychic epidemics. Carl Jung, CW 9i, Para 227

Who are we to imagine that "it couldn't happen here"? We have only to multiply the population of Switzerland by twenty to become a nation of eighty millions, and our public intelligence and morality would then be automatically divided by twenty in consequence of the devastating moral and psychic effects of living together in huge masses. Such a state of things provides the basis for collective crime, and it is then really a miracle if the crime is not committed .... It has filled us with horror to realize all that man is capable of, and of which, therefore, we too are capable.

The "common man," who is predominantly a mass man, acts on the principle of realizing nothing, nor does he need to, because for him the only thing that commits mistakes is that vast anonymity conventionally known as the "State" or "Society." But once a man knows that he is, or should be, responsible, he feels responsible also for his psychic constitution, the more so the more clearly he sees what he would have to be in order to become healthier, more stable, and more efficient. Once he is on the way to assimilating the unconscious he can be certain that he will escape no difficulty that is an integral part of his nature. Carl Jung, CW 8, Para 410

We need not be ashamed of ourselves as a nation, nor can we alter its character. Only the individual can alter or improve himself, provided he can outgrow his national prejudices in the course of his psychic development.

The national character is imprinted on a man as a fate he has not chosen—like a beautiful or an ugly body. It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Even a life dedicated to God is still lived by an ego, which speaks of an ego and asserts an ego in God's despite, which does not instantly merge itself with God but reserves for itself a freedom and a will which it sets up outside God and against him. Carl Jung, CW 14, Para 206

As a rule those tendencies that represent the antisocial elements in man's psychic structure—what I call the "statistical criminal" in everybody—are suppressed, that is, they are consciously and deliberately disposed of. But tendencies that are merely repressed are usually of a somewhat doubtful character. They are not so much antisocial as unconventional and socially awkward. The reason why we repress them is equally doubtful. Some people repress them from sheer cowardice, others from conventional morality, and others again for reasons of respectability. Repression is a sort of half-conscious and half-hearted letting go of things, a dropping of hot cakes or a reviling of grapes which hang too high, or a looking the other way in order not to become conscious of one's desires. Carl Jung, CW 11, Para 129

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private. But when they are done in communion with others they satisfy nature and may even count as useful virtues.

It is only restraint practised for oneself alone that is unwholesome. It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves. It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

The possession of complexes does not in itself signify neurosis, for complexes are the normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counterpole to happiness. A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179

A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning. But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life but entered into the picture with life itself. Carl Jung, CW 11, Para 222

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420

The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such. They are very varied structures which all point back to one essentially "irrepresentable" basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately. The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum ... It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism. My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. The most we may be able to do is misunderstand them, but we can never rob them of their power by denying them. Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, CW 4, Para 784

The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. They are everything one could wish for or fear in a psychic "Thou." The layman naturally thinks he is the victim of some obscure organic disease; but the theologian, who suspects it is the devil's work, is appreciably nearer to the psychological truth. Carl Jung, CW 11, Para 659

In psychic matters we are dealing with processes of experience, that is, with transformations which should never be given hard and fast names if their having movement is not to petrify into something static. The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but—and this is perhaps just as important—it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide. If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it. If this link-up does not take place, a kind of rootless consciousness comes into being no longer oriented to the past, a consciousness which succumbs helplessly to all manner of suggestions and, in practice, is susceptible to psychic epidemics. With the loss of the past, now become "insignificant," devalued, and incapable of revaluation, the saviour is lost too, for the saviour either is the insignificant thing itself or else arises out of it. Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf,

child, animal, and so on). Carl Jung, CW 9i, Para 267

All psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images—be they Christian or Buddhist or what you will—are lovely, mysterious, richly intuitive. Naturally, the more familiar we are with them the more does constant usage polish them smooth, so that what remains is only banal superficiality and meaningless paradox. Carl Jung, Basel Seminar, Para 11

All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. No doubt this discovery is hardly credible at present. Carl Jung, CW 9i, Para 50

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically. We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man. Faith is certainly right when it impresses on man’s mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which does not act upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of our conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 757

God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man’s unconscious as an archetype, the archetypal light not in order that theologians of all times and places should be at one another’s throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin to him and is wrought of his own psychic substance. This image contains everything which he will ever imagine concerning his gods or concerning the ground of his psyche. Carl Jung, CW 11, Para 661

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects it was projected, as

we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. Carl Jung, CW 11, Para 140

Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are conscious of it. The layman can hardly conceive how much his inclinations, moods, and decisions are influenced by the dark forces of his psyche, and how dangerous or helpful they may be in shaping his destiny. Our cerebral consciousness is like an actor who has forgotten that he is playing a role. But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness. He must know once again that he was merely a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting, Carl Jung, CW 10, Para 332

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. The unconscious is an autonomous psychic entity; any efforts to drill it are only apparently successful, and moreover harmful to consciousness. It is and remains beyond the reach of subjective arbitrary control, a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Para 51

Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on. Carl Jung, CW 10, Para 387

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

There is no other way open to us; we are forced to resort to conscious decisions and solutions where formerly we trusted ourselves to natural happenings. Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. This necessity is a psychic fact of such importance that it constitutes one of the most essential symbolic teachings of the Christian religion. It is the sacrifice of the merely natural man, of the unconscious, ingenuous being whose tragic career began with the eating of the apple in Paradise. The biblical fall of man presents the dawn of consciousness as a curse. And as a matter of fact it is in this light that we first look upon every problem that forces us to greater consciousness and separates us even further from the paradise of unconscious childhood. Carl Jung, CW 8, Para 751

These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religio, a "careful consideration" of ever-present unconscious forces which we neglect at our peril. Carl Jung, CW 16, Para 394

"All that is outside, also is inside," we could say with Goethe. But this "inside," which modern rationalism is so eager to derive from "outside," has an a priori structure of its own that antedates all conscious experience. It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Whether this psychic structure and its elements, the archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable. The structure is something given, the precondition that is found to be present in every case. And this is the mother, the matrix—the form into which all experience is poured. Carl Jung, CW 9i, Pages 101-102

Despite the materialistic tendency to understand the psyche as a mere reflection or imprint of physical and chemical processes, there is not a single proof of this hypothesis. Quite the contrary, innumerable facts prove that the psyche translates physical processes into sequences of images which have hardly any recognizable connection with the objective process. The materialistic hypothesis is much too bold and flies in the face of experience with almost metaphysical presumption. The only thing that can be established with certainty, in the present state of our knowledge, is our ignorance of the nature of the psyche. There is thus no ground at all for regarding the psyche as something secondary or as an epiphenomenon; on the contrary, there is every reason to regard it, at least hypothetically, as a factor sui generis, and to go on doing so until it has been sufficiently proved that psychic processes can be fabricated in a retort. Carl Jung, CW 9i, Pages 7-8

In our reality the psychic cannot be anything except an effect at third hand, produced originally by physical causes; a "secretion of the brain," or something equally savoury. At the same time, this appendage of the material world is credited with the power to pull itself up by its own bootstraps, so to speak; and not only to fathom the secrets of the physical world, but also, in the form of "mind," to know itself. All this, without its being granted anything more than an indirect reality. Carl Jung, CW 8, Pages 382-383

It does not surprise me that psychology debouches into philosophy, for the thinking that underlies philosophy is after all a psychic activity which, as such, is the proper study of

psychology. I always think of psychology as encompassing the whole of the psyche, and that includes philosophy and theology and many other things besides. For underlying all philosophies and all religions are the facts of the human soul, which may ultimately be the arbiters of truth and error. Carl Jung, CW 8, Para 535

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. The psychic all forms of the psychic, even "unreal" ideas and thoughts which refer to nothing "external." We may call them "imagination" or "delusion," but that does not detract in any way from their effectiveness. Indeed, there is no "real" thought that cannot, at times, be thrust aside by an "unreal" one, thus proving that the latter is stronger and more effective than the former. Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness. Our much-vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of "unreal" thoughts. The world powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all. We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747

Since we do not know everything, practically every experience, fact, or object contains something unknown. Hence, if we speak of the totality of an experience, the word "totality" can refer only to the conscious part of it.

As we cannot assume that our experience covers the totality of the object, it is clear that its absolute totality must necessarily contain the part that has not been experienced. The same holds true, as I have mentioned, of every experience and also of the psyche, whose absolute totality covers a greater area than consciousness. In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68

Not only in the psychic man is there something unknown, but also in the physical. We should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental. Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

Although common prejudice still believes that the sole essential basis of our knowledge is given exclusively from outside, and that "nihil est in intellectu quod non antea fuerit in sensu," it nevertheless remains true that the thoroughly respectable atomic theory of Leucippus and Democritus was not based on any observations of atomic fission but on a "mythological" conception of smallest particles, which, as the smallest animated parts, the soul-atoms, are known even to the still Paleolithic inhabitants of central Australia. How much "soul" is projected into the unknown in the world of external appearances is, of course, familiar to anyone acquainted with the natural science and natural philosophy of the ancients. It is, in fact, so much that we are absolutely incapable of saying how the world is constituted in itself—and always shall be, since we are obliged to convert physical events into psychic processes as soon as we want to say anything about knowledge. But who can guarantee that this conversion produces anything like an adequate "objective" picture of the world? Carl Jung, CW 9i, Para 116.

The psyche creates reality every day. The only expression I can use for this activity is fantasy. Fantasy is just as much feeling as thinking, as much intuition as sensation. There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic functions. Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined. Fantasy, therefore, seems to me the clearest expression of the specific activity of the psyche.

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Only psychic existence is immediately verifiable. To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent. Carl Jung, CW 11, Para 769

Every psychic process is an image and an "imagining," otherwise no consciousness could exist and the occurrence would lack phenomenality.

Imagination itself is a psychic process, for which reason it is completely irrelevant whether the enlightenment be called "real" or "imaginary." The person who has the enlightenment, or alleges that he has it, thinks at all events that he is enlightened. What others think about it decides nothing whatever for him in regard to his experience. Even if he were lying, his lie would still be a psychic fact. Carl Jung, CW 11, Para 889

What is "illusion"? By what criterion do we judge something to be an illusion? Does anything exist for the psyche that we are entitled to call illusion? What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance. Presumably the psyche does not trouble itself about our categories of reality; for it, everything that world is real. The investigator of the psyche must not confuse it with his consciousness, else he veils from his sight the object of his investigation. On the contrary, to recognize it at all, he must learn to see how different it is from consciousness. Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111

"Physical" is not the only criterion of truth. there are also psychic truths which can neither be explained nor proved nor contested in any physical way. If, for instance, a general belief existed that the river Rhine had at one time flowed backwards from its mouth to its source, then this belief would in itself be a fact even though such an assertion, physically understood, would be deemed utterly incredible. Beliefs of this kind are psychic facts which cannot be contested and need no proof, Carl Jung, CW 11, Para 555

All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities. Carl Jung, CW 10, Para, 839

The protean life of the psyche is a greater, if more inconvenient, truth than the rigid certainty of the one-eyed point of view. It certainly does not make the problems of psychology any easier. But it does free us from the incubus of "nothing but,"* which is the insistent

leitmotiv of all one-sidedness. Carl Jung, CW 17, Para 156

So long as one knows nothing of psychic actuality, it will be projected, if it appears at all. Thus the first knowledge of psychic law and order was found in the stars and was later extended by projections into unknown matter.

These two realms of experience branched off into sciences astrology became astronomy, and alchemy chemistry. On the other hand, the peculiar connection between character and the astronomical determination of time has only very recently begun to turn into something approaching an empirical science. The really important psychic facts can neither be measured, weighed, nor seen in a test tube or under a microscope. They are therefore supposedly indeterminable, in other words they must be left to people who have an inner sense for them, just as colours must be shown to the seeing and not to the blind. Carl Jung, CW 13, Para 285

So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need—or rather, his unconscious psyche has an irresistible urge—to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man’s consciousness by way of projection—that is, mirrored in the events of nature. Carl Jung, CW 9, Para 7

The old alchemists were nearer to the central truth of the psyche than Faust when they strove to deliver the fiery spirit from the chemical elements and treated the mystery as though it lay in the dark and silent womb of nature. It was still outside them. The upward thrust of evolving consciousness was bound sooner or later to put an end to the projection, and to restore to the psyche what had been psychic from the beginning. Yet, ever since the Age of Enlightenment and in the era of scientific rationalism, what indeed was the psyche It had become synonymous with consciousness. The psyche was "what I know." There was no psyche outside the ego. Inevitably, then, the ego identified with the contents accruing from the withdrawal of projection. Gone were the days when the psyche was still for the most part "outside the body" and imagined "those greater things" which the body could not grasp. The contents that were formerly projected were now bound to appear as personal possessions, as chimerical phantasms of the ego-consciousness. The fire chilled to air, and the air became the great wind of Zarathustra and caused an inflation of consciousness which, it seems, can be damped down only by the most terrible catastrophe to civilization, another deluge let loose by the gods upon inhospitable humanity. Carl Jung, CW 12, Para 562

It is my conviction that the investigation of the psyche is the science of the future. Psychology is the youngest of the sciences and is only at the beginning of its development. It is, however, the science we need most. Indeed, it is becoming ever more obvious that it is not famine, not earthquakes, not microbes, not cancer but man himself who is man’s greatest danger to man, for the simple reason that there is no adequate protection against psychic

epidemics, which are infinitely more devastating than the worst of natural catastrophes. The supreme danger which threatens individuals as well as whole nations is a psychic danger. Carl Jung, CW 15, Para 339

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Anything psychic is Janus-faced it looks both backwards and forwards. Because it is evolving, it is also preparing the future. Were this not so, intentions, aims, plans, calculations, predictions, and premonitions would be psychological impossibilities. Carl Jung, CW 6, Para 718

To treat a metaphysical statement as a psychic process is not to say that it is "merely psychic," as my critics assert in the fond belief that the word "psychic" postulates something known. It does not seem to have occurred to these people that when we say "psychic" we are alluding to the densest darkness it is possible to imagine. Carl Jung, CW 11, Para 448

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

Whoever speaks of the reality of the soul or psyche is accused of "psychologism." Psychology is spoken of as if it were "only" psychology and nothing else. The notion that there can be psychic factors which correspond to the divine figures is regarded as a devaluation o£ the latter. It smacks of blasphemy to think that a religious experience is a psychic process; for, so it is argued, a religious experience "is not only psychological." Anything psychic is only Nature and therefore, people think, nothing religious can come out of it. At the same time such critics never hesitate to derive all religions—with the exception of their own — from the nature of the psyche. Carl Jung, CW 12, Para 9

I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust: Are you still there? Nay, it’s a thing unheard. Vanish at once! We’ve said the enlightening word. Carl Jung, CW 11, Para Carl Jung, CW 12, Para 750

No amount of scepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should

we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. Carl Jung, CW 16, Para 325

A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form them selves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung, CW 8, Para 580

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung, CW 16, Para 317

Dreams contain images and thought associations which we do not create with conscious intent. They arise spontaneously without our assistance and are representatives of a psychic activity withdrawn from our arbitrary will. Therefore the dream is, properly speaking, a highly objective, natural product of the psyche, from which we might expect indications, or at least hints, about certain basic trends in the psychic process. Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. In this sense we can take the theory of compensation as a basic law of psychic behaviour. Too little on one side results in too much on the other. Carl Jung, CW 8, Para 330

It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not—as I would expressly like to emphasize—involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. Carl Jung, CW 8, Para 462

Everyone who analyses the dreams of others should constantly bear in mind that there is no simple and generally known theory of psychic phenomena, neither with regard to their nature, nor to their causes, nor to their purpose. We therefore possess no general criterion of judgment. We know that there are all kinds of psychic phenomena, but we know nothing certain about their essential nature. We know only that, though the observation of the psyche from any one isolated standpoint can yield very valuable results, it can never produce a satisfactory theory from which one could make deductions. The sexual theory and the wish theory, like the power theory, are valuable points of view without, however, doing anything like justice to the profundity and richness of the human psyche. Had we a theory that did, we could then content ourselves with learning a method mechanically. It would then be simply a matter of reading certain signs that stood for fixed contents, and for this it would only be necessary to learn a few semiotic rules by heart. Knowledge and correct assessment of the conscious situation would then be as superfluous as in the performance of a lumbar puncture. Carl Jung, CW 8, Para 498

If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions—provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contain mythological motifs, combinations of ideas or images which can be found in the myths of one's own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. Carl Jung, CW 10, Para 322

The use of dream-analysis in psychotherapy is still a much-debated question. Many practitioners find it indispensable in the treatment of neuroses and consider that the dream is a function whose psychic importance is equal to that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. Carl Jung, CW 16, Para 294

Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor. And indeed, we must rate those doctors wise worldly-wise in every sense—who know how to surround themselves with the aura of a medicine-man. They have not only the biggest practices but also get the best results. This is

because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree. The medical exorcist betrays by his whole demeanour his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor. In this way he wins the sick man's mind, which from then on helps him to restore his body to health. The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Para 578

No psychotherapist should lack that natural reserve which prevents people from riding roughshod over mysteries they do not understand and trampling them flat. This reserve will enable him to pull back in good time when he encounters the mystery of the patient's difference from himself, and to avoid the danger—unfortunately only too real—of committing psychic murder in the name of therapy. For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. Carl Jung, CW 16, Para 564

The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. Nor does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man's life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. 95-337

Psychotherapy is at bottom a dialectical relationship between doctor and patient. It is an encounter, a discussion between two psychic wholes, in which knowledge is used only as a tool. The goal is transformation—not one that is predetermined, but rather an indeterminable change, the only criterion of which is the disappearance of egohood. No efforts on the part of the doctor can compel this experience. The most he can do is to smooth the path for the patient and help him to attain an attitude which offers the least resistance to the decisive experience. Carl Jung, CW 11, Para 904

Our civilization enormously underestimates the importance of sexuality, but just because of the repressions imposed upon it, sexuality breaks through into every conceivable field where it does not belong and uses such an indirect mode of expression that we may expect to meet it all of a sudden practically everywhere. Thus the very idea of an intimate understanding of the human psyche, which is actually a very pure and beautiful thing, becomes besmirched and perversely distorted by the intrusion of an indirect sexual meaning. A direct and spontaneous expression of sexuality is a natural occurrence and, as such, never ugly or repulsive. It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. This secondary significance, or rather the misuse which the repressed and suborned sexuality makes of the highest psychic functions, gives certain of our opponents an opportunity to sniff out the prurient eroticism of the confessional in psychoanalysis. Carl Jung, CW 5, Para 295

It is undoubtedly true that instinctuality conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105

The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws. Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. Carl Jung, CW 8, Para 107

[All that pertains to the opposite sex] has a mysterious charm tinged with fear, perhaps even with disgust. For this reason its charm is particularly attractive and fascinating, even when it comes to us not directly from outside, in the guise of a woman, but from within, as a psychic influence—for instance in the form of a temptation to abandon oneself to a mood or an affect. Carl CW 10, Para 244

Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically. It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated. It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human dignity. Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being. The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict. Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man’s nature is given a hearing. Carl Jung, CW 18, Para xii

Women are increasingly aware that love alone can give them full stature, just as men are beginning to divine that only the spirit can give life its highest meaning. Both seek a psychic relationship, because love needs the spirit, and the spirit love, for its completion. Carl Jung, CW 10, Para 269

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious,

an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman—in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman she too has her inborn image of man. Carl Jung, CW 17, Para 338

Relationship is possible only if there is a psychic distance between people, in the same way that morality presupposes freedom. For this reason the unconscious tendency of woman aims at loosening the marriage structure, but not at the destruction of marriage and the family. Carl Jung, CW 10, Para 273

The high ideal of educating the personality is not for children for what is usually meant by personality—a well-rounded psychic whole that is capable of resistance and abounding in energy—is an adult ideal. It is only in an age like ours, when the individual is unconscious of the problems of adult life, or—what is worse—when he consciously shirks them, that people could wish to foist this ideal on to childhood. Carl Jung, CW 17, Para 286

Children have an almost uncanny instinct for the teacher's personal shortcomings. They know the false from the true far better than one likes to admit. Therefore the teacher should watch his own psychic condition, so that he can spot the source of the trouble when anything goes wrong with the children entrusted to his care. He himself may easily be the unconscious cause of evil. Naturally we must not be too naive in this matter there are people, doctors as well as teachers, who secretly believe that a person in authority has the right to behave just as he likes, and that it is up to the child to adapt as best he may, because sooner or later he will have to adapt to real life which will treat him no better. Such people are convinced at heart that the only thing that matters is material success, and that the only real and effective moral restraint is the policeman behind the penal code. Where unconditional adaptation to the powers of this world is accepted as the supreme principle of belief, it would of course be vain to expect psychological insight from a person in authority as a moral obligation. But anyone who professes a democratic view of the world cannot approve of such an authoritarian attitude, believing as he does in a fair distribution of burdens and advantages. It is not true that the educator is always the one who educates, and the child always the one to be educated. The educator, too, is a fallible human being, and the child he educates will reflect his failings. Therefore it is wise to be as clear-sighted as possible about one's subjective views, and particularly about one's faults. As a man is, so will be his ultimate truth, and so also his strongest effect on others. Carl Jung, CW 17, Para 211

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. Carl Jung, CW 12, Para 74

It is not possible to live too long amid infantile surroundings, or in the bosom of the family, without endangering one's psychic health. Life calls us forth to independence, and anyone who does not heed this call because of childish laziness or timidity is threatened with

neurosis. And once this has broken out, it becomes an increasingly valid reason for running away from life and remaining forever in the morally poisonous atmosphere of infancy. Carl Jung, CW 5, Para 461

The psychic health of the adult individual, who in childhood was a mere particle revolving in a rotary system, demands that he should himself become the centre of a new system. Carl Jung, CW 5, Para 644

What to the causal view is fact to the final view is symbol, and vice versa. Everything that is real and essential to the one is unreal and inessential to the other. We are therefore forced to resort to the antinomian postulate and must view the world, too, as a psychic phenomenon. Certainly it is necessary for science to know how things are "in themselves," but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Carl Jung, CW 8, Paras 54-45

The tragic thing is that psychology has no self-consistent mathematics at its disposal, but only a calculus of subjective prejudices. Also, it lacks the immense advantage of an Archimedean point such as physics enjoys. The latter observes the physical world from the psychic standpoint and can translate it into psychic terms. The psyche, on the other hand, observes itself and can only translate the psychic back into the psychic. Carl Jung, CW 8, Para 421

The latest developments in psychology show with ever increasing clarity not only that there are no simple formulas from which the world of the psyche might be derived, but that we have never yet succeeded in defining the field of psychic experience with sufficient exactitude. Despite the immense area it covers on the surface, scientific psychology has not even begun to demolish the mountain of prejudices that permanently block the way to the psyche as it really is. Psychology is the youngest of the sciences and is suffering from all those childhood ailments which afflicted the adolescence of other sciences in the late Middle Ages. Psychologies still exist which limit the field of psychic experience to consciousness and its contents or understand the psyche as a purely reactive phenomenon without any trace of autonomy. The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious. Lacking this foundation, it is impossible to deal with any psychological datum that is in any way complex, and the actual psyche we have to deal with in real life is complexity itself. Carl Jung, CW 18, Para ix

But it fits in with the materialistic prejudice, and therefore every bit of nonsense, provided only that it turns the psychic into the physical, becomes scientifically sacrosanct. Let us hope that the time is not far off when this antiquated relic of ingrained and thoughtless materialism will be eradicated from the minds of our scientists. Carl Jung, CW 8, Para 529

Psychology, as one of the many expressions of psychic life, operates with ideas which in their turn are derived from archetypal structures and thus generate a somewhat more abstract kind of myth. Psychology therefore translates the archaic speech of myth into a modern mythologem not yet, of course, recognized as such—which constitutes one element of the myth "science." Carl Jung, CW 9i, Para 302

All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal

concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

Fantasy is not a sickness but a natural and vital activity which helps the seeds of psychic development to grow. Carl Jung, CW 18, Para viii

Every period has its bias, its particular prejudice, and its psychic malaise. An epoch is like an individual; it has its own limitations of conscious outlook, and therefore requires a compensatory adjustment. This is effected by the collective unconscious when a poet or seer lends expression to the unspoken desire of his times and shows the way, by word or deed, to its fulfilment—regardless whether this blind collective need results in good or evil, in the salvation of an epoch or its destruction. Carl Jung, CW 15, Para 153

Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind. That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

The genius, too, has to bear the brunt of an outsize psychic complex; if he can cope with it, he does so with joy, if he can't, he must painfully perform the "symptomatic actions" which his gift lays upon him: he writes, paints, or composes what he suffers. Carl Jung, CW 1, Para 176

No doubt it is a great nuisance that mankind is not uniform but compounded of individuals whose psychic structure spreads them over a span of at least ten thousand years. Hence there is absolutely no truth that does not spell salvation to one person and damnation to another. All universalisms get stuck in this terrible dilemma, Carl Jung, CW 10, Para 36

In our delusion-ridden world a truth is so precious that nobody wants to let it slip merely for the sake of a few so-called exceptions which refuse to toe the line. And whoever doubts this truth is invariably looked on as a faithless reprobate, so that a note of fanaticism and intolerance everywhere creeps into the discussion. And yet each of us can carry the torch of

knowledge but a part of the way, until another takes it from him. If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day's psychic needs, then much venom and bitterness might be spared and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 156

The truth is that we do not enjoy masterless freedom; we are continually threatened by psychic factors which, in the guise of "natural phenomena," may take possession of us at any moment. Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory. Not only is "freedom of the will" an incalculable problem philosophically, it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex. All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity. Carl Jung, CW 11, Para 143

The sense of moral inferiority always indicates that the missing element is something which, to judge by his feeling about it, really ought not be missing, or which could be made conscious if only one took sufficient trouble. The moral inferiority does not come from a collision with the generally accepted and, in a sense, arbitrary moral law, but from the conflict with one's own self which, for reasons of psychic equilibrium, demands that the deficit be redressed. Whenever a sense of moral inferiority appears, it indicates not only a need to assimilate an unconscious component, but also the possibility of such assimilation. In the last resort it is a man's moral qualities which force him, either through direct recognition of the need or indirectly through a painful neurosis, to assimilate his unconscious self and to keep himself fully conscious. Carl Jung, CW 7, Para 218

The sense of moral inferiority always indicates that the missing element is something which, to judge by his feeling about it, really ought not be missing, or which could be made conscious if only one took sufficient trouble. The moral inferiority does not come from a collision with the generally accepted and, in a sense, arbitrary moral law, but from the conflict with one's own self which, for reasons of psychic equilibrium, demands that the deficit be redressed. Whenever a sense of moral inferiority appears, it indicates not only a need to assimilate an unconscious component, but also the possibility of such assimilation. In the last resort it is a man's moral qualities which force him, either through direct recognition of the need or indirectly through a painful neurosis, to assimilate his unconscious self and to keep himself fully conscious. Carl Jung, CW 7, Para 218

We always start with the naive assumption that we are masters in our own house. Hence we must first accustom ourselves to the thought that, in our most intimate psychic life as well, we live in a kind of house which has doors and windows to the world, but that, although the objects or contents of this world act upon us, they do not belong to us. For many people this hypothesis is by no means easy to conceive, just as they do not find it at all easy to understand and to accept the fact that their neighbour's psychology is not necessarily identical with their own. Carl Jung, CW 7, Para 329

Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment. Their underlying meaning leads us in fact far away from all that

is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts. We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts. All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the merely natural conditions with incredible strength.

One can say that this too is "natural," and that both have their origin in one and the same "nature." I do not in the least doubt this origin, but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98

He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness and awaits man’s advance to a level of consciousness where he no longer believes in the one part and denies the other but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

The conflict between nature and spirit is itself a reflection of the paradox of psychic life. This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself. Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all. The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something." Carl Jung, CW 8, Para 680

Nothing is less effective than an intellectual idea. But when an idea is a psychic fact that crops up in two such totally different fields as psychology and physics, apparently without historical connection, then we must give it our closest attention. For ideas of this kind represent forces which are logically and morally unassailable; they are always stronger than man and his brain. He fancies that he makes these ideas, but in reality they make him—and make him their unwitting mouthpiece. Carl Jung, CW 16, Para 147

Widely accepted ideas are never the personal property of their so-called author; on the contrary, he is the bondservant of his ideas. Impressive ideas which are hailed as truths have something peculiar about them. Although they come into being at a definite time, they are and have always been timeless; they arise from that realm of creative psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies. Ideas spring from something greater than the personal human being. Man does not make his ideas; we could say that man’s ideas make him. Carl

Jung, CW 4, Para 769

The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world. For this another function —feeling—is needed too. Feeling often arrives at convictions that are different from those of the intellect, and we cannot always prove that the convictions of feeling are necessarily inferior. Carl Jung, CW 8, Para 600

The world changes its face —tempora mutantur et nos mutamur in illis—for we can grasp the world only as a psychic image in ourselves, and it is not always easy to decide, when the image changes, whether the world or ourselves have changed, or both. The picture of the world can change at any time, just as our conception of ourselves changes. Every new discovery, every new thought, can put a new face on the world. We must be prepared for this, else we suddenly find ourselves in an antiquated world, itself a relic of lower levels of consciousness. We shall all be as good as dead one day, but in the interests of life we should postpone this moment as long as possible, and this we can only do by never allowing our picture of the world to become rigid. Carl Jung, CW 5, Para 700

Man is not a machine that can be remodeled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way. He carries his whole history with him; in his very structure is written the history of mankind. The historical element in man represents a vital need to which a wise psychic economy must respond. Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570

Man is not a machine that can be remodeled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way. He carries his whole history with him; in his very structure is written the history of mankind. The historical element in man represents a vital need to which a wise psychic economy must respond. Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570

I have no wish to depreciate the tremendous differentiation of the Western intellect; compared with it the Eastern intellect must be described as childish. (Naturally this has nothing to do with intelligence.) If we should succeed in elevating another, and possibly even a third psychic function to the dignified position accorded to the intellect, then the West might expect to surpass the East by a very great margin. Carl Jung, CW 13, Para 8

Our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness. Without the lower storeys our mind is suspended in midair. No wonder it gets nervous. The true history of the psychic organism of every individual. Carl Jung, CW 11, Para 56

We must be able to let things happen in the psyche. For us, this is an art of which most people know nothing. Consciousness is forever interfering, helping, correcting, and negating,

never leaving the psychic processes to grow in peace. It would be simple enough, if only simplicity were not the most difficult of all things. Carl Jung, CW 18, Para 20

The man whose interests are all outside is never satisfied with what is necessary but is perpetually hankering after something more and better which, true to his bias, he always seeks outside himself. He forgets completely that, for all his outward successes, he himself remains the same inwardly, and he therefore laments his poverty if he possesses only one automobile when the majority have two. Obviously the outward lives of men could do with a lot more bettering and beautifying, but these things lose their meaning when the inner man does not keep pace with them. To be satiated with "necessities" is no doubt an inestimable source of happiness, yet the inner man continues to raise his claim, and this can be satisfied by no outward possessions. And the less this voice is heard in the chase after the brilliant things of this world, the more the inner man becomes the source of inexplicable misfortune and uncomprehended unhappiness in the midst of living conditions whose outcome was expected to be entirely different. The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. No one wonders at his insatiability, but regards it as his lawful right, never thinking that the one-sidedness of this psychic diet leads in the end to the gravest disturbances of equilibrium. That is the sickness of Western man, and he will not rest until he has infected the whole world with his own greedy restlessness. Carl Jung, CW 11, Para 962

Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale. So too with the possibility of psychic development: it is not reserved for specially gifted individuals. In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Always we shall have to begin again from the beginning. From ancient times the adept knew that he was concerned with the "res simplex," and the modern man too will find by experience that the work does not prosper without the greatest simplicity. Carl Jung, CW 14, Para 759

The personality is seldom, in the beginning, what it will be later on. For this reason the possibility of enlarging it exists, at least during the first half of life. The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated. In this way a considerable increase of personality may be experienced. We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside. But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty. Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it.

Richness of mind consists in mental receptivity, not in the accumulation of possessions. What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming

content. Real increase of personality means consciousness of an enlargement that flows from inner sources. Without psychic depth we can never be adequately related to the magnitude of our object. It has therefore been said quite truly that a man grows with the greatness of his task. But he must have within himself the capacity to grow; otherwise even the most difficult task is of no benefit to him. More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

Consciousness hedged about by psychic powers, sustained or threatened or deluded by them, is the age-old experience of mankind. This experience has projected itself into the archetype of the child, which expresses man's wholeness. The "child" is all that is abandoned and exposed and at the same time divinely powerful; the insignificant, dubious beginning, and the triumphal end. The "eternal child" in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality. Carl Jung, CW 9i, Para 300

Only the man who can consciously assent to the power of the inner voice becomes a personality; but if he succumbs to it he will be swept away by the blind flux of psychic events and destroyed. That is the great and liberating thing about any genuine personality: he voluntarily sacrifices himself to his vocation, and consciously translates into his own individual reality what would only lead to ruin if it were lived unconsciously by the group. Carl Jung, CW 17, Para 308

There is no light without shadow and no psychic wholeness without imperfection. To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

Everything psychic is pregnant with the future. Carl Jung, CW 14, Para 53

The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed. This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the abovementioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty. The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855

The highest value, which gives life and meaning, has got lost. This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery. The death or loss must always repeat itself: Christ always dies, and always he is born for the psychic life of the archetype is timeless in comparison with our individual time-boundness. According to what laws now one and now another aspect of

the archetype enters into active manifestation, I do not know. I only know—and here I am expressing what countless other people know—that the present is a time of God's death and disappearance. The myth says he was not to be found where his body was laid. "Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value. The myth further says that the value rose again in a miraculous manner, transformed. Carl Jung, CW 11, Para 149

Consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed. But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself. Carl Jung, CW 11, Para 906

**Carl Jung on "Psychoid" – Anthology.**

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, para. 417.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

The archetype itself (nota bene not the archetypal representation!) is psychoid, i.e., transcendental and thus relatively beyond the categories of number, space, and time. That means, it approximates to oneness and immutability. Carl Jung, Letters Vol. II, Pages 317-319.

The assumption, therefore, that the (psychoid) archetypes are inherited is for many reasons far more probable than that they are handed down by tradition. Carl Jung, Letters Vol. II, Pages 450-451

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, Para 417

Like all archetypal symbols, the symbol of the tree has undergone a development of meaning in the course of the centuries. It is far removed from the original meaning of the shamanistic tree, even though certain basic features prove to be unalterable. The psychoid form underlying any archetypal image retains its character at all stages of development, though empirically it is capable of endless variations. The outward form of the tree may change in the course of time, but the richness and vitality of a symbol are expressed more in its change of meaning. Carl Jung, CW13, ¶ 350

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy....In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids. (Jung, Letters Vol. II, Pages 607-608)

The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such. They are very varied structures which all point back to one essentially "irrepresentable" basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately. The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum ... It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417

Just as a man has a body which is no different in principle from that of an animal, so also his psychology has a whole series of lower storeys in which the spectres from humanity's past epochs still dwell, when the animal souls from the age of Pithecanthropus and the hominids, then the "psyche" of the cold-blooded saurians, and, deepest down of all, the transcendental mystery and paradox of the sympathetic and parasympathetic psychoid systems. Carl Jung, CW 14, Para 279

**Carl Jung and "Psychotherapy" – Anthology**

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy; Page 125.

The dream shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 304.

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 317.

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 329.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi-human, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them

the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. Carl Jung, The Practice of Psychotherapy, Page 69.

Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable. Carl Jung, The Practice of Psychotherapy, Page 75.

Hence, unless we prefer to be made fools of by our illusions, we shall, by carefully analyzing every fascination, extract from it a portion of our own personality, like a quintessence, and slowly come to recognize that we meet ourselves time an d again in a thousand disguises on the path of life. Carl Jung, The Practice of Psychotherapy, Page 316.

**Carl Jung on "Psychiatrist" "Psychiatry" – Anthology.**

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them. Carl Jung, CW 14, Page 547.

The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung; CW 15, Para 284.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Pages 446-448.

The psychiatrist understands nothing of psychotherapy in principle because he is never in the position of having to practice it. One could just as well subordinate internal medicine to surgery. Carl Jung, Letters Vol. 1, Page 163.

As for the writings of Ouspenski and Gurdjieff, I know enough to satisfy me that I have no time for them. I seek real knowledge and therefore avoid all unverifiable speculation. I have seen enough of that as a psychiatrist. Carl Jung, Letters Vol. II, Pages 179-180

If I have a vision of Christ, this is far from proving that it was Christ, as we know only too well from our psychiatric practice. Carl Jung, Letters Vol. II, Pages 375-379.

It would perhaps be worth the effort to make Christianity comprehensible to educated

people today instead of leaving this urgent task to the psychiatrist. Carl Jung, Letters Vol. II, Pages 65-68.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Pages 69-71

I am, more specifically, simply a psychiatrist, for my essential problem, to which all my efforts are directed, is psychic disturbance: its phenomenology, aetiology, and teleology. Everything else is secondary for me. Carl Jung, Letters Vol. II, Pages 69-71

My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism. Carl Jung, Letters Vol. II, Pages 243-244.

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse. Carl Jung, Letters Vol. 1, Pages 64-66

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

Not only am I deeply indebted to psychiatry, but I have always remained close to it inwardly, since from the very beginning one general problem engrossed me: From what psychic stratum do the immensely impressive ideas found in schizophrenia originate? Carl Jung, Letters Vol. I, Pages 562-563

I never denied the fact that my psychiatry comes from Bleuler’s clinic. I was there already in 1900. Carl Jung, Letters Vol. I, Pages 210-211

Every father is given the opportunity to corrupt his daughter’s nature, and the educator, husband, or psychiatrist then has to face the music. For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother. The disastrous repetition of the family pattern could be described as the psychological original sin, or as the curse of the Atrides running through the generations. Carl Jung, CW 14, Para 232

The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung, CW 15, Para 184

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. It is insufferable that professors should forbid their students to have anything to do with analytical psychology, that they should prohibit the use of analytical concepts and accuse our psychology of taking account, in an unscientific manner, of "everyday experiences." I know that psychol-

ogy in general could derive the greatest benefit from a serious study of the dream problem once it could rid itself of the unjustified lay prejudice that dreams are caused solely by somatic stimuli. This overrating of the somatic factor in psychiatry is one of the basic reasons why psychopathology has made no advances unless directly fertilized by analytical procedures. The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870's. It has become a prejudice which hinders all progress. Carl Jung, CW 8, Para 529

"Initial dreams are often amazingly lucid and clear-cut. But as the work of analysis progresses, the dreams tend to lose their clarity. If by way of exception, they keep it we can be sure that analysis has not yet touched on some important layer of the personality. As a rule, dreams get more and more opaque and blurred soon after the beginning of the treatment, and this makes the interpretation increasingly difficult. A further difficulty is that a point may soon be reached where, if the truth be told, the doctor no longer understands the situation as a whole. That he does not understand is proved by the fact that the dreams become increasingly obscure, for we all know that "obscurity" is a purely subjective opinion of the doctor. To the understanding nothing is obscure; it is only when we do not understand that things appear unintelligible and muddled. In themselves dreams are naturally clear; that is, they are what they must be under the circumstances. If, from a later stage of treatment or from a distance of some years, we look back at these unintelligible dreams, we are often astounded at our own blindness. Thus when, as the analysis proceeds, we come upon dreams that are strikingly obscure in comparison with the illuminating initial dreams, the doctor should not be too ready to accuse the dreams of confusion or the patient of deliberate resistance; he would do better to take these findings as a sign of his growing inability to understand – just as the psychiatrist who calls his patient "confused" should recognize that this is a projection and should rather call himself confused, because in reality it is he whose wits are confused by the patient's peculiar behaviour. Moreover it is therapeutically very important for the doctor to admit his lack of understanding in time, for nothing is more unbearable to the patient than to be always understood. He relies far too much anyway on the mysterious powers of the doctor and, by appealing to his professional vanity, lays a dangerous trap for him. By taking refuge in the doctor's self-confidence and "profound" understanding, the patient loses all sense of reality, falls into a stubborn transference, and retards the cure. Carl Jung, CW 16, Para 313

**Carl Jung on "Purusha" – Anthology**

India honored me with three doctorates, from Allahabad, Benares, and Calcutta representatives of Islam, of Hinduism, and of British-Indian medicine and science. Carl Jung, Memories Dreams and Reflections, Page 280

Purusha is evidently a sort of Platonic world-soul who surrounds the earth from outside: "Being born he overtopped the world before, behind, and in all places" (Rig-Veda) Carl Jung, CW 5, Para 649

As the all-encompassing world-soul Purusha has a maternal character, for he represents the original "dawn state" of the psyche: he is the encompasser and the encompassed, mother and unborn child, an undifferentiated, unconscious state of primal being Carl Jung, CW 5, Para 650

But if this primal being [Purusha] means the great mystery of the original psychic state, then everything becomes clear: Carl Jung, CW 5, Para 651

This paradox appears to be very ancient, for the Shvetashvatara Upanishad (9, 20) goes

on to say of the dwarf-god, the cosmic purusha: Carl Jung, CW 5, Para 182

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

Psychologically, however, the idea of God’s[unknownness], or of the [inconceivable god or god without conception], is of the utmost importance, because it identifies the Deity with the numinosity of the unconscious. The atman / purusha philosophy of the East and, as we have seen, Meister Eckhart in the West both bear witness to this Carl Jung, CW 9ii, Para 303

This corresponds to what the Indian calls Atman that which, figuratively speaking, “breathes through” me. Not through me alone, but through all; for it is not only the individual Atman but Atman-Purusha, the universal Atman, the pneuma, who breathes through all Carl Jung, CW 10, Para 873

This was the time when the Greeks started criticizing the world, the time of “gnosis” in its widest sense, which ultimately gave birth to Christianity. The archetype of the redeemer-god and Original Man is age-old we simply do not know how old. The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha of Indian philosophy, and is also found in the Persian conception of the Original Man, Gayomart. Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world. He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind Carl Jung, CW 11, Para 202

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, CW 12, Page 17.

There is no reason whatsoever why you should or should not call the beyond-self Christ or Buddha or Purusha or Tao or Khidr or Tifereth. Carl Jung, CW 18, Para 1672

In any serious case the choice is limited by the kind of revealed image one has received. Yahweh and Allah are monads, the Christian God a triad (historically), the modern experience presumably a tetrad, the early Persian deity a dyad. In the East you have the dyadic monad Tao and the monadic Anthropos (purusha), Buddha, etc. Carl Jung, CW 18, Para 1611

The “Christ archetype” is a false concept, as you say. Christ is not an archetype but a personification of the archetype. This is reflected in the idea of the Anthropos, the homo maximus or Primordial Man (Adam Kadmon). In India it is Purusha, and in China Chên-jên (the whole or true man) as a goal to be attained. Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. (This thought occurs in a modern dream.) The Incarnation results from Christ “emptying himself of divinity” and taking the form of a slave. Thus he is in bondage to man as the demiurge is in bondage to the world. (Concerning the bondage of the creator to his creature, cf. Answer to Job, his identification with the two monsters and his inability to understand man). Carl Jung, Letters Vol. II, Page 304

Only my intellect has anything to do with purusha-atman or Tao, but not my living thrall-dom. This is local, barbaric, infantile, and abysmally unscientific. Carl Jung, Letters Vol. II,

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Page 304.

The figure of Christ has, as you have already heard, its counterpart In the East, in the figure of the Purusha, of the Atman or of Mahasukha. Carl Jung, ETH, Page 28.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

We saw that Christ is the western parallel to the eastern Atman or Purusha, and the search for both is the search for the Self, though the paths are utterly different. Carl Jung, ETH Lectures, Page 189.

Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture XI, 3Feb1939, Page 70.

The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939

For the scientist this has nothing to do with the theological question of God's existence, as he is concerned simply and solely with the phenomenology of psychic dominants, whether they be called God, Allah, Buddha, Purusha, Zeus, planets, zodia, or sex ( as Philippians 3:19, "whose God is their belly," rightly says). Carl Jung, Letters Vol. I, Page 361

I do not go in for religious philosophy, but am held in thrall, almost crushed, and defend myself as best I can. There is no place for Gnosis or the Midrashim in this image, for there is nothing of them in it. Only my intellect has anything to do with purusha-atman or Tao, but not my living thraldom. Carl Jung, Letters Vol. I, Page 33

You proceed beyond the ego to ever-widening horizon , where the atman gradually reveals its universal aspect. You integrate your animal, your parents, all the people you love ( they all live in you and you are no more separated from them). This is the secret of John XVII: 20 sq. and at the same time the essential Hindu doctrine of the atman-purusha. Carl Jung, Letters Vol. I, Page 146

This is reflected in the idea of the Anthropos, the homo maximus or Primordial Man (Adam Kadmon) . In India it is Purusha, and in China Chen-jen ( the whole or true man) as a goal to be attained. Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. I, Page 304

Thus, starting from the principle unus est lapis, the medieval alchemists inferred the unity of human nature, and for them the synthesis of the stone harmonized with the synthesis of our human components; hence they equated the Vir Unus with the Unus Mundus. (Microcosm== macrocosm. In India: personal atman-purusha == suprapersonal atman-purusha.) Carl Jung, Letters Vol. II, Page 449

Behind these attributes we can discern the All-Creator, and behind him the sun, who is winged and scans the world with a thousand eyes. This is confirmed by the following passages, which bring out the important point that God is contained in the individual creature:

“Beyond this is Brahma, the highest, hidden in the bodies of all, encompassing all. Those who know him as the Lord become immortal. I know this mighty Person (purusha), who is like to the sun, transcendent over darkness. Those who know him truly pass beyond death; by no other road can they go. He is the face, the head, the neck of all, he dwells in the heart of all things, all-pervading, bountiful, omnipresent, kindly.” Carl Jung, CW 5, Para 177

A mighty Lord is Purusha, spurring on the highest in us to purest attainment, inexhaustible light. That Person, no bigger than a thumb, the inner Self, seated forever in the heart of man, is revealed by the heart, the thought, the mind. They who know That, become immortal. Thousand-headed, thousand-eyed, thousand-footed is Purusha. He encompasses the earth on every side and rules over the ten-finger space. That Person is this whole world, whatever has been and what will be. He is Lord of immortality, he is whatever grows by food. Carl Jung, CW 5, Para 178

This paradox appears to be very ancient, for the Shvetashvatara Upanishad (19, 20) goes on to say of the dwarf-god, the cosmic purusha:

Without feet, without hands, he moves, he grasps; eyeless he sees, earless he hears; he knows all that is to be known, yet there is no knower of him. Men call him the Primordial Person, the Cosmic Man. Smaller than small, greater than great.… Carl Jung, CW 5, Para 182

The Aitareya Upanishad says: Then he drew forth a Person (purusha) from the waters and shaped him. He brooded upon him, and when he had brooded him forth, a mouth split open like an egg. From the mouth came speech, and from speech fire.37 [Cf. pl. XIIIb.] Carl Jung, CW 5, Para 229

The Rig-Veda proceeds to answer these questions:

Purusha (Man, Anthropos) was the primal being who Encompassed the earth on all sides And ruled over the ten-finger place (the highest point of heaven). Purusha is evidently a sort of Platonic world-soul who surrounds the earth from outside: Being born he overtopped the world Before, behind, and in all places. As the all-encompassing world-soul Purusha has a maternal character, for he represents the original “dawn state” of the psyche: he is the encompasser and the encompassed, mother and unborn child, an undifferentiated, unconscious state of primal being. As such a condition must be terminated, and as it is at the same time an object of regressive longing, it must be sacrificed in order that discriminated entities—i.e., conscious contents—may come into being: Him, Purusha, born at the beginning, they besprinkled on the straw; the gods sacrificed with him, and the saints and the sages. Carl Jung, CW 5, Para 648-650

“This Purusha, of the size of a thumb, is of a clear luminosity like a smokeless fire; it is the Lord of the past and of the future; it is today, and it will be tomorrow, such as it is.” Editor, CW 5, Page 124 Fn4

That Self, smaller than small, greater than great, is hidden in the heart of this creature

here. Man becomes free from desire and free from sorrow when by the grace of the Creator he beholds the glory of the Self. Sitting still he walks afar; lying down he goes every where. Who but I can know the God who rejoices and rejoices not? Unmoving, the One is swifter than the mind. Speeding ahead, it outruns the gods of the senses. Past others running, it goes standing. Just as a falcon or an eagle, after flying to and fro in space, wearies, and folds its wings, and drops down to its eyrie, so this Person (purusha) hastens to that state where, asleep, he desires no desires and sees no dream.

It moves. It moves not.

Far, yet near.

Within all,

Outside all. Carl Jung, CW 5, Para Para 329

But, as a matter of fact, Ignatius was not so very wide of the mark, for multiple eyes are also a characteristic of Purusha, the Hindu Cosmic Man. The Rig-Veda (10. 90) says: "Thousand-headed is Purusha, thousand-eyed, thousand-footed. He encompasses the earth on every side and rules over the ten-finger space. Carl Jung, CW 5, Para 395

Monoimos bases himself here mainly on the prologue to the Gospel of St. John! Like Purusha, his First Man is the universe (νθρωπος είναι τὸ πᾶν). 3 Carl Jung, CW 5, Para 95

"I therefore consider it shown that what RV 10. 90. 1 … means is that Purusha, making the whole earth his footstool, fills the entire universe, and rules over it by means of the powers of vision, etc., that proceed from his face, and to which man's own powers of vision, etc., are analogous; this face, whether of God or man, being … itself an image of the whole threefold universe." Editor, CW 8, Citing Coomaraswamy, Page 199, Fn 106

The special feature of the philosophical myth, which shows Prakti dancing before Purusha in order to remind him of "discriminating knowledge," does not belong to the mother archetype but to the archetype of the anima, which in a man's psychology invariably appears, at first, mingled with the mother-image. 158

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9i, Para 248

The impossibility of distinguishing empirically between "self" and "God" leads, in Indian theosophy, to the identity of the personal and suprapersonal Purusha-Atman. In ecclesiastical as in alchemical literature the saying is often quoted: "God is an infinite circle (or sphere) whose centre is everywhere and the circumference nowhere." Carl Jung, CW 9i, Para 572

This is not a matter of chance, for Indian philosophy, which developed the idea of the self, Atman or Purusha, to the highest degree, makes no distinction in principle between the human essence and the divine. Carl Jung, CW 9i, Para 717

The self does not become conscious by itself, but has always been taught, if at all, through a

tradition of knowing (the purusha/atman teaching, for instance). Carl Jung, CW 9ii, Para 157

Psychologically, however, the idea of God's ἀγνωσία, or of the ἀνεννόητος θεός, is of the utmost importance, because it identifies the Deity with the numinosity of the unconscious. The atman / purusha philosophy of the East and, as we have seen, Meister Eckhart in the West both bear witness to this. Carl Jung, CW 9ii, Para 303

This corresponds to what the Indian calls Atman—that which, figuratively speaking, "breathes through" me. Not through me alone, but through all; for it is not only the individual Atman but Atman-Purusha, the universal Atman, the pneuma, who breathes through all. We use the word "self" for this, contrasting it with the little ego. Carl Jung, CW 10, Para 873

The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha of Indian philosophy, and is also found in the Persian conception of the Original Man, Gayomart. Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world. He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind. Carl Jung, CW 11, Para 202

As a result, it continually creates that ubiquitous participation mystique which is the unity of many, the one man in all men. This psychological fact forms the basis for the archetype of the ἄνθρωπος, the Son of Man, the homo maximus, the vir unus, purusha, etc. Carl Jung, CW 11, Para 419

In India, a more or less simultaneous symptom of the same tendency was Gautama the Buddha (b. 562 B.C), who gave the maximum differentiation of consciousness supremacy even over the highest Brahman gods. This development was a logical consequence of the purusha-atman doctrine and derived from the inner experience of yoga practice. Carl Jung, CW 11, Para 666

It is this fact which also makes it possible to say that whoever believes in Christ is not only contained in him, but that Christ then dwells in the believer as the perfect man formed in the image of God, the second Adam. Psychologically, it is the same relationship as that in Indian philosophy between man's ego-consciousness and purusha, or atman. It is the ascendency of the "complete"— —or total human being, consisting of the totality of the psyche, of conscious and unconscious, over the ego, which represents only consciousness and its contents and knows nothing of the unconscious, although in many respects it is dependent on the unconscious and is often decisively influenced by it. Carl Jung, CW 11, Para 713

But the statement entirely ignores the possible transcendent reality of the physical world as such, a problem not unknown to Sankhva philosophy, where prakriti and purusha—so far as they are a polarization of Universal Being—form a cosmic dualism that can hardly be circumvented. Carl Jung, CW 11, Para 798

In Indian philosophy we find a parallel in Prajapati and Purusha Narayana Purusha sacrifices himself at the command of Prajapati, but at bottom the two are identical. Cf. the Shatapatha-Brahmana (Sacred Books of the East, XLIV, pp. 172ff.); also the Rig-Veda, X, 90 (trans. by Macnicol, pp. 28–29). Editors, CW 11, Page 261, Fn 17

Nobody can prevent the believer from accepting God, Purusha, the Atman, or Tao as the

Prime Cause and thus putting an end to the fundamental disquiet of man. Carl Jung, CW 12, Para 16

From these hints it can easily be seen who the philosophical man is: he is the androgynous original man or Anthropos of Gnosticism 4 (cf. figs. 64, 82, 117, 195), whose parallel in India is purusha. Carl Jung, CW 12, Para 210

In India he is Prajapati or Purusha, who is also "the size of a thumb" and dwells in the heart of every man, like the Iliaster of Paracelsus. Carl Jung, CW 13, Para 167

Nevertheless, I would like to emphasize once again that the Anthropos idea coincides with the psychological concept of the self. The atman and purusha doctrine as well as alchemy give clear proofs of this. Carl Jung, CW 13, Para 268

The Eastern ide a of atman-purusha corresponds psychologically to the Western figure of Christ, who is the second Person of the Trinity and God himself, but, so far as his human existence is concerned, conforms exactly to the suffering servant of God in Isaiah. Carl Jung, CW 14, Para 145

The outward fact of the dogmatic Christ was answered from within by that inner primordial image which had produced a Purusha or a Gayomart long before the Christian era and made the assimilation of the Christian revelation possible. Carl Jung, CW 14, Para 488

Among the pagan sources we must distinguish an Egyptian one, concerned with the very ancient tradition of the God-man Osiris and the theology of kingship; a Persian one, derived from Gayomart; and an Indian one, derived from Purusha. Carl Jung, CW 14, Para 595

In contradistinction to the modern prejudice that self-knowledge is nothing but a knowledge of the ego, the alchemists regarded the self as a substance incommensurable with the ego, hidden in the body, and identical with the image of God. This view fully accords with the Indian idea of purusha-atman. Carl Jung, CW 14, Para 711

**Carl Jung on "Race" "Racial" - Anthology**

Sometimes, when we look back at history, it seems as though the present time had analogies with certain periods in the past, when great empires and civilizations had passed their zenith and were hastening irresistibly towards decay. But these analogies are deceptive, for there are always renaissances. What does move more clearly into the foreground is Europe's position midway between the Asiatic East and the Anglo-Saxon—or shall we say American? —West. Europe now stands between two colossi, both uncouth in their form but implacably opposed to one another in their nature. They are profoundly different not only racially but in their ideals. In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe's technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

…it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden

Flower, Page 84.

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming. Carl Jung; Cornwall Seminar; Page 23.

Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. Carl Jung, CW 8, Pages 400

Especially among southern races one can observe that older women develop deep, rough voices, incipient moustaches, rather hard features and other masculine traits. On the other hand the masculine physique is toned down by feminine features, such as adiposity and softer facial expressions Carl Jung, CW 8, Para 780

If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions—provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contain mythological motifs, combinations of ideas or images which can be found in the myths of one's own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. Carl Jung, CW 10, Para 322

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

The mystery of the earth is no joke and no paradox. One only needs to see how, in America, the skull and pelvis measurements of all the European races begin to indianize

themselves in the second generation of immigrants. That is the mystery of the American earth. The soil of every country holds some such mystery. We have an unconscious of this in the psyche: just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 18

Through his identification with the collective psyche a patient will infallibly try to force the demands of his unconscious upon others, for identity with the collective psyche always brings with it a feeling of universal validity—"godlikeness"—which completely ignores all differences in the personal psyche of his fellows. (The feeling of universal validity comes, of course, from the universality of the collective psyche.) A collective attitude naturally presupposes this same collective psyche in others. But that means a ruthless disregard not only of individual differences but also of differences of a more general kind within the collective psyche itself, as for example differences of race. This disregard for individuality obviously means the suffocation of the single individual, as a consequence of which the element of differentiation is obliterated from the community, Carl Jung, CW 10, Para 240

At such moments ["when an archetypal situation occurs"] we are no longer individuals, but the race. Carl Jung, CW 15, Page 128.

The inner voice makes us conscious of the evil from which the whole community is suffering, whether it be the nation or the whole human race. But it presents this evil in an individual form, so that one might at first suppose it to be only an individual characteristic. Carl Jung, CW 17, Para 319

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

There are things which are simply incomprehensible to the tough brains of our race and time. Carl Jung, Letters Vol. I, Page 190

There are historical reasons for the qualities of the psyche and there is such a thing as the history of man’s evolution in past eons, which as a combination show that real understanding of the psyche must consist in the elucidation of the history of the human race—history of the mind, for instance, as in the biological data. Carl Jung, Evans Conversations, Page 36.

Jung, to put it briefly, saw the Jews as a “race with a three-thousand-year-old civilization," whereas he attributed to the "Aryans" a "youthfulness not yet fully weaned from barbarism.” Aniela Jaffe, Jung’s Last Years, Page 81.

**Carl Jung on what is "Real" and "Reality." [Anthology]**

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung; Red Book; Page 230

This vision lasted for two hours, it confused me and made me ill. I was not able to interpret it. Two weeks passed then the vision returned, still more violent than before, and

an inner voice spoke: "look at it, it is completely real, and it will come to pass. You cannot doubt this." I wrestled again for two hours with this vision, but it held me fast. It left me exhausted and confused. And I thought my mind had gone crazy. Carl Jung; Red Book; Page 231

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. There they found the abundance of visions, the fruits of the desert, the wondrous flowers of the soul. Think diligently about the images that the ancients have left behind. They show the way of what is to come. look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung; Red Book; Page 236.

When the desert begins to bloom, it brings forth strange plants. You will consider yourself mad, and in a certain sense you will in fact be mad. To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the

soul, you are like a madman, and a doctor would consider you to be sick. Carl Jung; Red Book; Page 238.

If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before. Selfish desire only" apparently led you to men, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung; Red Book; Page 245

Day does not exist through itself; night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung; Red Book; Page 242

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

Elijah: "We are real and not symbols." Carl Jung; Red Book; Page 246.

Elijah: "You may call us symbols for the same reason that you can also call your fellow men symbols, if you wish to. But we are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols."

I: "You plunge me into a terrible confusion. Do you wish to be real?"

E: "We are certainly what you call real. Here we are, and you have to accept us. The choice is yours." Carl Jung; Red Book; Page 249.

The image of the mother of God with the child that I foresee, indicates to me the mys-

tery of the transformation. If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung; Red Book; Page 250

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. Carl Jung; Red Book; Page 260.

I: "Forgive me, but are you real? It's the sorriest likeness to those foolishly threadbare scenes in novels for me. to assume that you are not simply some unfortunate product of my sleepless brain. Is my doubt then truly confirmed by a situation that conforms so thoroughly with a sentimental romance?"

She: "You wretch, how can you doubt that I am real?"

But still she lies there, crying-yet what if she were real? Then she would be worth feeling sorry for, every man would have compassion for her. If she is a decent girl, what must it have cost her to enter into the room of a strange man! And to overcome her shame in this way?

I: "My dear child, I believe you, despite everything, that you are real. What can I do for you?"

She: "Finally, finally a word from a human mouth!

She gets up, her face beaming. She is beautiful. A deep purity rests in her look. She has a beautiful and unworldly soul, one that wants to come into the life of reality; to all reality worthy of pity; to the bath of filth and the well of health. Oh this beauty of the soul! To see it climb down into the underworld of reality what a spectacle! Carl Jung; Red Book; Page 262

She: "So-you see even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome." Carl Jung; Red Book; Page 263

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung; Red Book; Page 266.

**Carl Jung on "Religion," "Religion." - Anthology**

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. Carl Jung, Civilization in Transition, Page 85.

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace. Carl Jung, Analytical Psychology and Education, Page 81.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch,

namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.

You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what religion really is. Carl Jung, Zarathustra Seminar, Page 503.

Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist. Carl Jung, Letters Volume 1, Page 327.

Matter is an hypothesis. When you say “matter,” you are really creating a symbol for something unknown, which may just as well be “spirit” or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

But religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, Psychology and Religion, Page 464.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

So long as religion is only faith and outward form, the religion’s function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

I want to make clear, that by the term "religion" I do not mean creed. Carl Jung, CW 8, Psychology and Religion, Page 30.

It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings... But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful

and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

Our psychology is a science. Plenty of unqualified persons are sure to push their way in and commit the greatest follies. Our aim is simply and solely scientific knowledge. If religion and morality are blown to pieces in the process, so much the worse for them. Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung; Essay Included in CW 18; Page 314.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

The language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago… In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung Memories Dreams and Reflections; Page 353

The psychic fact “God” is a typical autonomism, a collective archetype…It is therefore characteristic not only of all higher forms of religion but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

I have treated many hundreds of patients. Among those in the second half of life - that

is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook. Carl Jung; Modern Man in Search of a Soul

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72

There are millions who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences. Carl Jung; Man and His Symbols; Page 75

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole....I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17, Pages 180-181, Paras 308-309.

My subjective attitude is that I hold every religious position in high esteem but draw an

inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

If our religion is based on salvation, our chief emotions will be fear and trembling. If our religion is based on wonder, our chief emotion will be gratitude. Carl Jung

Thus for me religious statements are not opinions but facts that one can look at as a botanist at his Carl Jung, Letters Vol. 1, Pages 327-328.

Religion consists of psychic realities which one cannot say are right or wrong. Carl Jung, Letters Vol. 1, Page 328.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Pages 59-63.

With the rise of certain religious movements, when general consciousness soars, the curve will reach Right V. To give an historical example I will mention the wave of ecstasy which swept over the ancient world with the rise of Islam. Carl Jung, Modern Psychology, Vol. 1, Page 68.

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Pages 466-467.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, Psychology and Alchemy, Page 15.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, Psychology and Religion, Page 9

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to

free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

One deceives oneself completely when one assumes, that a religious service in the East, taking place before a statue of Buddha, is addressed to Buddha. Buddha no longer exists, but in Christianity, on the contrary, Christ always exists. Carl Jung, Modern Psychology, Page 28.

Confucianism was the recognized state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.

As Buddha and his teaching are still recognised within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts, religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious.

Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

The unconscious is the only available source of religious experience. This certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious the cultural on the other hand used to express "eternal truths", and still used in many religions. Page 83.

We constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P. 4

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale. They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

A creed gives expression to a definite collective belief, whereas the word religion expresses a subjective relationship to certain metaphysical, extra-mundane factors. A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, Islam) or to the path of salvation and liberation (Buddhism). From this basic fact all ethics are derived, which without the individual's responsibility before God can be nothing more than conventional morality. Carl Jung, CW 10, Para 507

A creed coincides with the established Church or, at any rate, forms a public institution

whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

When, through mass rule, the individual becomes social unit No. so-and-so and the State is elevated to the supreme principle, it is only to be expected that the religious function too will be sucked into the maelstrom. Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Its evident purpose is to maintain the psychic balance, for the natural man has an equally natural “knowledge” of the fact that his conscious functions may at any time be thwarted by uncontrollable happenings coming from inside as well as outside. For this reason he has always taken care that any difficult decisions likely to have consequences for himself and others shall be rendered safe by suitable measures of a religious nature. Offerings are made to the invisible powers, formidable blessings are pronounced, and all kinds of solemn rites are performed. Carl Jung, CW 10, Para 512

Western psychology knows the mind as the mental functioning of a psyche. It is the “mentality” of an individual. An impersonal Universal Mind is still to be met with in the sphere of philosophy, where it seems to be a relic of the original human “soul.” This picture of our Western outlook may seem a little drastic, but I do not think it is far from the truth. At all events, something of the kind presents itself as soon as we are confronted with the Eastern mentality. In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

The strange antithesis between East and West is expressed most clearly in religious practice. We speak of religious uplift and exaltation; for us God is the Lord of the universe, we have a religion of brotherly love, and in our heaven-aspiring churches there is a high altar. The Indian, on the other hand, speaks of dhyana, of self-immersion, and of sinking into meditation; God is within all things and especially within man, and one turns away from the outer world to the inner. In the old Indian temples the altar is sunk six to eight feet deep in the earth, and what we hide most shamefacedly is the holiest symbol to the Indian. We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. The Indian’s most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as “powers”: spirits, daemons,

gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

Religion, as the Latin word [religio] denotes, is a careful and scrupulous observation of what Rudolph Otto aptly termed the numinosum, that is, a dynamic agency or effect not caused by an arbitrary act of will. On the contrary, it seizes and controls the human subject, who is always rather its victim than its creator. The numinosum, whatever its cause may be, is an experience of the subject independent of his will. At all events, religious teaching as well as the consensus gentium [general consensus] always and everywhere explain this experience as being due to a cause external to the individual. The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52

Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides. Carl Jung, CW 11, Para 71.

Among all my patients in the second half of life—that is to say, over 35—there has been not one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing to with a particular creed or membership of a church. Carl Jung, CW 11, Para 509

Religion is a “revealed” way of salvation. Its ideas are products of a pre-conscious knowledge which, always and everywhere, expresses itself in symbols. Even if our intellect does not grasp them, they still work, because our unconscious acknowledges them as exponents of universal psychic facts. For this reason faith is enough—if it is there. Every extension and intensification of rational consciousness, however, leads us further away from the sources of the symbols and, by its ascendancy, prevents us from understanding them. That is the situation today. Carl Jung, CW 11, Para 293

What is ordinarily called “religion” is a substitute to such an amazing degree that I ask myself seriously whether this kind of “religion,” which I prefer to call a creed, may not after all have an important function in human society. The substitute has the obvious purpose of replacing immediate experience by a choice of suitable symbols tricked out with an organized dogma and ritual. Carl Jung, CW 11, Para 75.

Creeds are codified and dogmatized forms of religious experience. The contents of the experience have become sanctified and are usually congealed in a rigid, often elaborate structure of ideas. The practice and repetition of the original experience have become a ritual and an unchangeable institution. This does not necessarily mean lifeless petrification. On the contrary, it may prove to be a valid form of religious experience for millions of people for thousands of years, without there arising any vital necessity to alter it. Although the Catholic

Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Even the number of dogmas is not limited and can be multiplied in the course of time. The same holds true of the ritual. Carl Jung, CW 11, Para 10

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung, CW 8, Para 91

The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the balance between them. This is possible only if it remains conscious of both at once. However, the necessary insight is made exceedingly difficult not by one's social and political leaders alone, but also by one's religious mentors. They all want decision in favour of one thing, and therefore the utter identification of the individual with the necessarily one-sided "truth." Even if it were still a question of some great truth, identification with it would still be a catastrophe, as it arrests all further spiritual development. Carl Jung, CW 8, Para 425.

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Love has more than one thing in common with religious faith. It demands unconditional trust and expects absolute surrender. Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. And because this is so difficult, few mortals can boast of such an achievement. But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy. He is a sorry knight who shrinks from the difficulty of loving his lady. Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565.

I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

But many of them are religious people, only incapable of agreeing with the existing forms of belief. Carl Jung, CW 11, Para 34.

Here each of us must ask: Have I any religious experience and immediate relation to

God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

It may not be quite clear why I call certain dogmas "immediate experiences," since in itself a dogma is the very thing that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion). Carl Jung, CW 11, Page 46.

Amplification: A method of association based on the comparative study of mythology, religion and fairy tales, used in the interpretation of images in dreams and drawings. Daryl Sharp, Jung Lexicon.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters. You see, "alcohol" in Latin is spiritus, and you use the same word for the highest religious experience as well as for the most depraving poison. Carl Jung, Jung/ Bill Wilson Letters.

His [Christ's] religious leaders and teachers are still hypnotized by the beginning of a then-new aeon of consciousness instead of understanding them and their implications. Carl Jung, Letters Vol. II, Page 436.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. Carl Jung, Jung-Ostrowski, Page 39.

Christian dogma brought immense advances in religious comprehensions. Carl Jung, Jung-Ostrowski, Page 42.

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Pages 50-51.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Pages 69-71

My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts. Carl Jung, Letters Vol. II, Pages 86-87.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Pages 189-191

The German edition [Answer to Job] over here has already upset the representatives of three religions, not because it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Pages 192-193

Every religion makes use of two feet: faith on one side and ritual on the other. Carl Jung, Letters Vol. II, Pages 208-210.

As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon. Carl Jung, Letters Vol. II, Pages 214-215.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Pages 227-229

My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism. Carl Jung, Letters Vol. II, Pages 243-244.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened

my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Pages 257-264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Analytical psychology only helps us to find the way to the religious experience that makes us whole. It is not this experience itself, nor does it bring it about. But we do know that analytical psychology teaches us that attitude which meets a transcendent reality halfway. Carl Jung, Letters Vol. II, Page 265.

My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me. I was thrown back on experience alone. Carl Jung, Letters Vol. II, Pages 257-264.

You see, I have no religious or other convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often they lose their way. Carl Jung, Letters Vol. II, Page 291.

He answered that f.i. I used the term Hierosgamos, which is a very usual term in comparative religion, and there is nothing esoteric about it. Carl Jung, Letters Vol. II, Pages 296-297.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Pages 295-296.

Christianity has envisaged the religious problem as a sequence of dramatic events, whereas the East holds a thoroughly static view, i.e., a cyclic view. Carl Jung, Letters Vol. II, Pages 312-316.

It should be added that the religions, so long as they are alive, have never ceased to foster the relation to the unconscious in one form or another. Carl Jung, Letters Vol. II, Pages 319-320.

Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness, or are spewed out en masse because of their indigestibility. Carl Jung, Letters Vol. II, Page 322.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Pages 336-338.

Our Christianity with its Summum Bonum conception has entirely forgotten that one of the main aspects of real religion is fear. Carl Jung, Letters Vol. II, Pages 362-363.

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Pages 423-424

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Pages 422-423.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Pages 438-439

I fully agree with it, only I would ask you to state explicitly that in my psychology the " mythological" aspect means "religious attitude." Carl Jung, Letters Vol. II, Page 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant’s religion. Carl Jung, Letters Vol. II, Pages 471-473

I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II, Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life. Carl Jung, Letters Vol. II, Pages 482-488

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion; it only undergoes a new interpretation. Carl Jung, Letters Vol. II, Pages 482-488

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

I don't see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Letters Vol. II, Page 566

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it. Carl Jung, Letters Vol. II, Pages 570-573

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions. Carl Jung, Letters Vol. II, Pages 631-632

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism. Carl Jung, Letters Vol. II, Pages 597-598

Religions are like plants which belong to a particular soil and a particular climate. Outside of their vital conditions their existence can be maintained only artificially. Carl Jung, Letters Vol. II, Pages 597-598

I would like to emphasize that it very often does not depend upon the use one makes of

an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community. Carl Jung, Letters Vol. II, Pages 623-624

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison. Carl Jung, Letters Vol. II, Pages 623-624

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505.

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41.

The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside. Carl Jung, Dreams Seminar, Page 399.

Religious statements without exception have to do with the reality of the psyche. Carl Jung, CW 11, Para 752.

A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Seminar, Page 419.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

The religious myth is one of man’s greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343.

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564.

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530.

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564.

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52.

Healing may be called a religious problem. Carl Jung, CW 11, Para 523.

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Carl Jung, Liber Novus, Page 261

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. Carl Jung, Liber Novus, Page 261

The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious. Carl Jung, Zarathustra Seminar, Page 1351.

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls

from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

This symbolic process within us, or that need to express unknown, unknowable, inexpressible facts, culminates in religion. Carl Jung, Visions Seminar, Pages 742-743

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious experiences. Carl Jung, Kundalini Seminar, Page 27

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

The religious myth is one of man’s greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the

demons hidden in the human soul. Carl Jung, CW 5, Para 106

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to signify anything more than unconscious imitation. Carl Jung, CW 5, Para 106

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

The reformers and great religious geniuses were heretics. It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without having to pay a high price. Carl Jung, CW 18, Para 1539

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual as much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in other words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

"Religions are the great-healing systems for the ills of the soul. Neuroses and similar Illnesses Arise, one and all, from psychic complications. But once the dogma is disputed and Questioned, it has lost its healing power. A person who in it never Believes que a God who knows suffering will have mercy on him, will help and comfort him and give his life a meaning, is weak and a prey to his own weakness and passe neurotic. " Carl Jung, CW 4, Paragraph 751

**Carl Jung on "Rebirth" in Liber Novus – Anthology.**

Liber Novus depicts the rebirth of God in the soul. Liber Novus, Introduction, Page 202.

At the end of Liber Secundus, Jung's soul has ascended to Heaven following the reborn God. Liber Novus, Introduction, Page 226.

In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and fall on the sun to choke it. Your blood will stream forth. Carl Jung, Liber Novus, Page 239.

Your shock and doubt will be great, but from such torment the new life will be born. Carl Jung,

Liber Novus, Page 239.

I know, I have stridden across the depths. Through guilt I have become a newborn. Carl Jung, Liber Novus, Page 242.

It is the mourning of the dead in me, which precedes burial and rebirth. Carl Jung, Liber Novus, Page 242.

You new spark of an eternal fire, into which night were you born? Carl Jung, Liber Novus, Page 243.

The one arose from the melting together of the two. He was born as a child from my own human soul, which had conceived him with resistance like a virgin. Carl Jung, Liber Novus, Page 244.

To be that which you are is the bath of rebirth. In the depths, being is not an unconditional persistence but an endlessly slow growth. Carl Jung, Liber Novus, Page 266.

You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children. Carl Jung, Liber Novus, Page 273.

I was born into life from below, and I grew up as heroes do, in hours rather than years. Carl Jung, Liber Novus, Page 276.

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light. Carl Jung, Liber Novus, Page 277.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

I became his nocturnal mother who incubated the egg of the beginning. And he rose up, renewed, reborn to greater splendor. Carl Jung, Liber Novus, Page 287.

I have been bap□zed with impure water for rebirth. Carl Jung, Liber Novus, Page 304.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

Nothing has happened yet, the world has yet to begin, the sun is not yet born, the watery firmament has not been separated, we have not yet climbed onto the shoulders of our fathers, since our fathers have not yet become. Carl Jung, Liber Novus, Page 320.

You Gods, your first-born son is man. Carl Jung, Liber Novus, Page 345.

I spent a long time pondering his words, which evidently he had spoken to the dead, and I was horrified by the atrocities that attend the rebirth of a God. Carl Jung, Liber Novus, Page 357.

**Carl Jung on “Riddles” – Anthology.**

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung, CW 10, Para 307

Often the hands know how to solve a riddle with which the intellect has wrestled in vain. Carl Jung, CW 8, Para 180

The nature of the psyche reaches into obscurities far beyond the scope of our understanding. It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency. This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull. Carl Jung, CW 8, Para 815

For behind all this looms the vast and unsolved riddle of life itself and of evolution in general, and the question of overriding importance in the end is not the origin of evolution but its goal. Nevertheless, when a living organism is cut off from its roots, it loses the connections with the foundations of its existence and must necessarily perish. When that happens, anamnesis of the origins is a matter of life and death. Carl Jung, CW 9ii, Para 279

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Page 393.

Together with my wife I have tried to unriddle your words, and we have reached surmises which, for the time being at any rate, I would rather keep to myself. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

For Jung the figure of the detective was a modern version of the alchemical Mercurius, solver of all riddles, and he was entertained by his heroic deeds. He also enjoyed science fiction. Aniela Jaffe, Jung’s Last Years, Page 131.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

**Carl Jung on “Salvation” “Saviour” – Anthology.**

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man’s unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error. Carl Jung; Modern Man in Search of a Soul.

[The trickster] is a forerunner of the savior. He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung; On the Psychology of the Trickster-Figure; CW 9i, par. 472.

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant’s religion. Carl Jung, Letters Vol. II, Pages 471-473

One of the greatest hindrances to understanding is the projection of the shaman—the savior. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris. Carl Jung, Letters Vol. I, Pages 259-261

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

Can you imagine a real prophet or saviour in our days of television and press reportage? He would perish by his own popularity within a few weeks. Carl Jung, Letters Vol. II, Page 172.

And that’s how it would be for you too with the Russians, for they also are universal saviours who want to cure the whole world with their own disease, just as the Nazis did. Carl Jung, Letters Vol. II, Page 11.

A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall. Carl Jung, Letters Vol. II, Pages 83-86.

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris. Carl Jung, Letters Vol. I, Pages

259-261

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time. Carl Jung, The Red Book, Page 311.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God’s formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha? Carl Jung; "C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen.

Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike. In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression even in the pagan poets. Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it.

2202

If our religion is based on salvation, our chief emotions will be fear and trembling. If our religion is based on wonder, our chief emotion will be gratitude. Carl Jung

This centre was indirectly produced by an infernal deception through the figure of the Fuhrer. This happens in all societies where the spiritual centre has dropped out. Only in this spiritual centre is there any possibility of salvation. Carl Jung, Letters Vol. 1, Pages 470-471.

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470-471.

There always are and there always will be the two standpoints, the standpoint of the social leader who, if he is an idealist at all, seeks salvation in a more or less complete suppression of the individual, and the leader of minds who seeks improvement in the individual only. Carl Jung, Letters Vol. 1, Page 174.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

Salvation is the resolution of the task. Carl Jung, Liber Novus, Page 311

Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

**Carl Jung on "Satan," "Devil" "Lucifer" "Fallen Angels"**

The notion of the fallen Lucifer means that a being of the light has fallen under the law of gravity, that it has assumed a material body. In Dante's Divine Comedy, Lucifer, with his three heads in the earth's deepest abyss, is the counterpart to the Holy Trinity. Carl Jung, Children's Dreams Seminar; Pages 173-176.

Finally, as Lucifer, true to his name, he is the bearer of the spark of light, who descended through the planetary spheres from the highest light down into matter, seeking to liberate it as a work of salvation. Carl Jung, Children's Dreams Seminar; Pages 173-176.

The only thing that really matters now is whether man can climb up to a higher moral

level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.

"God wants to become man, and for that purpose he has chosen, through the Holy [Spirit], the creaturely man filled with darkness – the natural man who is tainted with original sin and who learnt the divine arts from the fallen angels. The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds himself aloof from the world and refuses to pay his tribute to life, for in him the dark [side of] God would find no room." Carl Jung, Answer to Job, paragraph 746.

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

The theme of the Fire Mountain is to be met with in the Hook of Enoch. Enoch sees the seven stars chained "like great mountains and burning with fire" at the angels' place of punishment. Originally the seven stars were the seven great Babylonian gods, but at the time of Enoch's revelation they had become the seven Archons, rulers of "this world," fallen angels condemned to punishment. In contrast to this menacing theme there is an allusion to the miracles of Jehovah on Mount Sinai, while according to other sources the number seven is by no means sinister, since it is on the seventh mountain of the western land that the tree with the life-giving fruit is to be found, i.e., the arbor sapientiae (cf. fig. 188) Carl Jung, Psychology and Alchemy.

It is remarkable that the angels are always in the plural, a choir of angels. With the exception of Lucifer, and the arch-angels Gabriel and Michael, the angels are not individuals, they appear in choirs and multitudes. They are essentially collective beings. Carl Jung, ETH Lecture, 9 February 1940

Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. Carl Jung, The Red Book, Page 308.

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life; therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

No one knows what happened during the three days Christ was in Hell. I have experienced it. Carl Jung, The Red Book, Page 243.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under

worldly brother. Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of. Carl Jung, Liber Novus, Page 244.

The way to your beyond leads through Hell and in fact through your own wholly particular Hell, whose bottom consists of knee-deep rubble, whose air is the spent breath of millions, whose -fires are dwarflike passions, and whose devils are chimerical sign-boards. Carl Jung, Liber Novus, Page 262.

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262.

I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell Carl Jung, Liber Novus, Footnote 74, Page 236.

But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell. Carl Jung, Liber Novus, Page 244.

I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.

This is really Good Friday; upon which the Lord died and descended into Hell and completed the mysteries. This is the Good Friday when we complete the Christ in us and we descend to Hell ourselves. Carl Jung, Liber Novus, Page 300.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber

Novus, Page 300.

I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin. Carl Jung, Liber Novus, Page 304.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. Carl Jung, Liber Novus, Page 276.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

My God rose in the Eastern sky; brighter than the heavenly host and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

If you want to go to heaven, your feet will grow into hell. Carl Jung, Cornwall Seminar, Page 12.

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, e.g. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the

second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. Carl Jung, The Cornwall Seminar, Page 20.

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’) and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161.

No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, Aion, Page 43.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Pages 446-448.

Yet real compulsion is one of the most hellish, devilish tortures, far worse than any organic disease. Carl Jung, Letters Vol. 1, Pages 59-63.

But this does not prevent us from being continually licked round by the flames of hell. All of us have to atone, inwardly and outwardly, for this guilt of unconsciousness. Carl Jung, Letters Vol. 1, Pages 341-342.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

And who in Hell would have invented the Decalogue? That is not invented by Moses, but that is the eternal truth in man himself, because he checks himself. Carl Jung, Evans Conversations, Page 16.

Becoming conscious does not in itself lead to hell by any means. It leads to this unpleasant place only if you are conscious of certain things and not of others. Carl Jung, Letters Vol. II, Page 30.

It is quite natural that if in your consciousness you are always running round in a circle you will finally end up in hell. Carl Jung, Letters Vol. II, Page 30.

I live in my deepest hell, and from there I cannot fall any further. Carl Jung on how he could live with the knowledge he had recorded in the Book of Job, Jung: His Myth in Our Time, Page 174.

As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times. Carl Jung, Letters Vol. II, Page 119.

But if you are now in the dumps and up to your ears in the mire, you must tell yourself that you were obviously flying too high and that a dose of undiluted hellish blackness was indicated. Carl Jung, Letters Vol. II, Page 298.

What I have heard from the theological side has readied me for a special compartment in hell. Carl Jung, Letters Vol. II, Pages 547-548

But at least he [Socrates] has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a say now, not you." Carl Jung, Letters Vol. II, Pages 531-533

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry. Carl Jung, 1925 Seminar, Page 74

Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.

The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9ii, Pages 26-27

Man has come to be man's worst enemy. It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking, Page 248.

And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer). Carl Jung, Letters Vol. II, Pages 229-230

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star— Lucifer, the light-bringer. Carl Jung, CW 13, Para 299

Satan unlike Christ, was created, not begotten. When I create I am free and not dependent. Carl Jung, Jung-Ostrowski, Page 48.

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission. This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is. Carl Jung, Letters Vol. II, Pages 32-35.

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

He is the pneumatic state the creator attains to through the phase of incarnation. He is the experience of every individual that has undergone the complete abolition of his ego through the absolute opposition expressed by the symbol Christ versus Satan. Carl Jung, Letters Vol. II, Pages 133-138

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Pages 11-12.

When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off. Yet it had to be cut off in order to enable man to become morally conscious. Carl Jung, Letters Vol. II, Pages 163-174

You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale. But if the dreadful great one raises his head, the world winces. Carl Jung, Liber Novus, Page 274.

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Carl Jung, Liber Novus, Page 261

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. Carl Jung, Liber Novus, Page 261

The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, Liber Novus, Page 261

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. Carl Jung, Liber Novus, Page 261

The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

The devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Carl Jung, Children's Dreams Seminar, Page 409

Indians have no thoughts that would prevent consciousness from functioning, no devils that could devastate consciousness. Carl Jung, Children's Dreams, Page 409.

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him. Carl Jung, CW ii, Para 255.

Nor should we omit to mention one final turn of the screw: like the devil who delights in disguising himself as an angel of light, the inferior function secretly and mischievously influences the superior function most of all, just as the latter represses the former most strongly. Carl Jung, CW 9i, Para 431.

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

An ordinary man, not protected by an action from above, and isolated in society, cannot resist the power of evil, which is called very aptly the Devil. Carl Jung, Letters Vol. II, Pages 624-625.

But nobody has ever heard that the devil departed this life afterwards; on the contrary, the authentic New Testament view is that after the thousand-year reign of Christ he shall be loosed again on earth in all his youthful freshness, in the form of Antichrist. Carl Jung, Letters Vol. II, Pages 253-254.

When you don't acknowledge that you have such qualities [The Shadow], you are simply feeding the devils. Carl Jung, Dream Analysis, Page 53.

If you get rid of qualities [of the Shadow] you don't like by denying them, you become more and more unaware of what you are, you declare yourself more and more non-existent, and your devils will grow fatter and fatter. Carl Jung, Dream Analysis, Page 53.

It is clear that the devil has been up to his tricks again. As soon as one notices that, one should say no more but withdraw into oneself. Carl Jung, Letters Vol. I, Pages 250-252

Two things are united in this symbol, the spiritual attitude of Christ and the devilish desire for power. Carl Jung, Letters Vol. I, Pages 267-269

Thus the encounter of Christ with the devil is a classic example of the transcendent function. Carl Jung, Letters Vol. I, Pages 267-269

"Omnis festinatio a parte diaboli est",' he quoted in Latin – 'all haste comes from the devil'. It is an old alchemical saying. E.A. Bennet, Meetings with Jung, Page 297

**Carl Jung on “Saturn” – Anthology.**

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

When, therefore, an alchemist conjured up the spirit of Saturn as his familiar, this was an attempt to bring to consciousness a standpoint outside the ego, involving a relativization of the ego and its contents. Carl Jung, CW 9ii, Para 11

But the souls were “brought down from the blessed Man on high, the arch-man Adamas, into the form of clay, that they might serve the demiurge of this creation, Esaldaios, a fiery god, the fourth by number.” Esaldaios corresponds to Ialdabaoth, the highest archon, and also to Saturn Carl Jung, CW 9ii, Para 325

These astrological ideas are quite understandable when one considers that Saturn is the star of Israel, and that Jupiter means the “king” (of justice). Among the territories ruled by the Fishes, the house of Jupiter, are Mesopotamia, Bactria, the Red Sea, and Palestine. Chiun (Saturn) is mentioned in Amos 5:26 as “the star of your god.” James of Sarug (d. 521) says the Israelites worshipped Saturn. The Sabaeans called him the “god of the Jews.” The Sabbath is Saturday, Saturn’s Day. Albumasar testifies that Saturn is the star of Israel. Carl Jung, CW 9ii, Para 128

In medieval astrology Saturn was believed to be the abode of the devil. Both Saturn and Ialdabaoth, the demiurge and highest archon, have lion’s faces. Origen elicits from the diagram of Celsus that Michael, the first angel of the Creator, has “the shape of a lion.” He obviously stands in the place of Ialdabaoth, who is identical with Saturn, as Origen points out. Carl Jung, CW 9ii, Para 128

The parallel between the Hebrew god and Saturn is of considerable importance as regards the alchemical idea of the transformation of the God of the Old Testament into the God of the New. The alchemists naturally attached great significance to Saturn, for, besides being the outermost planet, the supreme archon (the Harranites named him “Primas”), and the demiurge Ialdabaoth, he was also the spiritus niger who lies captive in the darkness of matter, the deity or that part of the deity which has been swallowed up in his own creation. He is the dark god who reverts to his original luminous state in the mystery of alchemical transmutation. As the Aurora consurgens [Part I] says: “Blessed is he that shall find this science and into whom the prudence of Saturn floweth” Carl Jung, CW 11, Para 350

Inasmuch as the devil was an angel created by God and “fell like lightning from heaven,” he

too is a divine “procession” that became Lord of this world. It is significant that the Gnostics thought of him sometimes as the imperfect demiurge and sometimes as the Saturnine archon, Ialdabaoth. Pictorial representations of this archon correspond in every detail with those of a diabolical demon. He symbolized the power of darkness from which Christ came to rescue humanity. The archons issued from the womb of the unfathomable abyss, i.e., from the same source that produced the Gnostic Christ Carl Jung, CW 11, Para 255

In another version of the devouring theme, Mars feeds the body of the King to the famished wolf (fame acerrima occupatus), the son of Saturn (lead). The wolf symbolizes the prima materia’s appetite for the King, who often takes the place of the Son Carl Jung, CW 12 Para 440

Valentinus, "Practica," Mus. herm., p. 394. In another version of the incorporation motif, Mars feeds the body of the King to the famished wolf (fame acerrima occupatus), the son of Saturn (lead). The wolf symbolizes the prima inateria’s appetite for the King, who often takes the place of the Son (fig. 175; cf. also figs. 166, 1 68, 169). Carl Jung, CW 12, Page 338, fn 50

The ass is a daemon triunus, a chthonic trinity, which is portrayed in Latin alchemy as a three-headed monster and identified with Mercurius, salt and sulphur. The classical rumour about the worship of an ass in the Temple of Jerusalem, and the graffito on the Palatine showing a mock crucifixion, I will mention only in passing; likewise the saturnine aspect of Jehovah and Ialdabaoth as demiurges, which brings these figures into conjunction with the equally saturnine prima materia Carl Jung, CW 12 Para 539

In another version of the devouring theme, Mars feeds the body of the King to the famished wolf (fame acerrima occupatus), the son of Saturn (lead). The wolf symbolizes the prima materia’s appetite for the King, who often takes the place of the Son Carl Jung, CW 12 Para 440

An equally ancient treatise of Arabic provenance attributed to Hermes, the “Tractatus aureus,” says (Mercurius is speaking): “My light excels all other lights, and my goods are higher than all other goods. I beget the light, but the darkness too is of my nature. Nothing better or more worthy of veneration can come to pass in the world than the union of myself with my son.” In the “Dicta Belini” (Belinus is a pseudo-Apollonius of Tyana) Mercurius says: “I enlighten all that is mine, and I make the light manifest on the journey from my father Saturn.” “I make the days of the world eternal, and I illumine all lights with my light.” Another author says of the “chymical marriage” from which arises the filius philosophorum: “They embrace and the new light is begotten of them, which is like no other light in the whole world” Carl Jung, CW 13 Para 161

The aim of the tetrasomia is the reduction (or synthesis) of a quaternio of opposites to unity. The names of the planets themselves indicate two dyads, one benevolent (Jupiter and Venus), the other malefic (Saturn and Mars), and such dyads often constitute an alchemical quaternity. Zosimos gives the following description of the transformation process that is needed for the preparation of the tincture: Carl Jung, CW 13 Para 358

The Sabbath is therefore the day on which man returns to God and receives anew the light of the cognitio matutina. And this day has no evening. From the symbological standpoint it may not be without significance that Augustine had in mind the pagan names of the days of the week. The growing darkness reaches its greatest intensity on the day of Venus (Friday), and changes into Lucifer on Saturn’s day. Saturday heralds the light which appears in full

strength on Sun-day. As I have shown, Mercurius is closely related not only to Venus but more especially to Saturn. As Mercurius he is juvenis, as Saturn senex Carl Jung, CW 13 Para 301

It is clear from this description that the tree symbolizes the whole opus. Accordingly Dorn says: "Let therefore the tree [of the planets or metals] be planted and its root be ascribed to Saturn, and let that inconstant Mercurius and Venus, arising in the trunk and branches, offer to Mars the leaves and fruit-bearing flowers." The relation to the world-tree is also apparent when Dorn says that "nature has planted the root of the [metallic] tree in the midst of her womb" Carl Jung, CW 13, Para 409

In Khunrath Mercurius is the "salt of Saturn," or Saturn is simply Mercurius. Carl Jung, CW 13, Para 274

One of the manifestations of Mercurius in the alchemical process of transformation is the lion, now green and now red. Khunrath calls this transformation "luring the lion out of Saturn's mountain cave." Carl Jung, CW 13, Para 275

From ancient times the lion was associated with Saturn. Khunrath calls him "the lion of the Catholic tribe," paraphrasing the "lion of the tribe of Judah"—an allegory of Christ. He calls Saturn "the lion green and red." In Gnosticism Saturn is the highest archon, the lion headed Ialdabaoth, meaning "child of chaos." But in alchemy the child of chaos is Mercurius. Carl Jung, CW 13, Para 275

The mysterious rose-colored blood occurs in several other authors. In Khunrath, for instance, the "lion lured forth from the Saturnine mountain" had rose-colored blood. This lion, signifying "all and conquering all," corresponds to the πᾶν or πάντα of Zosimos, i.e., totality. Khunrath further mentions (p. 276) the costly Catholick Rosy-Coloured Blood and Aetheric Water that flows forth Azothically. Carl Jung, CW 13, Para 283

Pitilessly it is seen from another planet that the king is growing old, even before he sees it himself: ruling ideas, the "dominants," change, and the change, undetected by consciousness, is mirrored only in dreams. King Sol, as the archetype of consciousness, voyages through the world of the unconscious, one of its multitudinous figures which may one day be capable of consciousness too. These lesser lights are, on the old view, identical with the planetary correspondences in the psyche which were postulated by astrology. When, therefore, an alchemist conjured up the spirit of Saturn as his familiar, this was an attempt to bring to consciousness a standpoint outside the ego, involving a relativization of the ego and its contents. The intervention of the planetary spirit was besought as an aid. When the king grows old and needs renewing, a kind of planetary bath is instituted – a bath into which all the planets pour their "influences." This expresses the idea that the dominant, grown feeble with age, needs the support and influence of those subsidiary lights to fortify and renew it. It is, as it were, dissolved in the substance of the other planetary archetypes and then put together again. Through this process of melting and recasting there is formed a new amalgam of a more comprehensive nature, which has taken into itself the influences of the other planets or metals. Carl Jung, CW 14, Para 504

As we have seen, the filius regius is identical with Mercurius and at this particular stage also with the Mercurial serpent. This stage is indicated in Khunrath by Saturn, the dark, cold maleficus; by the world-egg, obviously signifying the initial state, and finally by the green and red lion, representing the animal soul of the king. Carl Jung, CW 15, Para 473

In Khunrath, Sal tartarí mundi maioris is identical with sal Saturni and sal Veneris. It contains—or is—the “scintilla Animae Mundi.” Carl Jung, CW 15, Para 703

This child, this tincturing life, must be assayed, proved, and tried in the qualities of nature; and here again great anxiety and danger will arise, seeing that it must suffer the damage of temptation in the body and womb, and you may thus lose the birth. For the delicate Tincture, this tender child of life, must descend into the forms and qualities of nature, that it may suffer and endure temptation and overcome it; it must needs descend into the Divine Darkness, into the darkness of Saturn, wherein no light of life is to be seen: there it must be held captive, and be bound with the chains of darkness, and must live from the food which the prickly Mercurius will give it to eat, which to the Divine Tincture of life is naught but dust and ashes, poison and gall, fire and brimstone. It must enter into the fierce wrathful Mars, by whom (as happened to Jonah in the belly of hell) it is Astrological symbolism swallowed, and must experience the curse of God’s wrath; also it must be tempted by Lucifer and the million devils who dwell in the quality of the wrathful fire. And here the divine artist in this philosophical work will see the first colour, where the Tincture appears in its blackness, and it is the blackest black; the learned philosophers call it their black crow, or their black raven, or again their blessed and blissful black; for in the darkness of this black is hidden the light of lights in the quality of Saturn; and in this poison and gall there is hidden in Mercurius the most precious medicament against the poison, namely the life of life. And the blessed Tincture is hidden in the fury or wrath and curse of Mars. Carl Jung, CW 16, Para 510

Here, as you see, there is great danger, and the Tincture of life can easily be spoiled and the fruit wasted in the womb, when it is thus surrounded on all sides and assailed by so many devils and so many tempting essences. But if it can withstand and overcome this fiery trial and sore temptation, and win the victory: then you will see the beginning of its resurrection from hell, death, and the mortal grave, appearing first in the quality of Venus; and then the Tincture of life will itself burst forth mightily from the prison of the dark Saturn, through the hell of the poisonous Mercurius, and through the curse and direful death of God’s wrath that burns and flames in Mars, and the gentle love-fi re of the Venus quality will gain the upper hand, and the love-fire Tincture will be preferred in the government and have supreme command. And then the gentleness and love-fire of Divine Venus will reign as lord and king in and over all qualities. Carl Jung, CW 16, Para 513

The old masters were wont to call this work their white swan, their albification, or making white, their sublimation, their distillation, their circulation, their purification, their separation, their sanctification, and their resurrection, because the Tincture is made white like a shining silver. It is sublimed or exalted and transfigured by reason of its many descents into Saturn, Mercurius, and Mars, and by its many ascents into Venus and Luna. This is the distillation, the Balneum Mariae: because the Tincture is purified in the qualities of nature through the many distillations of the water, blood, and heavenly dew of the Divine Virgin Sophia, and, through the manifold circulation in and out of the forms and qualities of nature, is made white and pure, like brilliantly polished silver. And all uncleanliness of the blackness, all death, hell, curse, wrath, and all poison which rise up out of the qualities of Saturn, Mercury, and Mars are separated and depart, wherefore they call it their separation, and when the Tincture attains its whiteness and brilliance in Venus and Luna they call it their sanctification, their purification and making white. They call it their resurrection, because the white rises up out of the black, and the divine virginity and purity out of the poison of Mercurius and out of the red fiery rage and wrath of Mars. Carl Jung, CW 16, Para 515

The ruler of my birth, old Saturnus, slowed down my maturation process to such an extent that I became aware of my own ideas only at the beginning of the second half of my life, i.e., exactly with 36 years. I beg your pardon for using old astrological metaphors. “Astrology” is another of those “random phenomena” wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English. It is even more shocking than Job , but this time to the scientist, not the theologian. Carl Jung, Letters Vol. II, Pages 232-233

The treatise begins: “The element Omega is round, it consists of two parts: it belongs to the seventh zone, that of Saturn in the language of the corporeal beings.” At that time Saturn was the most distant planet, the others were not yet discovered. Carl Jung, ETH, Page 47.

While I was engrossed in thinking of the opposites a voice seemed to say to me: “Look at me in the center of Jung’s Stone. I stand between the opposites. As the center of this mandala I am between the four radiating lines of energy. I am between the Moon and the Sun and Jupiter and Venus; Mars is beneath my feet and Saturn is above my head. Maud Oakes, The Stone Speaks, Pages 43-44

**Carl Jung on “Frederick Schiller” – Anthology.**

Schiller is to me a philosopher. I think little of his poetry, but I think a great deal of his philosophy. Carl Jung, Zarathustra Seminars, Page 117

Of Synesius, Bishop of Ptolemais, Jung said: "In his book De Insomniio, he assigns the spiritus fhantasticus practically the same psychological role as Schiller to the play instinct and ... creative fury" (CW 6, par. 171). Jung means here the reconciliation of opposites. Participation mystique is a phrase of Levy-Bruhl. See Primitive Mentality (London, 192;)), passim. It was much used by Jung to designate the failure, especially but not exclusively among primitive people, to distinguish oneself from various important objects in the environment. See CW 9i. par. 226.

Sensitive, thinking people were tremendously shaken by all those events in France, and it was under the immediate impression of those events that Schiller discovered that problem of the pairs of opposites: the problem that man, on the one side, is a fairly civilized being, and on the other, quite barbarous. Carl Jung, Zarathustra Seminars Page 118

After Schiller, the line goes through Schopenhauer, but Schopenhauer was entirely pessimistic as to its solution; also he did not see it in just such a light. He was convinced that the world was a tremendous error. Carl Jung, Zarathustra Seminars, Page 118

In Schiller, it was a sort of aesthetic solution, very weak, as if he had not realized the length and the depth of the problem. To try to solve it by the vision of beauty is like trying to put out a great fire with a bottle of lemonade. Carl Jung, Zarathustra Seminars, Page 120

In Schiller’s "Hymn to Joy," you find this idea of the compensation of the small misery of man through the greatness of the completely unconscious

state of the Dionysian enthusiasm. Carl Jung, Zarathustra Seminars, Page 143

There is a story that Schiller could not write unless he smelt the peculiar odor of rotting apples, so he always had apples in a drawer of his writing

table. And peculiar habits can take the place of such a fetish. We belittle these things because they are so utterly banal; we think it is merely curious, but if we look at them from the functional standpoint, we see that they plan an important part in the functioning of the psyche of those people. Carl Jung, Zarathustra Seminars, Page 528

Prof Jung: He was a great artist, but he was also a philosopher and we expect a philosopher to think. His work ran away with him and that was his weakness. Such a thing would not have happened to Goethe, or Schiller, or Shakespeare. That was his weakness: he was a genius with a big hole in him. Carl Jung, Zarathustra Seminars, Page 1255

**Carl Jung on "Science" – Anthology**

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. The Undiscovered Self p 110

This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically. Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant. It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man. She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as partible. For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer. The workings of Nature in her unrestricted wholeness are completely excluded. If we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. Synchronicity: An Acausal Connecting Principle p. 35

My interests drew me in different directions. On the one hand I was powerfully attracted by science, with its truths based on facts; on the other hand I was fascinated by everything to do with comparative religion. [...] In science I missed the factor of meaning; and in religion, that of empiricism. Memories, Dreams, Reflections p. 72

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. "The Structure of the Psyche" (1927). In CW 8: The Structure and Dynamics of the Psyche. P.342

"Science is not... a perfect instrument, but it is a superb and invaluable tool that works harm only when taken as an end in itself." (from "Commentary to The Secret of the Golden Flower", 1929)

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. - "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.357

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man’s conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes’ "Analysis der Kinderseele" (The Inner World of Childhood), 1931

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. - "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.357

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

"Science is not... a perfect instrument, but it is a superb and invaluable tool that works harm only when taken as an end in itself." (from "Commentary to The Secret of the Golden Flower", 1929)

If I speak in the spirit of this time, I must say:

no one and nothing can justify what I must proclaim to you. Justification is superfluous to me, since I have no choice, but I must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary: The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Filled with human pride and blinded by the presumptuous spirit of the times, I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future

possesses a greater power than the spirit of this time, who changes with the generations. The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung; Red Book.

I am stunned, but I want to be stunned, since I have sworn to you, my soul, to trust you even if you lead me through madness. How shall I ever walk under your sun if I do not drink the bitter draught of slumber to the lees? Help me so that I do not choke on my own knowledge. The fullness of my knowledge threatens to fall in on me. My knowledge has a thousand voices, an army roaring like lions; the air trembles when they speak, and I am their defenseless sacrifice. Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal prison and agonizing death. I want to go down cleansed into your depths with white garments and not rush in like some thief seizing whatever I can and fleeing breathlessly. Let me persist in divine astonishment, so that I am ready to behold your wonders. Let me lay my head on a stone before your door, so that I am prepared to receive your light. Carl Jung; Red Book.

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumors, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. "Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140

I am led into a kind of reception room. It is a simple space with old upholstered furniture. The dim light of an antiquated lamp lights the room only very meagerly. The servant knocks on a side door and then quietly opens it. I scan it swiftly: it’s a scholar’s study, with bookshelves on all four walls and a large writing desk, at which an old man sits wearing a long black robe. He beckons me to draw closer. The air in the room is heavy and the old man seems careworn. He is not without dignity-he seems to be one of those ’who have as much dignity as 9ne can be granted. He has that modest-fearful look of scholarly men who have long since been squashed to nothing by the abundance of knowledge. I think that he is a real scholar who has learned great modesty before the immensity of knowledge and has given himself tirelessly to the material of science and research, anxiously and equably appraising, as if he personally had to represent the working out of scientific truth. Carl Jung; Red Book.

"Oh Izdubar, most powerful one, what you call poison is science. In our country we are nurtured on it from youth, and that may be one reason why we haven’t properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned."

Iz: "But this science is the awful magic that has lamed me. How can it be that you are still alive even though you drink from this poison every day?" Carl Jung; Red Book.

I: "We've grown accustomed to this over time, because men get used to everything. But we're still somewhat lamed. On the other hand, this science also has great advantages, as you've seen. What we've lost in terms of force, we've rediscovered many times through mastering the force of nature." Carl Jung; Red Book.

I: "Now you perhaps see that we had no choice. We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. If our life is dear to us, we prefer 'to sacrifice a piece of our life force rather than abandon ourselves to certain death." Carl Jung; Red Book.

"You know that I value science extraordinarily highly: But there are actually moments in life where science also leaves us empty and sick. In such moments a book like Thomas's means very much to me since it is written from the soul." Carl Jung; Red Book.

I: "That's actually the case. Whenever I want to learn and understand something, I leave my so-called reason at home and give whatever it is that I am trying to understand the benefit of the doubt. I have learned this gradually; because nowadays the world of science is full of scary examples of the opposite." Carl Jung; Red Book.

"It is as true today as it was yesterday. Never forget that you are a man and therefore you must bleed for the goal of humanity. Practice solitude assiduously without grumbling so that everything will in time become ready. You should become serious, and hence take your leave from science. There is too much childishness in it. Your way goes toward the depths. Science is too superficial, mere language, mere tools. But you must set to work" Carl Jung; Red Book.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. The Archetypes and the Collective Unconscious p.7-8

This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically. Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant. It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man. She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as partible. For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer. The workings of Nature in her unrestricted wholeness are completely excluded. If

we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. Synchronicity: An Acausal Connecting Principle p. 35

My interests drew me in different directions. On the one hand I was powerfully attracted by science, with its truths based on facts; on the other hand I was fascinated by everything to do with comparative religion. [...] In science I missed the factor of meaning; and in religion, that of empiricism. Memories, Dreams, Reflections p. 72

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. "The Structure of the Psyche" (1927). In CW 8: The Structure and Dynamics of the Psyche. P.342

"We no longer live on what we have, but on promises, no longer in the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise. We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us. The less we understand of what our [forebears] sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Nietzsche called the spirit of gravity. (p.236)" — C.G. Jung (Memories, Dreams, Reflections)

**Carl Jung on the “Sea.” – Anthology**

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

The sea is the favorite symbol for the unconscious, the mother of all that lives. Carl Jung; Special Phenomenology; Part IV; Psyche & Symbol.

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

“A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon-disk rests alone.” Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Page 10.

An ethical fraternity, with its mythical Nothing, not infused by any archaic-infantile driving force, is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea. Carl Jung, F/J Letters, Page 294.

**Carl Jung on the “Self” – Anthology.**

The Self is not a philosophical idea, since it does not predicate its own existence, i.e., does not hypostatize itself. From the intellectual point of view, it is only a working hypothesis. Its empirical symbols, on the other hand, very often possess a distinct numinosity, i.e., an a priori emotional value, as in the case of the mandala, "Deus est circulus " the Pythagorean tetraktys, the quaternity, etc. It thus proves to be an archetypal idea which differs from other ideas of the kind in that it occupies a central position befitting the significance of its contents

and its numinosity (CW 6 [Psychological Types], par. 789 - 791).

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side (CW 9/2, par. 46).

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful (CW 9/2, par. 50).

Although "wholeness" seems at first sight to be nothing but an abstract idea it is nevertheless empirical insofar as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. What at first looks like an abstract idea stands in reality for something that exists and can be experienced, that demonstrates its a priori presence spontaneously. Wholeness is thus an objective factor that confronts the subject independently of him, like the anima or animus; and just as the latter have a higher position in the hierarchy than the shadow, so wholeness lays claim to a position and a value superior to those of the syzygy [anima and animus]. The syzygy seems to represent at least a substantial portion of it, if not actually two halves of the totality formed by the royal brother-sister pair, and hence the tension of opposites from which the divine child is born as the symbol of unity.

Unity and totality stand at the highest point on a scale of objective values because their symbols can no longer be distinguished from the imago Dei. Hence, all statements about the God image apply also to the empirical symbols of totality. Experience shows that individual mandalas are symbols of order and that they occur in patients principally during times of psychic disorientation or reorientation. As magic circles they bind and subdue the lawless powers belonging to the world of darkness and depict or create an order that transforms the chaos into a cosmos. The mandala first comes into the conscious mind as an unimpressive point or dot, and a great deal of hard and painstaking work as well as the integration of many projections are generally required before the full range of the symbol can be anything like completely understood. If this insight were purely intellectual, it could be achieved without much difficulty, for the world-wide pronouncements about the God within us and above us, about Christ and the corpus mysticum, the personal and suprapersonal atman, etc., are all formulations that can easily be mastered by the philosophic intellect. This is the common source of the illusion that one is then in possession of the thing itself. But actually one has acquired nothing more than its name (CW 9/2, par. 59 60).

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience (CW 9/2, par. 63).

Outside the narrower field of professional psychology, these figures meet with understanding from all who have any knowledge of comparative mythology. They have no difficulty in recognizing the shadow as the adverse representative of the dark chthonic world, a figure

whose characteristics are universal. The syzygy is immediately comprehensible as the psychic prototype of all divine couples. Finally, the self, on account of its empirical peculiarities, proves to be the eidos behind the supreme ideas of unity and totality that are inherent in all monotheistic and monistic systems.

I regard these parallels to be important because it is possible, through them, to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living, universal, psychic processes, so that they can recover their true and original meaning. In this way the connection is reestablished between the ego and the projected contents now formulated as "metaphysical" ideas. Unfortunately the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it about by an act of will. Once metaphysical ideas have lost their capacity to recall and evoke the original experience, they have not only become useless but prove to be actual impediments on the road to wider development. One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become, the more obstinately people cling to them. This is unfortunately the fate of metaphysical ideas.

Today it is a real problem what on earth such ideas can mean. The world - insofar as it has not completely turned its back on tradition - has long ago stopped wanting to hear a "message"; it would rather be told what the message means. The words that resound from the pulpit are incomprehensible and cry for an explanation. How has the death of Christ brought us redemption when no one feels redeemed? In what way is Jesus a God-man and what is such a being? What is the Trinity about, and the parthenogenesis, the eating of the body and the drinking of the blood, and all the rest of it? What connection can there be between the world of such concepts and the everyday world whose material reality is the concern of natural science on the widest possible scale? For at least sixteen hours out of every twenty-four, we live exclusively in this every-day world, and the remaining eight we spend preferably in an unconscious condition. Where and when does anything take place to remind us even remotely of phenomena like angels, miraculous feedings, beatitudes, the resurrection of the dead, etc.? It was therefore something of a discovery to find that during the unconscious state of sleep intervals occur, called "dreams," which occasionally contain scenes having a not-inconsiderable resemblance to the motifs of mythology. For myths are miracle tales and treat of all those things that, very often, are also objects of belief.

In the every-day world of consciousness, such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date, the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primativity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end result of the development of Christian consciousness through the centuries. This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass [humans] of today. That is what the post-Christian spirit looks like (CW 9/2, par. 64 - 67). -Carl Jung, "The Self," in Aion: Researches into the Phenomenology of the Self

Since knowledge of the world dwells in the adept's own bosom, [one] should draw such knowledge out of [one's] knowledge of [one's]self, for the Self [one] must seek to know is part of that nature which was bodied forth by God's original oneness with the world. It is manifestly not a knowledge of the nature of the ego, though this is far more convenient and is fondly confused with self-knowledge. For this reason, anyone who seriously tries to know [one]self as an object is accused of selfishness and eccentricity. But such knowledge has nothing to do with the ego's subjective knowledge of itself. That is a dog chasing its own tail. The other, on the contrary, is a difficult and morally exacting study of which so-called psychology knows nothing and the educated public very little. The alchemist, however, had at the very least an indirect inkling of it: he knew definitely that as part of the whole he had an image of the whole in himself. This interior microcosm was the unwitting object of alchemical research. Today we would call it the collective unconscious, and we would describe it as objective because it is identical in all individuals and is therefore one. But out of this universal One, there is produced in every individual a subjective conscious, i.e., the ego (CW 9/2, par. 251).

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction is crucial. Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal (CW 9/2, par. 252).

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness, and in the same way there are final factors at work in [one] that likewise originate in the unconscious. Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much (CW 9/2, par. 253).

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly (CW 9/2, par. 255).

We find the crucial importance of self-knowledge [for the sake of the transformation process] expressed most clearly [by the alchemist Dorn]. The transformation is brought about by the conjunctio, which forms the essence of the work (CW 9/2, par. 256).

Since the [philosopher's] stone is a matter of "knowledge" or science, it springs from man. But it is outside him, in his surroundings, among his "equals," i.e., those of like mind. This description fits the paradoxical situation of the self, as its symbolism shows. It is the smallest of the small, easily overlooked and pushed aside. Indeed, it is in need of help and

must be perceived, protected, and as it were built up by the conscious mind, just as if it did not exist at all and were called into being only through [our] care and devotion. As against this, we know from experience that it had long been there and is older than the ego and that it is actually the secret spiritus rector of our fate. The self does not become conscious by itself, but has always been taught, if at all, through a tradition of knowing. Since it stands for the essence of individuation, it is impossible without a relationship to one's environment, it is found among those of like mind with whom individual relations can be established. The self, moreover, is an archetype that invariably expresses a situation within which the ego is contained. Therefore, like every archetype, the self cannot be localized in an individual ego-consciousness but acts like a circumambient atmosphere to which no definite limits can be set, either in space or in time. (Hence the synchronistic phenomena so often associated with activated archetypes.) (CW 9/2, par. 257.)

[From a comment on an alchemical tract, we learn] that the stone is implanted in [us] by God, that the laborant is its prima materia, that the extraction corresponds to the so-called divisio or separatio of the alchemical procedure, and that through [our] knowledge of the stone [we] remain inseparably bound to the self. The procedure here described could easily be understood as the realization of an unconscious content. Without the existence of conscious concepts, apperception is impossible (CW 9/2, par. 259).

The old master saw the alchemical opus as a kind of apocatastasis, the restoring of an initial state in an "eschatological" one ("the end looks like a beginning, and contrariwise"). This is exactly what happens in the individuation process, whether it takes the form of a Christian transformation ("Except ye become as little children"), or a satori experience in Zen ("Show me your original face"), or a psychological process of development in which the original propensity to wholeness becomes a conscious happening (CW 9/2, par. 260).

For the alchemist it was clear that the "centre," or what we would call the self, does not lie in the ego but is outside it, "in us" yet not "in our mind," being located rather in that which we unconsciously are, which we still have to recognize. Today we would call it the unconscious, and we distinguish between a personal unconscious, which enables us to recognize the shadow, and an impersonal unconscious, which enables us to recognize the archetypal symbol of the self (CW 9/2, par. 261).

The union of opposites in the stone is possible only when the adept has become One him/herself. The unity of the stone is the equivalent of individuation, by which [we are] made one; we would say that the stone is a projection of the unified self. This formulation is psychologically correct. It does not, however, take sufficient account of the fact that the stone is a transcendent unity. We must therefore emphasize that though the self can become a symbolic content of consciousness, it is, as a supraordinate totality, necessarily transcendent as well (CW 9/2, par. 264). -Carl Jung, "The Alchemical Interpretation of the Fish," in Aion: Researches into the Phenomenology of the Self

The symbols of the self-arise in the depths of the body, and they express its materiality every bit as much as the perceiving consciousness. The symbol is thus a living body (from "The Psychology of the Child Archetype" in CW 9/1, par 291).

[The alchemist Gerhard] Dorn says, "In the body of man there is hidden a certain substance of heavenly nature known to very few" (from "Psychology and Religion" in CW 11, page 93, note 47).

The old natural philosophers said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself (from "Psychology and Religion" in CW 11, par. 153). One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala (from "Psychology and Religion" in CW 11, par. 157).

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone (from "Psychology and Religion" in CW 11, par. 153).

[From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted and it remains inseparably in you"(from "Psychology and Religion" in CW 11, par. 153).

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious (from "Psychology and Religion" in CW 11, par. 154).

The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require (from "A Psychological Approach to the Trinity" in CW 11, par. 232).

The goal of psychological, as of biological, development is self-realization or individuation. But since [we] know [our self] only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God-image, self-realization amounts to God's incarnation. And because individuation is an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego: the ordinary empirical [person] we once were is burdened with the fate of losing one's self in a greater dimension and being robbed of [our] fancied freedom of will. [We] suffer, so to speak, by the violence done to [us] by the self. The human and the divine suffering set up a relationship of complementarity with compensating effects. Through the Christ-symbol„ [we] can get to know the real meaning of [our] suffering, [and we are then] on [our] way toward realizing [our] wholeness. As the result of the integration of conscious and unconscious, [one's] ego enters the "divine" realm, where it participates in "God's suffering." The cause of the suffering is in both cases the same, namely "incarnation," which on the human level appears as "individuation." The divine hero born of [wo]man is already threatened with murder; he has nowhere to lay his head, and his death is a gruesome tragedy. The self is no mere concept or logical postulate; it is a psychic reality, only part of it conscious, while, for the rest, it embraces the life of the unconscious and is therefore inconceivable except in the

form of symbols. The drama of the archetypal life of Christ describes in symbolic images the events in the conscious life - of a man who has been transformed by his higher destiny (from "A Psychological Approach to the Trinity" in CW 11, par. 233).

The symbols aiming at wholeness are the remedy with whose help [illness] can be repaired by restoring to the conscious mind a spirit and an attitude which from time immemorial have been felt as solving and healing in their effects. They are "représentations collectives" [collective images] that facilitate the much-needed union of conscious and unconscious. This union cannot be accomplished either intellectually or in a purely practical sense because in the former case the instincts rebel and in the latter case reason and morality. [T]he conflict can only be resolved through the symbol. The synthesis of conscious and unconscious can only be implemented by a conscious confrontation with the latter, and this is not possible unless one understands what the unconscious is saying. During this process we come upon the symbols and in coming to terms with them we reestablish the lost connection with ideas and feelings that make a synthesis of the personality possible (from "A Psychological Approach to the Trinity" in CW 11, par. 285).

The term "self" seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself; rather, I happen to myself (from "Transformation Symbolism in the Mass" in CW 11, par. 391).

So long as the self is unconscious, it corresponds to Freud’s superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one’s own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine (from "Transformation Symbolism in the Mass" in CW 11, par. 396).

Every sacrifice is to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it. The self is the sacrificer, and I am the sacrificed gift, the human sacrifice (from "Transformation Symbolism in the Mass" in CW 11, par. 397).

Since the relation of the ego to the self is like that of the son to the father, we can say that when the self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. We know, more or less, what this act means to us, but what it means to the self is not so clear. As the self can only be comprehended by us in particular acts but remains concealed from us as a whole because it is more comprehensive than we are, all we can do is draw conclusions from the little of the self that we can experience. We have seen that a sacrifice only takes place when we feel the self actually carrying it out in ourselves. We may also venture to surmise that insofar as the self stands to us in the relation of father to son, the self in some sort feels our sacrifice as a sacrifice of itself. From that sacrifice we gain ourselves - our "self" - for we have only what we give. But what does the self gain? We see it entering into

manifestation, freeing itself from unconscious projection, and as it grips us, entering into our lives and so passing from unconsciousness into consciousness, from potentiality into actuality. What it is in the diffuse unconscious state we do not know; we only know that in becoming our self it has become [hu]man (from "Transformation Symbolism in the Mass" in CW 11, par. 398).

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass (from "Transformation Symbolism in the Mass" in CW 11, par. 399).

The integration or humanization of the self is initiated from the conscious side by our making ourselves aware of our selfish aims; we examine our motives and try to form as complete and objective a picture as possible of our own nature. It is an act of self-recollection, a gathering together of what is scattered, of all the things in us that have never been properly related, and a coming to terms with oneself with a view to achieving full consciousness. (Unconscious self-sacrifice is merely an accident, not a moral act.) Self-recollection, however, is about the hardest and most repellent thing there is for [us], who are predominantly unconscious. Human nature has an invincible dread of becoming more conscious of itself. What nevertheless drives us to it is the self, which demands sacrifice by sacrificing itself to us. Conscious realization or the bringing together of the scattered parts is in one sense an act of the ego's will, but in another sense it is a spontaneous manifestation of the self, which was always there [insofar as it is the self that actuates the ego's self-recollection (note 19)]. Individuation appears, on the one hand, as the synthesis of a new unity that previously consisted of scattered particles, and on the other hand, as a revelation of something that existed before the ego and is in fact its father or creator and also its totality. Up to a point, we create the self by making ourselves conscious of our unconscious contents, and to that extent it is our son. This is why the alchemists called their incorruptible substance - which means precisely the self - the filius philosophorum. [son of the philosophers] But we are forced to make this effort by the unconscious presence of the self, which is all the time urging us to overcome our unconsciousness. From that point of view, the self is the father. This accounts for certain. psychological connections [that] are seen most clearly in the ancient conceptions of the Original Man, the protanthropos, and the "Son of Man." As the Logos, he is the world-creating principle. This corresponds with the relation of the self to consciousness, without which no world could be perceived at all. The logos is the real principium individuationis [principle of individuation] because everything proceeds from it and because everything that is, from crystal to [hu]man, exists only in individual form. In the infinite variety and differentiation of the phenomenal world is expressed the essence of the auctor rerum [author of things]. As a correspondence, we have on the one hand, the indefiniteness and unlimited extent of the unconscious self (despite its individuality and uniqueness), its creative relation to individual consciousness, and on the other hand, the individual human being as a mode of its manifestation. Ancient philosophy paralleled this idea with the legend of the dismembered Dionysus, who as creator, is the undivided and as the creature, [he is] the divided. Dionysus is distributed throughout the whole of nature, and just as Zeus once devoured the throbbing heart of the god, so his worshippers tore wild animals to pieces in order to reintegrate his dismembered spirit. The psychological equivalent of this is the integration of the self through conscious assimilation of the split-off contents. Self-recollection is a gathering together of the self (from "Transformation Symbolism in the Mass" in CW 11, par. 400).

Self-reflection, or - what comes to the same thing - the urge to individuation, gathers together what is scattered and multifarious and exalts it to the original of the One, the Primordial Man. In this way our existence as separate beings, our former ego nature, is abolished, the circle of consciousness is widened, and because the paradoxes have been made conscious, the sources of conflict are dried up (from "Transformation Symbolism in the Mass" in CW 11, par. 401).

The figure of the divine sacrificer corresponds, feature for feature, to the empirical modes of manifestation of the archetype that lies at the root of almost all known conceptions of God. This archetype is not merely a static image, but dynamic, full of movement. It is always a drama, whether in heaven, on earth, or in hell (from "Transformation Symbolism in the Mass" in CW 11, par. 402).

The words, "I will be united" must be understood as meaning that subjective consciousness is united with an objective center, thus producing the unity of God and [hu]man represented by Christ. The self is brought into actuality through the concentration of the many upon the center, and the self wants this concentration. It is the subject and the object of the process. Therefore it is a "lamp" to those who "perceive" it. Its light is invisible if it is not perceived; it might just as well not exist. It is as dependent on being perceived as the act of perception is on light. And just as a "door" opens to one who "knocks" on it, or a "way" opens out to the wayfarer who seeks it, so when you relate to your own (transcendental) center, you initiate a process of conscious development that leads to oneness and wholeness. You no longer see yourself as an isolated point on the periphery, but as the One in the center. Only subjective consciousness is isolated; when it relates to its center it is integrated into wholeness. Whoever joins in the dance sees him[her]self in the reflecting center, and his [or her] suffering is the suffering which the One who stands in the center "wills to suffer" (from "Transformation Symbolism in the Mass" in CW 11, par. 427).

As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing. (from "Answer to Job" in CW 11, par. 716).

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found (from "Answer to Job" in CW 11, par. 755).

The difference between the "natural" individuation process, which runs its course unconsciously, and the one that is consciously realized is tremendous. In the first case, consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case, so much darkness comes to light that the personality is permeated with light and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light that shines in the darkness is not only comprehended by the darkness but comprehends it (from "Answer to Job" in CW 11, par. 756).

There is in the unconscious an archetype of wholeness that manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this center. Consequently, it does not seem improbable that the archetype of wholeness

occupies, as such, a central position, which approximates it to the God-image. Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely, the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically. We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming [hu]man. Faith is certainly right when it impresses on [our] mind and heart how infinitely far away and inaccessible God is; but it also teaches [God's] nearness, [God's] immediate presence, and it is just this nearness that has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which independently of the conscious mind, rise up from the depths of our psychic nature (from "Answer to Job" in CW 11)

**Carl Jung on "Sexuality" – Anthology.**

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352.

Spirituality conceives and embraces. It is womanlike and therefore we call it MATER COELESTIS, the celestial mother. Sexuality engenders and creates. It is manlike, and therefore we call it PHALLOS, the earthly father. The sexuality of man is more earthly, that of woman is more spiritual. The spirituality of man is more heavenly, it moves toward the greater. Carl Jung, Liber Novus, Page 353.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

But humankind is masculine and feminine, not just man or woman. You can hardly say of your soul what sex it is. Carl Jung, Liber Novus, Page 263.

We can only become real by accepting our sexuality and not denying it through saintliness. Carl Jung, Conversations with C.G. Jung, Page 25.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way

out of the neurosis. Carl Jung, CW 16, Para 277.

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to “smell the right place,” almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5, Para. 182.

It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. Carl Jung, CW 8, Page 762

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Carl Jung, CW 7, Page 271

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse. Carl Jung, Conversations with C.G. Jung, Page 35.

It is a primeval fact that the psyche consists of both sexes. Carl Jung, ETH, Page 114.

Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority. Where then is the minority? Carl Jung, ETH, Page 115.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

People - event theologians- are embarrassed to talk about God. It is more polite to talk about sex. Carl Jung, J.E.T., Page 7.

There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one’s own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

Now in order not to presume or to prejudice things, I speak simply of energy, and en-

ergy is a quantity of energy that can manifest itself via sexuality or via any other instinct. Carl Jung, Evans Conversations, Page 26.

It called the figure Atmavictu-the 'breath of life.' It is a further development of that quasi-sexual object of my childhood, which turned out to be the 'breath of life,' the creative impulse. Basically, the manikin is a kabir" Carl Jung, MDR, pp. 38-39.

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Pages 392-396

Helas-he [Socrates] lived at a time when the wobbly polis still needed the homosexual glue. Carl Jung, Letters Vol. II, Pages 531-533

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114

Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage. Carl Jung, 1925 Seminar, Page 30

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams, Page 313.

I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love. Carl Jung, CW 10, Page 112

The two questions should not be separated, for when there is a sexual problem it can be solved only by love. Carl Jung, CW 10, Page 112

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Pages 14-16

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Pages 563-564

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

Sex is a playground for lonely scientists. Carl Jung; C.G. Jung Speaks; Pages 85-87.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

Further researches, expressly referred to by Maeder, have shown that the sexual language of dreams is not always to be interpreted in a concretistic way—that it is, in fact, an archaic language which naturally uses all the analogies readiest to hand without their necessarily coinciding with a real sexual content. It is therefore unjustifiable to take the sexual language of dreams literally under all circumstances, while other contents are explained as symbolical. But as soon as you take the sexual metaphors as symbols for some thing unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506

In spite of all indignant protestations to the contrary, the fact remains that love (using the word in the wider sense which belongs to it by right and embraces more than sexuality), its problems and its conflicts, is of fundamental importance in human life and, as careful inquiry consistently shows, is of far greater significance than the individual suspects. Carl Jung, CW 7, Para 14

It is difficult to gauge the spirit of one's own time; but, if we observe the trend of art, of style, and of public taste, and see what people read and write, what sort of societies they found, what "questions" are the order of the day, what the Philistines fight against, we shall find that in the long catalogue of our present social questions by no means the last is the so-called "sexual question." This is discussed by men and women who challenge the existing sexual morality and who seek to throw off the burden of moral guilt which past centuries have heaped upon Eros. One cannot simply deny the existence of these endeavours nor condemn then as indefensible; they exist, and probably have adequate grounds for their existence. It is more interesting and more useful to examine carefully the underlying causes of these contemporary movements than to join in the lamentations of the professional mourners of morality who prophesy the moral downfall of humanity. Carl Jung, CW 7, Para 427

While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men. Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of primitive instinctually; such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment, or rather ill-treatment, of unmarried mothers. All the repulsive hypocrisy, the high tide of prostitution and of venereal diseases, we owe to the barbarous, wholesale legal condemnation of certain kinds of sexual behaviour, and to our inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. Carl Jung, CW 4, CW 666

It is a favourite neurotic misunderstanding that the right attitude to the world is found by indulgence in sex. Carl Jung, CW 4, Para 440

It is a favourite neurotic misunderstanding that the right attitude to the world is found by indulgence in sex. Carl Jung, CW 4, Para 440

Our civilization enormously underestimates the importance of sexuality, but just because of the repressions imposed upon it, sexuality breaks through into every conceivable field where it does not belong and uses such an indirect mode of expression that we may expect to meet it all of a sudden practically everywhere. Thus the very idea of an intimate understanding of the human psyche, which is actually a very pure and beautiful thing, becomes besmirched and perversely distorted by the intrusion of an indirect sexual meaning. A direct and spontaneous expression of sexuality is a natural occurrence and, as such, never ugly or repulsive. It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. This secondary significance, or rather the misuse which the repressed and suborned sexuality makes of the highest psychic functions, gives certain of our opponents an opportunity to sniff out the prurient eroticism of the confessional in psychoanalysis. Carl Jung, CW 5, Para 295

It is undoubtedly true that instinctuality conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105

The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws. Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. Carl Jung, CW 8, Para 107

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony and is extolled as a great happiness ("one heart and one soul")—not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers. Even more is it a return to the mother’s womb, into the teeming depths of an as yet unconscious creativity. It is, in truth, a genuine and incontestable

experience of the Divine, whose transcendent force obliterates and consumes everything individual; a real communion with life and the impersonal power of fate. Carl Jung, CW 17, Para 330

[All that pertains to the opposite sex] has a mysterious charm tinged with fear, perhaps even with disgust. For this reason its charm is particularly attractive and fascinating, even when it comes to us not directly from outside, in the guise of a woman, but from within, as a psychic influence—for instance in the form of a temptation to abandon oneself to a mood or an affect. Carl CW 10, Para 244

Why is it that we are especially interested in psychology just now? The answer is that everyone is in desperate need of it. Humanity seems to have reached a point where the concepts of the past are no longer adequate, and we begin to realize that our nearest and dearest are actually strangers to us, whose language we no longer understand. It is beginning to dawn on us that the people living on the other side of the mountain are not made up exclusively of red-headed devils who are responsible for all the evil on this side of the mountain. A little of this uneasy suspicion has filtered through into the relations between the sexes; not everyone is utterly convinced that everything good is in "me" and everything evil in "you." Already we can find super-moderns who ask themselves in all seriousness whether there may not be something wrong with us, whether perhaps we are too unconscious, too antiquated, and whether this may not be the reason why when confronted with difficulties in sexual relationships we still continue to employ with disastrous results the methods of the Middle Ages if not those of the caveman. Carl Jung, CW 18, Para xi

What can a man say about woman, his own opposite? I mean of course something sensible, that is outside the sexual programme, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man’s shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world, Carl Jung, CW 10, Para 236

Psychology guarantees real knowledge of the other sex instead of arbitrary opinions, which are the source of the uncurable misunderstandings now undermining in increasing numbers the marriages of our time. Carl Jung, CW 18, xiii

The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationships between the sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman. Woman’s psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. Carl Jung, CW 10, Para 254

We deceive ourselves greatly if we think that many married women are neurotic merely because they are unsatisfied sexually or because they have not found the right man or because they have an infantile sexual fixation. The real reason in many cases is that they cannot recognize the cultural task that is waiting for them. We all have far too much the standpoint of the "nothing but" psychology, that is, we still think that the new future which is pressing in at the door can be squeezed into the framework of what is already known. Carl Jung, CW 4, Para 668

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. For her, marriage is a relationship with sex thrown in as an accompaniment. Carl Jung, CW 10, Para 255

It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. Carl Jung, CW 8, Para 762

The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. The young neurotic shrinks back in terror from the expansion of life's duties, the old one from the dwindling of the treasures he has attained. Carl Jung, CW 4, Para 664

If certain South American Indians really and truly call themselves red cockatoos and expressly repudiate a figurative interpretation of this fact, this has absolutely nothing to do with any sexual repression on "moral" grounds but is due to the law of independence inherent in the thinking function and to its emancipation from the concretism of sensuous perceptions. We must assign a separate principle to the thinking function, a principle which coincides with the beginnings of sexuality only in the polyvalent germinal disposition of the very young child. To reduce the origins of thinking to mere sexuality is an undertaking that runs counter to the basic facts of human psychology. Carl Jung, CW 17, Para 79

We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself. For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations. Carl Jung, CW 8, Para 107

The first phase embraces the first years of life; I call this period the presexual stage. It corresponds to the caterpillar stage of butterflies and is characterized almost exclusively by the functions of nutrition and growth. Carl Jung, CW 4, Para 263

The second phase embraces the later years of childhood up to puberty and might be called the prepubertal stage. Germination of sexuality takes place at this period. Carl Jung, CW 4, Para 264

The third phase is the adult period from puberty on and may be called the period of maturity. Carl Jung, CW 4, Para 265

It will not have escaped you that the greatest difficulty lies in assigning limits to the pre-sexual stage. I am ready to confess my great uncertainty in regard to this problem. When I look back on my own psychoanalytic experiences with children-insufficiently numerous as yet, unfortunately-at the same time bearing in mind the observations made by Freud, it seems

to me that the limits of this phase lie between the third and fifth year, subject, of course, to individual variation. This age is an important one in many respects. The child has already outgrown the helplessness of a baby, and a number of important psychological functions have acquired a reliable hold. From this period on, the profound darkness of the early infantile amnesia, or discontinuity of consciousness, begins to be illuminated by the sporadic continuity of memory. It seems as if, at this stage, an essential step forward is taken in the emancipation and centering of the new personality. So far as we know, the first signs of interests and activities which may fairly be called sexual also fall into this period, even though these indications still have the infantile characteristics of harmlessness and naiveté." Carl Jung, CW 4, Para 266

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. Carl Jung, CW 4, CW 666

It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. Carl Jung, CW 5, Para 295

**Carl Jung on the "Shadow" – Anthology**

The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material, which was in the background and not recognised, not wanted. E.A. Bennet, Conversations with Jung, Page 55

Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow. Carl Jung, Letters Vol. I, Pages 233-235

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa. Carl Jung, Letters Vol. I, Pages 301-302

Death is a faithful companion of life and follows it like its shadow. Carl Jung, Letters Vol. I, Page 34.

When you don't acknowledge that you have such qualities [The Shadow], you are simply feeding the devils. Carl Jung, Dream Analysis, Page 53.

If you get rid of qualities [of the Shadow] you don't like by denying them, you become more and more unaware of what you are, you declare yourself more and more non-existent, and your devils will grow fatter and fatter. Carl Jung, Dream Analysis, Page 53.

Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil. Carl Jung, Letters Vol. II, Pages 253-254.

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

The shadow is a living part of the personality and therefore wants to live with it in some form. Carl Jung, CW 9i, Para 44.

The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis, Page 53.

The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.

We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are. Carl Jung, Visions Seminar, Page 235

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.

What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world. Carl Jung, Zarathustra Seminar, Page 967

Our shadow is the last thing that has to be put on top of everything, and that is the thing we cannot swallow; we can swallow anything else, but not our own shadow because it makes us doubt our good qualities. Carl Jung, Zarathustra Seminar, Page 1090.

Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. Carl Jung, CW 10, Para 271.

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality. Carl Jung, 1925 Seminar, Page 139

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. Carl Jung, 1925 Seminar, Page 102

A man who is possesses by his shadow is always standing in his own light and falling into his own traps. Carl Jung, CW 9.1, Para 222

One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow. Carl Jung, Letters Vol. II, Pages 544-546

The shadow is the block which separates us most effectively from the divine voice. Carl Jung, Letters Vol. II, Pages 544-546

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Pages 544-546

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

Recognizing the shadow is what I call the apprentice piece but making out with the anima is the masterpiece which not many can bring off. Carl Jung, Letters Vol. II, Page 481

It is equally obvious that every insight into what I have called the "shadow" is a step along the road of individuation without one's being obliged to call this an individuation process. Carl Jung, Letters Vol. II, Pages 468-469

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Pages 544-546

Just as a person refuses to recognize his own shadow side, so, but all the more strongly, he hates recognizing the shadow side of the nation behind which he is so fond of concealing himself. Carl Jung, Letters Vol. II, Pages 430-433

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

Even the saints cast a shadow. Carl Jung, Letters Vol. II, Pages 253-254.

There is need of people knowing about their shadow, because there must be somebody who does not project. They ought to be in a visible position where they would be expected to project and unexpectedly they do not project! They can thus set a visible example which would not be seen if they were invisible. Carl Jung, Letters Vol. II, Pages 163-174

When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off. Yet it had to be cut off in order to enable man to become morally conscious. Carl Jung, Letters Vol. II, Pages 163-174

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Pages 133-138

As a matter of fact, our society has not even begun to face its shadow or to develop those Christian virtues so badly needed in dealing with the powers of darkness. Carl Jung, Letters Vol. II, Pages 133-138

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

As a rule the shadow appears only in the singular. If it occasionally appears as a duality this is, so to speak, a "seeing double": a conscious and an unconscious half, one figure above the horizon, the other below. Carl Jung, Letters Vol. II, Pages 116-117.

It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW X, Para 440.

The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. Carl Jung, CW 9i, Para 222.

When sacrifice is demanded it frequently implies the acceptance of our shadow- side. Carl Jung, Jung-Ostrowski, Page 25.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

"What ye have done to the least of your brethren ye have done unto me." The least of me is my inferior function which represents my shadow- side. Carl Jung, Jung-Ostrowski, Page 25.

Christ himself associated with tax collectors and whores and accepted the thief crucified beside him. "I am the least of my brethren and my own shadow." Carl Jung, Jung-Ostrowski, Page 13.

This man [Jung] did in fact accept the shadow and this acceptance brought problems and tensions but also aliveness, reality, integrity, and depth of being. Elizabeth Howes, J.E.T., Page 120.

My shadow is indeed so huge that I could not possibly overlook it in the plan of my life; in fact I had to see it as an essential part of my personality and accept the consequences of this realization and take responsibility for them. Carl Jung, Letters Vol. II, Pages 276-277.

That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717.

That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

The ancients always thought of coming events as having shadows cast in front of them. Here we have an animal killed, a mythological animal in fact—that is, instinct. Carl Jung, Introduction to Analytical Psychology, Page 153.

A man who is possessed by his shadow is always standing in his own light and falling into his own traps. Whenever possible, he prefers to make an unfavorable impression on others. Carl Jung, CW 9i, Para 222f.

In this way things repressed and forgotten come back again. This is a gain in itself, though often a painful one, for the inferior and even the worthless belongs to me as my shadow and gives me substance and mass. Carl Jung, CW 16, Page 59.

How can I be substantial without casting a shadow? I must have a dark side too if I am to be whole; and by becoming conscious of my shadow I remember once more that I am a human being like any other. Carl Jung, CW 16, Page 59.

First and foremost, however, it is not always possible to bring the patients close enough to the unconscious for them to perceive the shadows. On the contrary, many of them and for the most part complicated, highly conscious persons are so firmly anchored in consciousness that nothing can pry them loose. Carl Jung, CW 16, Page 60.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good

qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned. Carl Jung, CW 16, par. 373.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. Carl Jung, "The Shadow," Aion, CW 9ii, par. 15.

There are people indeed who always project the blame, but I hold this to be incorrect! The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will come to him. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 180

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.

As we are considering man’s psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Pages 95-97.

A point exists at about the thirty-fifth year when things begin to change; it is the first moment of the shadow side of life, of the going down to death. Carl Jung, Modern Psychology, Page 223.

It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed. Carl Jung, Letters Vol. 1, Pages 553-554.

Seventy or eighty per cent of the population today belong to the middle ages, so that very few people are really adapted to this year 1934, and of those few the majority have forgotten their shadows which trail behind their well-adapted personas! Carl Jung, Modern Psychology, Vol. 1, Page 68.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic

non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. Carl Jung, Freud and Psychoanalysis, CW 4, pp. 331 f.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung; The Integration of the Personality.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; Aion; Page 255; Para 402.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, Archetypes and the Collective Unconscious, vol. 9, pt. 1 p. 21

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung; Aion; CW 9; Part II; Page 14

It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind

eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung; On the Psychology of the Unconscious; CW 7; Two Essays on Analytical Psychology; Page 35.

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung; CW 11: Psychology and Religion: West and East; Page 14.

Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious. Spuk: Irrglaube oder Wahrglaube? Foreword by C. G. Jung; In CW 18: Page. 10.

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers. Carl Jung; The Postwar Psychic Problems of the Germans.

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung; Good and Evil in Analytical Psychology; CW 10; Civilization in Transition; Page 872.

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 1.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

Good does not become better by being exaggerated, but worse, and a small evil becomes a

big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity (1942) In CW 11; Psychology and Religion: West and East. Page 286.

To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. Carl Jung; [Definitions," CW 6, par. 813.]

As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Gustav Jung, The Archetypes and the Collective Unconscious, Collected Works, 9i, par.478

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung; CW 9/2, par. 63.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

If the encounter with the shadow is the "apprentice piece" in the individual development, then, that with the anima is the "masterpiece." Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

The realization of the shadow is the growing awareness of the inferior part of the personality. Carl Jung, CW 8; On the Nature of the Psyche, Page 208.

The shadow is something very evasive. I don't know mine. I study it by the reaction of those around me. We depend on the reflection of the mirror of our entourage. When it is not good, self-criticism is in order. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

In the shadow we are exactly like everybody; in the night all cats are grey-there is no difference. Carl Jung, Zarathustra Seminar, Page 1090.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung, The Red Book, Introduction, Page 196.

**Carl Jung on “Self-Realization” – Anthology.**

Nothing is so jealous as a truth. Carl Jung, CW 10, Para 190

The investigation of truth must begin afresh with each case, for each "case" is individual and not derivable from any preconceived formula. Each individual is a new experiment of life in her ever-changing moods, and an attempt at a new solution or new adaptation. Carl Jung, CW 17, Para 173

No doubt it is a great nuisance that mankind is not uniform but compounded of individuals whose psychic structure spreads them over a span of at least ten thousand years. Hence there is absolutely no truth that does not spell salvation to one person and damnation to another. All universalisms get stuck in this terrible dilemma, Carl Jung, CW 10, Para 36

In our delusion-ridden world a truth is so precious that nobody wants to let it slip merely for the sake of a few so-called exceptions which refuse to toe the line. And whoever doubts this truth is invariably looked on as a faithless reprobate, so that a note of fanaticism and intolerance everywhere creeps into the discussion. And yet each of us can carry the torch of knowledge but a part of the way, until another takes it from him. If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day’s psychic needs, then much venom and bitterness might be spared and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 156

Conviction easily turns into self-defense and is seduced into rigidity, and this is inimical to life. The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors. Carl Jung, 16, Para 180

Convictions and moral values would have no meaning if they were not believed and did not possess exclusive validity. And yet they are man-made and time-conditioned assertions or explanations which we know very well are capable of all sorts of modifications, as has happened in the past and will happen again in the future. Carl Jung, CW 13, Para 230

There would appear to be a sort of conscience in mankind which severely punishes everyone who does not somehow and at some time, at whatever cost to his virtuous pride, cease

to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among other men. Carl Jung, CW 16, Para 132

Error is just as important a condition of life's progress as truth. Carl Jung, CW 4, Para 451

A fact never exists only as it is in itself, but also as we see it. Carl Jung, CW 6, Para 510

Human reality is made up of a thousand vulgarities. Carl Jung, CW 18, Para 56

In this overpoweringly humdrum existence, alas, there is little out of the ordinary that is healthy, and not much room for conspicuous heroism. Not that heroic demands are never put to us: on the contrary—and this is just what is so irritating and irksome—the banal everyday makes banal demands on our patience, our devotion, perseverance, self-sacrifice; and for us to fulfil these demands (as we must) humbly and without courting applause through heroic gestures, a heroism is needed that cannot be seen from the outside. It does not glitter, is not belauded, and it always seeks concealment in everyday attire. Carl Jung, CW 4, Para 72

Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread. Carl Jung, CW 11, Para 247

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism, we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his Tightness is supported by public opinion or by the moral code. Carl Jung, CW 17, Para 80

Be the man through whom you wish to influence others. Mere talk has always been counted hollow, and there is no trick, however artful, by which this simple truth can be evaded in the long run. The fact of being convinced and not the thing we are convinced of—that is what has always, and at all times, worked. Carl Jung, CW 16, Para 167

For a moral man the ethical problem is a passionate question which has its roots in the deepest instinctual processes as well as in his most idealistic aspirations. The problem for him is devastatingly real. It is not surprising, therefore, that the answer likewise springs from the depths of his nature. 1048:289

Emotion is not an activity of the individual but something that happens to him. Carl Jung, CW 9ii, Para 15

Affects usually occur where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly incapable of moral judgment. Carl Jung, CW 9i, Para 15

It is through the "affect" that the subject becomes involved and so comes to feel the

whole weight of reality. The difference amounts roughly to that between a severe illness which one reads about in a text-book and the real illness which one has. In psychology one possesses nothing unless one has experienced it in reality. Hence a purely intellectual insight is not enough, because one knows only the words and not the substance of the thing from inside. Carl Jung, CW 9i, Para 61

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling. The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

The truth is that we do not enjoy masterless freedom; we are continually threatened by psychic factors which, in the guise of "natural phenomena," may take possession of us at any moment. The withdrawal of metaphysical project at least hold it at arm’s length and prevent it from storming the citadel of the ego. Carl Jung, CW 11, Para 143

Bondage and possession are synonymous. Always, therefore, there is something in the psyche that takes possession and limits or suppresses our moral freedom. In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me” The latter formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

If man were merely a creature that came into being as a result of something already existing unconsciously, he would have no freedom and there would be no point in consciousness. Psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness. However much the ego can be proved to be dependent and preconditioned, it cannot be convinced that it has no freedom. An absolutely preformed consciousness and a totally dependent ego would be a pointless farce, since everything would proceed just as well or even better unconsciously. The existence of ego consciousness has meaning only if it is free and autonomous. By stating these facts we have, it is true, established an antinomy, but we have at the same time given a picture of things as they are. There are temporal, local, and individual differences in the degree of dependence and freedom. In reality both are always present: the supremacy of the self and the hybris of consciousness. Carl Jung, CW 11, Para 391

Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory. Not only is "freedom of the will" an incalculable problem philosophically, it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex. All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity. Carl Jung, CW 11, Para 143

Because we are still such barbarians, any trust in the laws of human nature seems to us a dangerous and unethical naturalism. Why is this? Because under the barbarian's thin veneer of culture the wild beast lurks in readiness, amply justifying his fear. But the beast is not tamed by locking it up in a cage. There is no morality without freedom. When the barbarian lets loose the beast within him, that is not freedom but bondage. Barbarism must first be vanquished before freedom can be won. This happens, in principle, when the basic root and driving force of morality are felt by the individual as constituents of his own nature and not as external restrictions. Carl Jung, CW 6, Para 357

Although contemporary man believes that he can change himself without limit, or be changed through external influences, the astounding, or rather the terrifying, fact remains that despite civilization and Christian education, he is still, morally, as much in bondage to his instincts as an animal, and can therefore fall victim at any moment to the beast within. Carl Jung, CW 14, Para xviii

Moral law is nothing other than an outward manifestation of man's innate urge to dominate and control himself. This impulse to domestication and civilization is lost in the dim, unfathomable depths of man's evolutionary history and can never be conceived as the consequence of laws imposed from without, Man himself, obeying his instincts, created his laws. Carl Jung, CW 4, Para 486

Morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Morality is not imposed from outside; we have it in ourselves from the start —not the law, but our moral nature without which the collective life of human society would be impossible. That is why morality is found at all levels of society. It is the instinctive regulator of action which also governs the collective life of the herd. But moral laws are only valid within a compact human group. Beyond that, they cease. There the old truth runs: Homo homini lupus. With the growth of civilization we have succeeded in subjecting ever larger human groups to the rule of the same morality, without, however, having yet brought the moral code to prevail beyond the social frontiers, that is, in the free space between mutually independent societies. There, as of old, reign lawlessness and license and mad immorality—though of course it is only the enemy who dares to say it out loud. Carl Jung, CW 7, Para 30

We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations. This much we ought to have learnt from the history of civilization, that the forms of morality belong to the category of transitory things. Carl Jung, CW 4, Para 667

The only thing that cannot be improved upon is morality, for every alteration of traditional morality is by definition an immorality. This bon mot has an edge to it, against which many an innovator has barked his shins. Carl Jung, CW 10, Para 114

Every one of us gladly turns away from his problems; if possible, they must not be mentioned, or, better still, their existence is denied. We wish to make our lives simple, certain, and smooth, and for that reason problems are taboo. We want to have certainties and no doubts—results and no experiments—without even seeing that certainties can arise only through doubt and results only through experiment. The artful denial of a problem will not produce conviction: on the contrary, a wider and higher consciousness is required to give us

the certainty and clarity we need. Carl Jung, CW 8, Para 751

Hysterical self-deceivers, and ordinary ones too, have at all times understood the art of misusing everything so as to avoid the demands and duties of life, and above all to shirk the duty of confronting themselves. They pretend to be seekers after God in order not to have to face the truth that they are ordinary egoists. Carl Jung, CW 13, Para 142

Naturally, you can make a wrong use of self-knowledge, just as of any other knowledge. Carl Jung, CW 18, Para 18

The sense of moral inferiority always indicates that the missing element is something which, to judge by his feeling about it, really ought not be missing, or which could be made conscious if only one took sufficient trouble. The moral inferiority does not come from a collision with the generally accepted and, in a sense, arbitrary moral law, but from the conflict with one's own self which, for reasons of psychic equilibrium, demands that the deficit be redressed. Whenever a sense of moral inferiority appears, it indicates not only a need to assimilate an unconscious component, but also the possibility of such assimilation. In the last resort it is a man's moral qualities which force him, either through direct recognition of the need or indirectly through a painful neurosis, to assimilate his unconscious self and to keep himself fully conscious. Carl Jung, CW 7, Para 218

Only through our feebleness and incapacity are we linked up with the unconscious, with the lower world of the instincts and with our fellow beings. Our virtues only enable us to be independent. There we do not need anybody; there we are kings; but in our inferiority we are linked up with mankind. Carl Jung, CW 18, Para 109

Wherever an inferiority complex exists, there is a good reason for it. There actually is an inferiority somewhere, though not just where one supposes it is. Modesty and humility are not signs of an inferiority complex. They are highly estimable, indeed admirable virtues and not complexes. They prove that their fortunate possessor is not a presumptuous fool but knows his limitations, and will therefore never stumble beyond the bounds of humanity, dazzled and intoxicated by his imagined greatness. Carl Jung, CW 18, Para 18

We psychologists have learned, through long and painful experience, that you deprive a man of his best resource when you help him to get rid of his complexes. You can only help him to become sufficiently aware of them and to start a conscious conflict within himself. In this way the complex becomes a focus of life. Anything that disappears from your psychological inventory is apt to turn up in the guise of a hostile neighbour, who will inevitably arouse your anger and make you aggressive. It is surely better to know that your worst enemy is right there in your own heart. Carl Jung, CW 10, Para 456

We all have complexes; it is a highly banal and uninteresting fact. Even the incest complex which you can find anywhere if you look for it is terribly banal and therefore uninteresting. It is only interesting to know what people do with their complexes. Carl Jung, CW 18, Para 94

The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. Carl Jung, CW 10. Para 18

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung, CW 60, Para 307

that the greatest effects come from the smallest causes has become patently clear not only in physics but in the field of psychological research as well. How often in the critical moments of life everything hangs on what appears to be a mere nothing! 59:408

People who strive to be excessively ethical, who always think, feel, and act altruistically and idealistically, avenge themselves for their intolerable ideals by a subtly planned maliciousness, of which they are naturally not conscious as such, but which leads to misunderstandings and unhappy situations. All these difficulties appear to them as "especially unfortunate circumstances," or the fault and the malice of other people, or as tragic complications. Consciously they imagine they are rid of the conflict, but it is still there, unseen, to be stumbled over at every step. Carl Jung, CW 5, Para 62

To strive for perfection is a high ideal. But I say: "Fulfil something you are able to fulfil rather than run after what you will never achieve." Nobody is perfect. Remember the saying: "None is good but God alone" [Luke 18:19], nobody can be. It is an illusion. We can modestly strive to fulfil ourselves and to be as complete human beings as possible, and that will give us trouble enough. Carl Jung, CW 18, Para 149

If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty. And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness. A conflict of duty forces us to examine our conscience and thereby to discover the shadow. Carl Jung, CW 18, Para 17

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung, CW 9ii, Para 14

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung, CW 10, Para 872

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Para 335

Only an exceedingly naive and unconscious person could imagine that he is in a position to avoid sin. Psychology can no longer afford childish illusions of this kind; it must ensue the truth and declare that unconsciousness is not only no excuse but is actually one of the most heinous sins. Human law may exempt it from punishment, but Nature avenges herself

more mercilessly, for it is nothing to her whether a man is conscious of his sin or not. Carl Jung, CW 10, Para 676

Christ the ideal took upon himself the sins of the world. But if the ideal is wholly outside then the sins of the individual are also outside, and consequently he is more of a fragment than ever, since superficial misunderstanding conveniently enables him, quite literally, to "cast his sins upon Christ" and thus to evade his deepest responsibilities—which is contrary to the spirit of Christianity. Carl Jung, CW 10, Para 9

"Redemption" does not mean that a burden is taken from one's shoulders which one was never meant to bear. Only the "complete" person knows how unbearable man is to himself. Carl Jung, CW 9ii, Para 25

If only people could realize what an enrichment it is to find one's own guilt, what a sense of honour and spiritual dignity! Carl Jung, CW 10, Para 416

Only the living presence of the eternal images can lend the human psyche a dignity which makes it morally possible for a man to stand by his own soul and be convinced that it is worth his while to persevere with himself. Only then will he realize that the conflict is in him, that the discord and tribulation are his riches, which should not be squandered by attacking others; and that, if fate should exact a debt from him in the form of guilt, it is a debt to himself. Carl Jung, CW 14, Para 511

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice.

And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

The healthy man does not torture others—generally it is the tortured who turn into torturers. Carl Jung, CW 18, Para 56

To live in perpetual flight from ourselves is a bitter thing, and to live with ourselves demands a number of Christian virtues which we then have to apply to our own case, such as patience, love, faith, hope, and humility. It is all very fine to make our neighbour happy by applying them to him, but the demon of self-admiration so easily claps us on the back and says, "Well done!" And because this is a great psychological truth, it must be stood on its head for an equal number of people so as to give the devil something to carp at. But—does it make us happy when we have to apply these virtues to ourselves? when I am the recipient of my own gifts, the least among my brothers whom I must take to my bosom? when I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything? Can we ever really endure ourselves? "Do unto others . . ."—this is as true of evil as of good. Carl Jung, CW 16, Para 522

Instead of waging war on himself it is surely better for a man to learn to tolerate himself, and to convert his inner difficulties into real experiences instead of expending them in

useless fantasies.

Then at least he lives and does not waste his life in fruitless struggles. If people can be educated to see the lowly side of their own natures, it may be hoped that they will also learn to understand and to love their fellow men better. A little less hypocrisy and a little more tolerance towards oneself can only have good results in respect for our neighbour; for we are all too prone to transfer to our fellows the injustice and violence we inflict upon our own natures. Carl Jung, CW 7, Para 439

We understand another person in the same way as we understand, or seek to understand, ourselves. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. Carl Jung, CW 8, Para 508

If one does not understand a person, one tends to regard him as a fool. Carl Jung, CW 14, Para 147

Certainly strife and misunderstanding will always be among the props of the tragi-comedy of human existence, but it is none the less undeniable that the advance of civilization has led from the law of the jungle to the establishment of courts of justice and standards of right and wrong which are above the contending parties. It is my conviction that a basis for the settlement of conflicting views would be found in the recognition of different types of attitude — a recognition not only of the existence of such types, but also of the fact that every man is so imprisoned in his type that he is simply incapable of fully understanding another standpoint. Failing a recognition of this exacting demand, a violation of the other standpoint is practically inevitable. Carl Jung, CW 6, Para 847

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Para 130

It is just the beam in one’s own eye that enables one to detect the mote in one’s brother’s eye. The beam in one’s own eye does not prove that one’s brother has no mote in his. But the impairment of one’s own vision might easily give rise to a general theory that all motes are beams. The recognition and taking to heart of the subjective determination of knowledge in general, and of psychological knowledge in particular, are basic conditions for the scientific and impartial evaluation of a psyche different from that of the observing subject. These conditions are fulfilled only when the observer is sufficiently informed about the nature and scope of his own personality. He can, however, be sufficiently informed only when he has in large measure freed himself from the levelling influence of collective opinions and thereby arrived at a clear conception of his own individuality. Carl Jung, CW 6, Para 10

We always start with the naive assumption that we are masters in our own house. Hence we must first accustom ourselves to the thought that, in our most intimate psychic life as well, we live in a kind of house which has doors and windows to the world, but that, although the objects or contents of this world act upon us, they do not belong to us. For many people this hypothesis is by no means easy to conceive, just as they do not find it at all easy to understand

and to accept the fact that their neighbour's psychology is not necessarily identical with their own. Carl Jung, CW 7, Para 329

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung, CW 14, Para 258

The real existence of an enemy upon whom one can foist off everything evil is an enormous relief to one's conscience. You can then at least say, without hesitation, who the devil is; you are quite certain that the cause of your misfortune is outside, and not in your own attitude. Carl Jung, CW 8, Para 518

Our unwillingness to see our own faults and the projection of them onto others is the source of most quarrels, and the strongest guarantee that injustice, animosity, and persecution will not easily die out. Carl Jung, CW 18, Para 15

A man's hatred is always concentrated on the thing that makes him conscious of his bad qualities. Carl Jung, CW 6, Para 453

When we allow ourselves to be irritated out of our wits by something, let us not suppose that the cause of our irritation lies simply and solely outside us, in the irritating thing or person. In that way we simply endow them with the power to put us into the state of irritation, and possibly into one of insomnia or indigestion. We then turn around and unhesitatingly condemn the object of offence, while all the time we are raging against an unconscious part of ourselves which is projected into the exasperating object. Carl Jung, CW 8, Para 516

You always become the thing you fight the most. Carl Jung, BBC Face to Face Interview, Para 119

Everything that works from the unconscious appears projected on others. Not that these others are wholly without blame, for even the worst projection is at least hung on a hook, perhaps a very small one, but still a hook offered by the other person. Carl Jung, CW 8, Para 99

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Para 391

Projections change the world into the replica of one's own unknown face. Carl Jung, CW 9 ii, Para 17

The essential thing is that we should be able to stand up to our judgment of ourselves. From outside this attitude looks like self-righteousness, but it is so only if we are incapable of criticizing ourselves. If we can exercise self-criticism, criticism from outside will affect us only on the outside and not pierce to the heart, for we feel that we have a sterner critic within us than any who could judge us from without. And anyway, there are as many opinions as there are heads to think them. We come to realize that our own judgment has as much value as the judgment of others. One cannot please everybody; therefore it is better to be at peace with oneself. Carl Jung, CW 5, Para 911

In each of us there is a pitiless judge who makes us feel guilty even if we are not con-

scious of having done anything wrong. Although we do not know what it is, it is as though it were known somewhere. Carl Jung, CW 13, Para 164

How can anyone see straight when he does not even see himself and the darkness he unconsciously carries with him into all his dealings? Carl Jung, CW 11, Para 140

Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the Other in us is well worthwhile, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Carl Jung, CW 14, Para 706

The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge Carl Jung, CW 10, Para 918

Only a fool is interested in other people's guilt, since he cannot alter it. The wise man learns only from his own guilt. He will ask himself: Who am I that all this should happen to me? To find the answer to this fateful question he will look into his own heart. Carl Jung, CW 10, Para 152

To know where the other person makes a mistake is of little value. It only becomes interesting when you know where you make the mistake, for then you can do something about it. Carl Jung, CW 9ii, Para 424

We are that pair of Dioscuri, one of whom is mortal and the other immortal, and who, though always together, can never be made completely one. The transformation processes strive to approximate them to one another, but our consciousness is aware of resistances, because the other person seems strange and uncanny, and because we cannot get accustomed to the idea that we are not absolute master in our own house. We should prefer to be always "I" and nothing else.

But we are confronted with that inner friend or foe, and whether he is our friend or our foe depends on ourselves. Carl Jung, CW 9i, Para 235

The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning—but only if the ego is willing to grant the other its rightful personality. Carl Jung, CW 9i, Para 237

For one can fall victim to possession if one does not understand betimes why one is possessed. One should ask oneself for once: Why has this idea taken possession of me? What does that mean in regard to myself? A modest doubt like this can save us from falling head first into the idea and vanishing forever. Carl Jung, CW 15, Para 72

Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where —even though we do not understand it—we can listen directly to the throb of creation itself. Carl Jung, CW 8, Para 737

Conscience, and particularly a bad conscience, can be a gift from heaven, a veritable grace if used in the interests of the higher self-criticism. And self-criticism, in the sense of an introspective, discriminating activity, is indispensable in any attempt to understand your own psychology. If you have done something that puzzles you and you ask yourself what could have prompted you to such an action, you need the sting of a bad conscience and its discriminating faculty in order to discover the real motive of your behaviour. It is only then that you can see what motives are governing your actions.

The sting of a bad conscience even spurs you on to discover things that were unconscious before, and in this way you may be able to cross the threshold of the unconscious and take cognizance of those impersonal forces which make you an unconscious instrument of the wholesale murderer in man. Carl Jung, CW 11, Para 86

Self-knowledge, in the form of an examination of conscience, is demanded by Christian ethics. They were very pious people who maintained that self-knowledge paves the way to knowledge of God. Carl Jung, CW 11, Para 661

We say that it is egoistic or "morbid" to be preoccupied with oneself; one's own company is the worst, "it makes you melancholy"—such are the glowing testimonials accorded to our human make-up. They are evidently deeply ingrained in our Western minds. Whoever thinks in this way has obviously never asked himself what possible pleasure other people could find in the company of such a miserable coward. 1046:323

Brooding is a sterile activity which runs round in a circle, never reaching a sensible goal.

It is not work but a weakness, even a vice. On the other hand, when you've got the blues it is legitimate to make yourself an object of serious study, just as you can earnestly search your conscience without lapsing into moral weakness. Anyone who is in bad odour with himself or feels in need of improvement, any one who, in brief, wishes to "grow," must take counsel with himself. For unless you change yourself inwardly too, outward changes in the situation are either worthless or actually harmful. Carl Jung, CW 18, Para 16

Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. Carl Jung, CW 8, Para 523

The foremost of all illusions is that anything can ever satisfy anybody. That illusion stands behind all that is unendurable in life and in front of all progress, and it is one of the most difficult things to overcome. Carl Jung, CW 11, Para 905

It is not enough to jump up, puff yourself out, and shout, "I take the responsibility!" Not only mankind but fate itself would like to know who has promised to take this great step and whether it is someone who can take the responsibility. We all know that anyone can say so. It is not the position that makes the man, but the man doing his work. Therefore self-searching, with the help of one or more persons, is (or rather should be) the essential condition for taking on a higher responsibility, even if it be only that of realizing the meaning of individual life in the best possible form and to the fullest possible extent. Nature always does that, though without responsibility, for this is the fated and divinely allotted task of man. Carl Jung, CW 18,

Para 17

The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises and is already on the road to perdition. Carl Jung, CW 10, Para:413

The judgment of others is not in itself a standard of value, it may be no more than a useful piece of information. The individual has a right, indeed it is his duty, to set up and apply his own standard of value. In the last resort ethics are the concern of the individual. Carl Jung, CW 10, Para 912

If ever there was a time when self-reflection was the absolutely necessary and only right thing, it is now, in our present catastrophic epoch. Yet whoever reflects upon himself is bound to strike upon the frontiers of the unconscious, which contains what above all else he needs to know. Carl Jung, CW 7, Para 4

Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing these things upon his neighbours under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection, return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny here is the beginning of a cure for that blindness which reigns at the present hour. Carl Jung, CW 7, Para 5

I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal, 106:588

**Carl Jung on “Self-Reflection” – Anthology.**

Self-Reflection: Mental activity that concentrates on a particular content of consciousness, an instinct encompassing religion and the search for meaning.

Ordinarily we do not think of "reflection" as ever having been instinctive but associate it with a conscious state of mind. Reflexio means "bending back" and, used psychologically, would denote the fact that the reflex which carries the stimulus over into its instinctive discharge is interfered with by psychization. Then in place of the compulsive act there appears a certain degree of freedom, and in place of predictability a relative unpredictability as to the effect of the impulse. ["Psychological Factors in Human Behaviour," CW 8, par. 241.]

In Jung’s view, the richness of the human psyche and its essential character are determined by the reflective instinct.

Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature. [Ibid., par. 243.]

Self-reflection, or – what comes to the same thing – the urge to individuation, gathers together what is scattered and multifarious and exalts it to the original of the One, the Primordial Man.

In this way our existence as separate beings, our former ego nature, is abolished, the circle of consciousness is widened, and because the paradoxes have been made conscious, the sources of conflict are dried up. Carl Jung; Collected Works 11; Transformation Symbolism in the Mass; par. 401

To concern ourselves with dreams is a way of reflecting on ourselves-a way of self-reflection. It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 318

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

**Carl Jung on the “Serpent.” - Anthology**

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

More especially the threat to one’s inmost self from dragons and serpents points to the

danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; Aion; Page 255; Para 402.

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung; The Integration of the Personality.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Pages 95-97.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

The Corrected Draft continues: "The serpent is not only a separating but also a unifying principle" (p. 91). Carl Jung, Liber Novus, Page 247, Footnote 172.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and under-world dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and

in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. Carl Jung and Elijah, Liber Novus, Page 247.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung and Elijah, Liber Novus, Page 248.

The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Carl Jung, CW 18, Page 116.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

We fear our serpent," he said, "as we also fear the numinosum - so we run from it. All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along. Carl Jung, J.E.T., Page 178.

**Carl Jung on "Shame" in Liber Novus - Anthology**

"Shame is a soul eating emotion." — C.G. Jung [A citation is needed]

Just as my thinking is the son of fore thinking, so is my pleasure the daughter of love, of the innocent and conceiving mother of God. Aside from Christ Mary gave birth to Salome. Therefore Christ in the gospel of the Egyptians says to Salome: "Eat every herb, but do not eat the bitter." And when Salome wanted to know, Christ spoke to her: "If you crush the covering

of shame, and when the two become one, and the male with the female, neither male nor female." Carl Jung; Red Book

The gospel of the Egyptians is one of the apocryphal gospels that features a dialogue between Christ and Salome. Christ states that he has come to undo the work of the female, namely; lust, birth, and decay: To Salome's question of how long shall death prevail, Christ answered, as long as women bear children. Here, Jung is referring to the following passage: "she said, 'Then I have done well in not giving birth,' imagining that it is not permitted to bear children; the Lord answered, 'Eat of every herb, but the bitter one eat not.' " The dialogue continues: "When Salome asked when it shall be made known the Lord said, 'When you tread underfoot the covering of shame and when out of two is made one, and the male with the female, neither male nor female' "(The Apocryphal New Testament, ed.]. Red Book; Footnote 202.

But still she lies there, crying-yet what if she were real? Then she would be worth feeling sorry for, every man would have compassion for her. If she is a decent girl, what must it have cost her to enter into the room of a strange man! And to overcome her shame in this way? Carl Jung; Red Book

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness / you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung; Red Book.

But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. But I'm ashamed of my God. I don't want to be divine but reasonable. The divine appears to me as irrational craziness. I hate it as an absurd disturbance of my meaningful human activity. It seems an unbecoming sickness which has stolen into the regular course of my life. Yes, I even find the divine superfluous. Carl Jung; Red Book

The Draft continues: "The lowest in you is the stone that the builders discarded. It will become the cornerstone. The lowest in you will grow like a grain of rice from dry soil, shooting up from the sand of the most barren desert, and rise and stand very tall. Salvation comes to you from the discarded. Your sun will rise from muddy swamps. Like all others, you are annoyed at the lowest in you because its guise is uglier than the image of yourself that you love. The lowest in you is the most despised and least valued, full of pain and sickness. He is despised so much that one hides one's face from him, that he is held in no respect whatsoever, and it is even said that he does not exist because one is ashamed for his sake and despises oneself In truth, it carries our sickness and is ridden with our pain. We consider him the one who is plagued and punished by God on account of his despicable ugliness. But he is wounded, and exposed to madness, for the sake of our own justice; he is crucified and suppressed for the sake of our own beauty We leave him to punishment and martyrdom that we might have peace. But we will take his sickness upon ourselves, and salvation will come to us through our own wounds" (pp. 407-8). The first lines refer to Psalm 118:22. The passage echoes Isaiah 53, which Jung cited above, p. 229. Red Book; Footnote 204

But I spoke to my serpent: "In truth, my serpent, I didn't know that you are also a teller of fairy tales. So tell me, how should I interpret your fairy tale?"

Serpent: "Imagine that you are the old king and have a son."

I: "Who is the son?"

Serpent: "Well, I thought that you had just spoken of a son who doesn't make you very happy."

I: "What? You don't mean-that I should crown him?"

Serpent: "Yes, who else?"

I: "That's uncanny. But what about the sorceress?"

Serpent: "The sorceress is a motherly woman whose son you should be, since you are a child renewing himself in you."

I: "Oh no, will it be impossible for me to be a man?"

Serpent: "Sufficient manhood, and beyond that fullness of childhood. Which is why you need the mother."

I: "I'm ashamed to be a child."

Serpent:: And thus you kill your son. A creator needs the mother, since you are not a woman." Carl Jung; Red Book

But you are shameless in everything where no one sees you. If another said that to you, you would be mortally offended, despite knowing that it is true. You want to reproach others for their failings? So that they better themselves? Yes, confess, have you bettered yourself? From where do you get the right to have opinions of others? What is your opinion about yourself? And what are the good grounds that support it? Your grounds are webs of lies covering a dirty corner. You judge others and charge them with what they should do. You do this because you have no order within yourself because you are unclean. Carl Jung; Red Book

And then-how do you really think? It appears to me that you even think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive them? Have you ever considered that you thus commit a shameful act of power, as bad as that for which you condemn others, namely that they love their fellow men, as they claim, but in reality exploit them to their own ends. Your sin flourishes in seclusion, but it is no less great, remorseless, and coarse. Carl Jung; Red Book

What is concealed in you I will drag out into the light, shameless one! I will crush your superiority under my feet. Carl Jung; Red Book

I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery; not respect. I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel. You should be proud of nothing more than your emptiness and wretchedness. You should be a vessel of life, so kill your idols. Carl Jung; Red Book.

**Carl Jung on “Simplicity” – Anthology.**

If you need human help, there are enough simple folk who from the simplicity of their hearts could give you the support you need. Carl Jung, Letters Vol. 1, Page 121.

Where the road branches off towards infinite multiplicity it has come to a stop in me and I have preferred the footpath. Since then I have lost all desire to speak of multiplicity because simplicity seems to me so much more useful. Carl Jung, Letters Vol. 1, Pages 313-315.

After half an hour’s conversation I felt I was listening to a Chinese sage or an east European peasant, still rooted in the Earth Mother yet close to Heaven at the same time. I was enthralled by the wonderful simplicity of his presence... Mircea Eliade on Carl Jung, Ordeal by Labyrinth, Pages 162-3.

I quite agree with you: it is not easy to reach utmost poverty and simplicity. But it meets you, unbidden, on the way to the end of this existence. Carl Jung, Letters Vol. II, Page 512.

It was above all the simplicity and directness of his [Einstein] genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work. Carl Jung, Letters Vol. II, Pages108-109.

Apparently you are not yet in such a state of simplicity that you could accept the helpful intentions of those knowing less than you. Carl Jung, Letters Vol. II, Page 361

Everything could be said much more simply, but this simplicity is just what we ourselves and others lack, with the result that it is more trouble for us to speak really simply than to speak in a rather complicated and roundabout way. Carl Jung, Letters Vol. II, Page 508-509

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus. Carl Jung, Letters Vol. II, Page 508-509

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums. Carl Jung, Letters Vol. II, Pages 579-580

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums. Carl Jung, Letters Vol. II, Pages 579-580

The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression. Carl Jung, Letters Vol. II, Page 508-509

We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speaking, Page 49.

Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

Through comprehending the dark, the nocturnal, the abyssal in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants. Carl Jung, The Red Book, Page 267.

**Carl Jung on "Sin" – Anthology**

The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung; Conversations with C.G. Jung, Archetypes of the Shadow, Page 29.

Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Carl Jung; Modern Man in Search of a Soul Page 125,

I find that all my thoughts circle around God like the planets around the sun and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

In old Egypt, for instance, there was no concept of sin in our sense at all. Carl Jung, ETH Lecture XIV, Page 247.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

As for the nigredo, it is certain that no one is redeemed from a sin he not committed, and that a man who stands on a peak cannot climb it. Carl Jung, Letters Vol. II, Pages 32-35.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Pages 267-268.

It even looks as if there were a secret liaison between sin and grace and as if each sin had also the aspect of a felix culpa. Carl Jung, Letters Vol. II, Pages 471-473

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

That is something I would definitely like to know, what sin really is, seeing that theology has been talking about it for thousands of years. Carl Jung, Letters Vol. I, Pages 253-254

Men would never have talked of sin and the forgiveness of sin had this not been a fundamental psychological fact that existed long before there were any laws. Carl Jung, Letters Vol. I, Pages 253-254

The sin to be repented, of course, is unconsciousness. Carl Jung, Aion, Pages 191-192.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

**Carl Jung on "Solitude" - Anthology**

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung; Mysterium Coniunctionis; CW 14: Page 258.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it. Carl Jung; Letters, Vol. II, Page 610.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the

soul is a lonely desert. Carl Jung, Red Book, Page 236.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, Liber Novus, Page 329.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

**Carl Jung on "Sleep" – Anthology.**

At the same time it is an event that was repeated many times in history, for instance in the case of Caesar and Brutus. Through the myth is extremely old it is still a subject for repetition, as it expresses the simple fact that envy does not let mankind sleep in peace Carl Jung, CW 5, Para 42

to the realm of the Mothers. His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for

all-seeing sleep in the ocean of coming-to-be and passing away. Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest. If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time. If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter. The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth. Carl Jung, CW 5, Para 553

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung; CW 6; Page 964.

The unconscious is the unknown at any given moment, so it is not surprising that dreams add to the conscious psychological situation of the moment all those aspects which are essential for a totally different point of view. It is evident that this function of dreams amounts to a psychological adjustment, a compensation absolutely necessary for properly balanced action. In a conscious process of reflection it is essential that, so far as possible, we should realize all the aspects and consequences of a problem in order to find the right solution. This process is continued automatically in the more or less unconscious state of sleep, where, as experience seems to show, all those aspects occur to the dreamer (at least by way of allusion) that during the day were insufficiently appreciated or even totally ignored in other words, were comparatively unconscious. Carl Jung, CW 8, Para 469

It would all be so much simpler if only we could deny the existence of the psyche. But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three-dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it. The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine. If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. And on top of this there arises a profound doubt as to whether one is not meddling too much with nature’s business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial

womb of the unconscious." Carl Jung, CW 11, pp. 569 f.

Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, par. 935.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, CW 12, Page 312.

The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth's inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it. Here Christ lay as one asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12, Para 451

Since alchemy is concerned with a mystery both physical and spiritual, it need come as no surprise that the "composition of the waters" was revealed to Zosimos in a dream. His sleep was the sleep of incubation, his dream "a dream sent by God." The divine water was the alpha and omega of the process, desperately sought for by the alchemists as the goal of their desire. The dream therefore came as a dramatic explanation of the nature of this water. The dramatization sets forth in powerful imagery the violent and agonizing process of transformation which is itself both the producer and the product of the water, and indeed constitutes its very essence Carl Jung, CW 13, Para 139

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung, CW 16, Para 125

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; CW 16, Page 125.

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272

Through comprehending the dark, the nocturnal, the abyssal in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants. Carl Jung, The Red Book, Page 267.

I should not worry about all this localization talk. It's practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Page 161.

Now the weather is beastlier than ever, so that one can only huddle behind the stove. I busy myself chiefly with cooking, eating and sleeping. Carl Jung, Letters Vol. II, Page 163.

An interesting conversation never disturbs my sleep. Only an arduous talk to no purpose disturbs it. Carl Jung, Letters Vol. II, Page 197.

The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew. Carl Jung, Letters, Vol. II, Page 239.

A light sleep is certainly a favourable condition for the remembrance of dreams. Carl Jung, Letters Vol. II, Page 514

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

No Christian is meant to sleep in a safe pew. I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters Vol. II, Page 242.

But the detective stories were a rest, chiefly because they had no bearing on his [Jung's]professional work; and he could sleep after reading them because they were not true. E.A. Bennet, Meetings with Jung, Page 187

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Seminars, Page 59.

**Carl Jung on "Society" – Anthology.**

The unconscious is, as the collective psyche, the psychological representative of society. Carl Jung, The Symbolic Life, Page 453.

The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society. Carl Jung, The Symbolic Life, Page 452.

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.

It should be someone already has a much-clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Carl Jung; CW 6.

Since society as a whole needs the magically effective figure, it uses the needful will to power in the individual, and the will to submit in the mass, as a vehicle, and thus brings about the creation of personal prestige. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error. Carl Jung; Modern Man in Search of a Soul.

Anthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization. Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay. We are now in the same condition. Carl Jung; Man and His symbols; P. 84

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

As a matter of fact a positive relationship between the individual and society or a group is essential, since no individual stands by himself but depends upon symbiosis with a group. Carl Jung, Letters Vol. 1, Page 508.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

Newton experienced a breakthrough into the unconscious through his spiritual isolation. When we leave society and the community of human intelligences the spirits rise from the unconscious. Carl Jung, Jung-Ostrowski, Page 60.

As intelligent beings, however, we are dependent on human society; the unconscious is no substitute for reality. Carl Jung, Jung-Ostrowski, Page 60.

As a matter of fact, our society has not even begun to face its shadow or to develop those Christian virtues so badly needed in dealing with the powers of darkness. Carl Jung, Letters Vol. II, Pages 133-138

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

Since we are living in a society that is unconscious of this development and far from

understanding the importance of the Christian symbol, we are called upon to hinder its invalidation, although some of us are granted the vision of a future development. Carl Jung, Letters Vol. II, Pages 133-138

Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weaklings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values. Carl Jung, Letters Vol. II, Pages 217-221.

I give the adaptation of the individual to society its full due. But I still stand up for the inalienable rights of the individual since alone is the carrier of life and is gravely threatened by the social levelling process today. Carl Jung, Letters Vol. II, Page 221.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Pages 336-338.

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive society under the influence of Islam. Carl Jung, Letters Vol. II, Pages 387-388

Above all you cannot hope to "collaborate" in some way, for where in our time and our society would you find a person who knew how to express what your uniqueness alone can express? This is the jewel that must not get lost. Carl Jung, Letters Vol. II, Pages 480-481.

The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

. . the individual in society may be understood as a piece of the archetype, a piece that has been differentiated out of the collective representation. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. Carl Jung, CW 10, Para 536

What is ordinarily called “religion” is a substitute to such an amazing degree that I ask myself seriously whether this kind of “religion,” which I prefer to call a creed, may not after all have an important function in human society. Carl Jung, CW 11, Para 648

If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence. Carl Jung, CW 16, Para 224.

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man… Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

The spirit of this time of course allowed me to believe in my reason. He let me see my-

self in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again.... Carl Jung, The Red Book, Page 232.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived. Carl Jung, The Red Book Page 232.

Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) ... Carl Jung, The Red Book, Pages 232.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself. Carl Jung, The Red Book, Page 233.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, Mysterium Coniunctionis, Page 472.

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

We are immortalized in memory. Oh, yes, it is so. The soul has become immortal if we leave something behind for others. Psychology can affirm no other immortality. Carl Jung, C.G. Jung, Emma Jung and Toni Wolff-A collections of Remembrances, Page 7.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Only those remain living who are willing to die with life. Since what happens in the secret hour of the midday of life is the reversal of the parabola, the birth of death. Carl Jung, The soul and death, CW 8, § 800.

The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW8, § 51.

It would also be the task of the confessor zealous in the cure of souls, were it not that his office inevitably obliges him to apply the yardstick of his denominational bias at the critical moment. Carl Jung, The Undiscovered Self, Page 37.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, the religion’s function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW8, Psychology and Religion, Page 46.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. Carl Jung, Conversations with C.G. Jung, Page 29.

Archetypes are images in the soul that represent the course of one’s life. Carl Jung;

Conversations with C.G. Jung; Archetypes; Page 21.

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; Memories Dreams and Reflections; Page 321.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more “soulful” sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher’s stone. Carl Jung; "Psychology and Religion"; CW 11, par. 153.

The sun... is the only truly ‘rational’ image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

An understanding heart is everything, in a teacher. ... One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child. Carl Jung; "The Gifted Child,"1942.

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.

[The incorporeal spirits lie] beyond our empirical present. [He continues] There is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world. Carl Jung; CW 8.

There are incorporeal spirits with which the soul associates. Carl Jung; CW 8.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a “psychology without the soul.” Carl Jung; CW 8.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Footnote 2.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since ‘the soul is by nature Christian’ this result is bound to come as infallibly as it did in the life of Jesus: we all have to be ‘crucified with Christ,’ i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

Every psychic advance of man arises from the suffering of the soul. Carl Jung; Psychotherapists or the Clergy; CW 11: Page 497

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don’t know, but if one touches the earth one cannot avoid the spirit. Carl Jung; The Vision Seminars; Pages 164-165.

For what is the body? The body is merely the visibility of the soul, the psyche; and the

soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Paragraph 260.

The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Jung; Letters, Volume 2; Page 590.

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; [Definitions," CW 6, par. 797]

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. Carl Jung; CW 9; Page 160

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99.

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’) and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Carl Jung; Contributions to Analytical Psychology.

Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Carl Jung, Psychology and Religion, Page 158.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, Aion CW 9 II: §376

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. Carl Jung, Memories Dreams and Reflections, Page 235.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity’s soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a “psychology without the soul.” Carl Jung; CW 8; Page 338

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, par. 497.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole....I have failed in my foremost task: to open people’s eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in “Aspects of Jung’s Personality,” in Psychological Perspectives 6/1 (Spring 1975), p. 14.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Pages 437-438.

As far as we know at all there seems to be no immediate decomposition of the soul. Carl Jung, Letters Vol. 1, Pages 437-438.

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori. Carl Jung, Children's Dreams Seminar, Page 369.

Carl Jung never said: "There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious."

What Dr. Jung said in two separate and unrelated statements was:

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl

Jung, Letters Vol. 1, Pages 95-97.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Pages 528-529.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. Carl Jung, Secret of the Golden Flower, Page 81.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart." Ostanes cited by Carl Jung, ETH, Page 205.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the

dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is, ’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

In any case, animus (hun) is the light, yang-soul, while anima (p’o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them

with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

[Soul:] "Tame your impatience. Only waiting will help you here." [I:] "Waiting-I know this word. Hercules also found waiting troublesome when he carried the weight of the world on his shoulders." [Soul:] "He had to await Atlas's return and carried the weight of the world for the sake of the apples" The Black Books, Page 60.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; [Definitions," CW 6, par. 797]

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, Psychology and Alchemy, Page 12.

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

Being that has soul is living being. Soul is the living thing in [us], which lives of itself. Carl Jung, CW 9i, Par. 56.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

She is legendary, that is to say, the anima-fact is unknown, the anima is that part of the soul which is unknown to our age. Carl Jung, Cornwall Seminar, Page 25.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

The "Soul" which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

The first beginnings of all analytical treatment of the soul are to be found in its prototype, the confessional. Carl Jung, CW 16, Par 123.

Archetypes are images in the soul that represent the course of one's life. One part of

the archetypal content is of material and the other of spiritual origin. Carl Jung, Jung-Ostrowski, Page 21.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Page 10.

Language is originally and essentially nothing but a system of signs or symbols, which denote real occurrences, or their echo in the human soul. Carl Jung, CW 5, Page 15.

I am an orphan, alone; nevertheless I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of Irenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

I quite agree with you that those people in our world who have insight and good will enough should concern themselves with their own "souls" more than with preaching to the masses or trying to find out the best way for them. Carl Jung, Letters Vol. II, Pages 549-550

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Pages 69-71

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Pages 86-87.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Let-

ters Vol. II, Page 432.

The dream of the horse represents the union with the animal soul, which you have missed for a long time. Carl Jung, Letters Vol. II, Pages 145-146

People hate the human soul; it is nothing but "psychological." They don't understand that it has needs, and they throw its treasures into the street without understanding them. Carl Jung, Letters Vol. II, Pages 208-210.

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Pages 229-230

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Pages 497-498

I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647. Carl Jung, Letters Vol. II, Pages 465-466

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a.m. from a sudden thrombosis. He was fully awake, and praying before he became unconscious, and they say he had no great pain." The Mother Prioress, 8 May 1960.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." Sonu Shamdasani, Introduction 1925 Seminar, Page xv

I was especially interested in palaeontology; you see, my life work in historical compara-

tive psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157).

Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Page 11, Footnote 2.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

But humankind is masculine and feminine, not just man or woman. You can hardly say of your soul what sex it is. Carl Jung, Liber Novus, Page 263.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. Carl Jung, Liber Novus, Page 263.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Carl Jung, Liber Novus, Page 279.

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings of a piano. Carl Jung, Children’s Dream Seminar, Page 150

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence. Carl Jung, CW 5, Para 344.

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world. Carl Jung, CW 6, Para 426

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul. Carl Jung, CW 7, Para 25

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me. Carl Jung, CW 9i, Para 45.

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 370

It seems to me to be the Holy Spirit's task and charge to reconcile and unite the opposites in the human individual through a special development of the human soul. Carl Jung, CW 18, Para 1553

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Carl Jung, CW 18, Para 1705-7

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure. Carl Jung, CW 18, Para 1705-7

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9ii, Pages 26-27

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27

Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9ii, Pages 26-27

If you have committed a mistake at all, it consisted in your having striven too hard to understand your wife completely and not reckoning with the fact that in the end people don't want to know what secrets are slumbering in their souls. Carl Jung, Letters Vol. II, Page 27.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order

to become that which every individual bears in himself as his individual task, and that no one can take this burden from him? Carl Jung, Letters Vol. II, Page 76.

These constituents of the personality—which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral —these constituents don't always fit. Carl Jung, Dream Analysis, Page 453

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

You can succeed in going away from your problems, you need only to look away

from them long enough. You may escape, but it is the death of the soul. Carl Jung, Dream Analysis, Page 90.

I loved the old man

who touched my

life with outstretched

hand

and left his

mark

upon my soul.

[Gilda Franz, C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances]

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude 'that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

We find the idea of the soul as the form giving principle already in the Middle Ages, it is

the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ's form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Meetings with Jung, Page 32

**Carl Jung on "Spirituality" – Anthology.**

Any attempt to create a spiritual attitude by splitting off and suppressing the instincts is a falsification. Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. ... Both [spirituality and sensuality] must live, each drawing life from the other." Carl Jung; "Marriage as a Psychological Relationship", 1925.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352.

Spirituality conceives and embraces. It is womanlike and therefore we call it MATER COELESTIS, the celestial mother. Sexuality engenders and creates. It is manlike, and therefore we call it PHALLOS, the earthly father. The sexuality of man is more earthly, that of woman is more spiritual. The spirituality of man is more heavenly, it moves toward the greater. Carl Jung, Liber Novus, Page 353.

The sexuality of man goes toward the earthly, the sexuality of woman goes toward the spiritual. Man and woman become devils to each other if they do not distinguish their sexuality. Carl Jung, Liber Novus, Page 353.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird.

He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. Carl Jung; CW 17, Para. 336.

Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams, Page 313.

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Pages 14-16

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Pages 563-564

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us this is the threefold illumination of the one day. St. Bonaventure; Cited in Carl Jung's, Mysterium Coniunctionis, Page 505.

The Bardo Thodol began by being a "closed" book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization." Carl Jung, Psychology and Religion, Page 525-526, Para 858.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio. Carl Jung to Rudolf Bernuoelli, Letters Volume 1, Page 351.

Were not the autonomy of the individual the secret longing of many people, this hard-pressed phenomenon would scarcely be able to survive the collective suppression either morally or spiritually. Carl Jung, The Undiscovered Self, Page 34.

A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Images and numbers are doors through which the spiritual can reach man. Carl Jung, Conversations with C.G. Jung, Page 60.

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us. Carl Jung, Conversations with C.G. Jung, Page 36.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

For a long time the spirit, and the sufferings of the spirit, were positive values and the things most worth striving for in our peculiar Christian culture. Only in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former. The intellect does indeed do harm to the soul when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, for spirit is something higher than intellect since it embraces the latter and includes the feelings as well. It is a guiding principle of life that strives towards superhuman, shining heights. Carl Jung, CW 11, Para 7

Our intellect has achieved the most tremendous things, but in the meantime our spiritual dwelling has fallen into disrepair. We are absolutely convinced that even with the aid of the latest and largest reflecting telescope, now being built in America, men will discover behind the farthest nebulae no fiery empyrean; and we know that our eyes will wander despairingly through the dead emptiness of interstellar space. Nor is it any better when mathematical physics reveals to us the world of the infinitely small. In the end we dig up the wisdom of all ages and peoples, only to find that everything most dear and precious to us has already been said in the most superb language. Like greedy children we stretch out our hands and think that, if only we could grasp it, we would possess it too. But what we possess is no longer valid, and our hands grow weary from the grasping, for riches lie everywhere, as far as the eye can reach. All these possessions turn to water, and more than one sorcerer's apprentice has been drowned in the waters called up by himself—if he did not first succumb to the saving delusion that this wisdom was good and that was bad. It is from these adepts that there come those terrifying invalids who think they have a prophetic mission.

For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to find companions in his vice. Carl Jung, CW 9i, Para 31

When our natural inheritance has been dissipated, then the spirit too, as Heraclitus says, has descended from its fiery heights. But when spirit becomes heavy it turns to water, and with Luciferian presumption the intellect usurps the seat where once the spirit was enthroned. The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. The Dionysian experience will give this devil plenty to do should he be looking for work, since the resultant settlement with the unconscious far outweighs the labours of Hercules. In my opinion it presents a whole world of problems which the intellect could not settle even in a hundred years—the very reason why it has so often gone off on a holiday to recuperate on lighter tasks. And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

Rational truths are not the last word, there are also irrational ones. In human affairs, what appears impossible by way of the intellect has often become true by way of the irrational. Indeed, all the greatest changes that have ever affected mankind have come not by way of intellectual calculation, but by ways which contemporary minds either ignored or rejected as absurd, and which were recognized only long afterwards because of their intrinsic necessity. More often than not they are never recognized at all, for the all-important laws of mental development are still a book with seven seals. Carl Jung, CW 12, Para 135

The irrationality of events is shown by what we call chance, which we are obviously compelled to deny because we cannot in principle think of any process that is not causal and necessary, whence it follows that it cannot happen by chance. In practice, however, chance reigns everywhere, and so obtrusively that we might as well put our causal philosophy in our pocket. The plenitude of life is governed by law and yet not governed by law, rational and yet irrational. Hence reason and the will that is grounded in reason are valid only up to a point. The further we go in the direction selected by reason, the surer we may be that we are excluding the irrational possibilities of life which have just as much right to be lived. It was indeed highly expedient for man to become somewhat more capable of directing his life. It may justly be maintained that the acquisition of reason is the greatest achievement of humanity; but that is not to say that things must or will always continue in that direction. Carl Jung, CW 9i, Para 2

Old Heraclitus, who was indeed a very great sage, discovered the most marvellous of all psychological laws: the regulative function of opposites. He called it enantiodromia, a running contrariwise, by which he meant that sooner or later everything runs into its opposite. Thus the rational attitude of culture necessarily runs into its opposite, namely the irrational devastation of culture. We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers. The irrational cannot be and must not be extirpated. The gods cannot and must not die. Carl Jung, CW 7, Para III

I am far from wishing to belittle the divine gift of reason, man’s highest faculty. But in the role of absolute tyrant it has no meaning—no more than light would have in a world where its counterpart, darkness, was absent. Man would do well to heed the wise counsel of the mother and obey the inexorable laws of nature which sets limits to every being. He ought never to forget that the world exists only because opposing forces are held in equilibrium. So, too, the rational is counterbalanced by the irrational, and what is planned and purposed by what is. Carl Jung, CW 9i, Para 174

Reason can give a man equilibrium only if his reason is already an equilibrating organ. But for how many individuals and at what periods in history has it been that? As a rule, a man needs the opposite of his actual situation to force him to find his place in the middle. For the

sake of mere reason he can never forgo life's riches and the sensuous appeal of the immediate situation. Against the power and delight of the temporal he must set the joy of the eternal, and against the passion of the sensual the ecstasy of the spiritual. The undeniable reality of the one must be matched by the compelling power of the other. Carl Jung, CW 6, Para 386

It is just the most unexpected, the most terrifyingly chaotic things which reveal a deeper meaning. Gradually breakwaters are built against the surging of chaos, and the meaningful divides itself from the meaningless. When sense and nonsense are no longer identical, the force of chaos is weakened by their subtraction; sense is then endued with the force of meaning, and nonsense with the force of meaninglessness. In this way a new cosmos arises. Carl Jung, CW 9i, Para 64

The ancient world contained a large slice of nature and a number of questionable things which Christianity was bound to overlook if the security of a spiritual standpoint was not to be hopelessly compromised. No penal code and no moral code, not even the sublimest casuistry, will ever be able to codify and pronounce just judgment upon the confusions, the conflicts of duty, and the invisible tragedies of the natural man in collision with the exigencies of culture. "Spirit" is one aspect, "Nature" another." "You may pitch Nature out with a fork, yet she'll always come back again," says the poet. Nature must not win the game, but she cannot lose. And whenever the conscious mind clings to hard and fast concepts and gets caught in its own rules and regulations—as is unavoidable and of the essence of civilized consciousness—nature pops up with her inescapable demands. Nature is not matter only; she is also spirit. Were that not so, the only source of spirit would be human reason. Carl Jung, CW 13, Para 229

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore the judgment of the intellect is, at best, only a half-truth, and must, if it be honest, also admit its inadequacy. Carl Jung, CW 6, Para 856

There are, besides the gifts of the head, also those of the heart, which are no whit less important, although they may easily be overlooked because in such cases the head is often the weaker organ. And yet people of this kind sometimes contribute more to the well-being of society, and are more valuable, than those with other talents. Carl Jung, CW 17, Para 242

One can, it is true, understand many things with the heart, but then the head often finds it difficult to follow up with an intellectual formulation that gives suitable expression to what has been understood. There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart. Carl Jung, CW 11, Para 935

The utterances of the heart—unlike those of the discriminating intellect—always relate to the whole. The heartstrings sing like an Aeolian harp only to the gentle breath of a premonitory mood, which does not drown the song but listens. What the heart hears are the great things that span our whole lives, the experiences which we do nothing to arrange but which we ourselves suffer. Carl Jung, CW 18, Para 9

I believe only what I know. Everything else is hypothesis and beyond that I can leave a lot of things to the Unknown. They do not bother me. But they would begin to bother me, I am sure, if I felt that I ought to know about them. Carl Jung, CW 11, Para 79

Paradox does more justice to the unknowable than clarity can do, for uniformity of meaning robs the mystery of its darkness and sets it up as something that is known. That is a usurpation,

and it leads the human intellect into hybris by pretending that it, the intellect, has got hold of the transcendent mystery by a cognitive act and "grasped" it. The paradox therefore reflects a higher level of intellect and, by not forcibly representing the unknowable as known, gives a more faithful picture of the real state of affairs. Carl Jung, CW 11, Para 417

The final appeal to reason would be very fine if man were by nature a rational animal, but he is not; on the contrary, he is quite as much irrational. Hence reason is often not sufficient to modify the instinct and make it conform to the rational order. Carl Jung, CW 16, Para 178

There are of course forced answers and solutions, but in principle and in the long run they are neither desirable nor satisfying. No Gordian knot can be permanently cut; it has the awkward property of always tying itself again. Carl Jung, CW 16, Para 178

The wheel of history cannot be put back; we can only strive towards an attitude that will allow us to live out our fate as undisturbedly as the primitive pagan in us really wants. Only on this condition can we be sure of not perverting spirituality into sensuality, and vice versa; for both must live, each drawing life from the other. Carl Jung, CW 17, Para 336

Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavoury as gross sensuality. Carl Jung, CW 17, Para 336

If certain South American Indians really and truly call themselves red cockatoos and expressly repudiate a figurative interpretation of this fact, this has absolutely nothing to do with any sexual repression on "moral" grounds but is due to the law of independence inherent in the thinking function and to its emancipation from the concretism of sensuous perceptions. We must assign a separate principle to the thinking function, a principle which coincides with the beginnings of sexuality only in the polyvalent germinal disposition of the very young child. To reduce the origins of thinking to mere sexuality is an undertaking that runs counter to the basic facts of human psychology. Carl Jung, CW 17, Para 79

I am convinced that a truly scientific attitude in psychology must lead to the conclusion that the dynamic processes o£ the psyche cannot be reduced to this or that concrete instinct—we should merely find ourselves back at the stage of the phlogiston theory. We shall be obliged to take the instincts as constituent parts of the psyche, and then abstract our principle of explanation from their mutual relationship. I have therefore pointed out that we would do well to posit a hypothetical quantity, an "energy," as a psychological explanatory principle, and to call it "libido" in the classical sense of the word, without harbouring any prejudice with regard to its substantiality. With the help of such a quantity, the psychodynamic processes could be explained in an unobjectionable manner, without that unavoidable distortion which a concrete ground of explanation necessarily entails. Carl Jung, CW 10, Para 7

Man finds himself simultaneously driven to act and free to reflect. This contrariety in his nature has no moral significance, for instinct is not in itself bad any more than spirit is good. Both can be both. Negative electricity is as good as positive electricity: first and foremost it is electricity. Carl Jung, CW 8, Para 406

Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a

philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. For this reason instinct cannot be freed without freeing the mind, just as mind divorced from instinct is condemned to futility. Carl Jung, CW 16, Para 185

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself.

For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations. Carl Jung, CW 8, Para 107

The spiritual principle does not, strictly speaking, conflict with instinct as such but only with blind instinctuality, which really amounts to an unjustified preponderance of the instinctual nature over the spiritual. The spiritual appears in the psyche also as an instinct, indeed as a real passion, a "consuming fire," as Nietzsche once expressed it. It is not derived from any other instinct, as the psychologists of instinct would have us believe, but is a principle siti generis, a specific and necessary form of instinctual power. Carl Jung, CW 8, Para 108

Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment. Their underlying meaning leads us in fact far away from all that is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts. We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts. All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the merely natural conditions with incredible strength. One can say that this too is "natural," and that both have their origin in one and the same "nature." I do not in the least doubt this origin, but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98

The fact that all immediate experience is psychic and that immediate reality can only be psychic explains why it is that primitive man puts spirits and magical influences on the same plane as physical events. He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to

dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

Through scientific understanding, our world has become dehumanized. Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him. Thunder is no longer the voice of a god, nor is lightning his avenging missile. No river contains a spirit, no tree means a man's life, no snake is the embodiment of wisdom, and no mountain still harbours a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants, and animals. He no longer has a bush-soul identifying him with a wild animal. His immediate communication with nature is gone forever. Carl Jung, CW 8, Para 95

The conflict between nature and spirit is itself a reflection of the paradox of psychic life. This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself. Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all. The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something." Carl Jung, CW 8, Para 680

We have stripped all things of their mystery and numinosity: nothing is holy any longer. Carl Jung, CW 18, Para 94

All through our lives we possess, side by side with our newly acquired directed and adapted thinking, a fantasy thinking which corresponds to the antique state of mind. Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed and re-echo the dim bygone in dreams and fantasies. Carl Jung, CW 5, Para 36

There is not a single important idea or view that does not possess historical antecedents. Ultimately they are all founded on primordial archetypal forms whose concreteness dates from a time when consciousness did not thin, but only perceived. "Thoughts" were objects of inner perception, not thought at all, but sensed as external phenomena—seen or heard, so to speak. Thought was essentially revelation, not invented but forced upon us or bringing conviction through its immediacy and actuality. Carl Jung, CW 9i, Para 69

The religions should constantly recall to us the origin and original character of the spirit, lest man should forget what he is drawing into himself and with what he is filling his consciousness. He himself did not create the spirit, rather the spirit makes him creative, always spurring him on, giving him lucky ideas, staying power, "enthusiasm" and

"inspiration," Carl Jung, CW 9i, Para 393

The limitations of knowledge which leave so many incomprehensible and wonderful things unexplained do not, however, exempt us from the task of trying to understand the revelations

of the spirit that are embodied in dogma, otherwise there is a danger that the treasures of supreme knowledge which lie hidden in it will evaporate into nothing and become a bloodless phantom, an easy prey for all shallow rationalists.

It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands. Carl Jung, CW 14, Para 489

Progress and development are ideals not lightly to be rejected, but they lose all meaning if man only arrives at his new state as a fragment of himself, having left his essential hinterland behind him in the shadow of the unconscious, in a state of primitivity of, indeed, barbarism. The conscious mind, split off from its origins, incapable of realizing the meaning of the new state, then relapses all too easily into a situation far worse than the one from which the innovation was intended to free it —exempla sunt odiosa Carl Jung, CW 9i, Para 293

It would be a ridiculous and unwarranted assumption on our part if we imagined that we were more energetic or more intelligent than the men of the past. Our material knowledge has increased, but not our intelligence. This means that we are just as bigoted in regard to new ideas, and just as impervious to them, as people were in the darkest days of antiquity. We have become rich in knowledge, but poor in wisdom. Carl Jung, CW 5, Para 23

Nothing is less effective than an intellectual idea. But when an idea is a psychic fact that crops up in two such totally different fields as psychology and physics, apparently without historical connection, then we must give it our closest attention. For ideas of this kind represent forces which are logically and morally unassailable; they are always stronger than man and his brain. He fancies that he makes these ideas, but in reality they make him—and make him their unwitting mouthpiece. Carl Jung, CW 16, Para 147

There is a temperament which regards ideas as real entities and not merely as nomina. It so happens—by the merest accident, one might say—that for the past two hundred years we have been living in an age in which it has become unpopular or even unintelligible to suppose that ideas could be anything but nomina. Anyone who continues to think as Plato did must pay for his anachronism by seeing the "supracelestial," i.e., metaphysical, essence of the Idea relegated to the unverifiable realm of faith and superstition, or charitably left to the poet. Once again, in the age-old controversy over universals, the nominalistic standpoint has triumphed over the realistic, and the Idea has evaporated into a mere fiatus vocis. This change was accompanied—and, indeed, to a considerable degree caused —by the marked rise of empiricism, the advantages of which were only too obvious to the intellect. Since that time the Idea is no longer something a priori but is secondary and derived. Carl Jung, CW 9i, Para 149

Widely accepted ideas are never the personal property of their so-called author; on the contrary, he is the bondservant of his ideas. Impressive ideas which are hailed as truths have something peculiar about them.

Although they come into being at a definite time, they are and have always been timeless; they arise from that realm of creative psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies. Ideas spring from something greater than the personal human being. Man does not make his ideas; we could say that man’s ideas make him. Carl Jung, CW 4, Para 769

The Platonic freedom of the spirit does not make a whole judgment possible: it wrenches the light half of the picture away from the dark half. This freedom is to a large extent a phenomenon of civilization, the lofty preoccupation of that fortunate Athenian whose lot it was not to be born a slave. We can only rise above nature if somebody else carries the weight of the earth for us. What sort of philosophy would Plato have produced had he been his own house-slave? What would the Rabbi Jesus have taught if he had had to support a wife and children? If he had had to till the soil in which the bread he broke had grown, and weed the vineyard in which the wine he dispensed had ripened? The dark weight of the earth must enter into the picture of the whole. Carl Jung, CW 11, Para 264

Anyone who is conscious of his guiding principle knows with what indisputable authority it rules his life. But generally consciousness is too preoccupied with the attainment of some beckoning goal to consider the nature of the spirit that determines its course. Carl Jung, CW 8, Para 642

There are many spirits, both light and dark. We should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645

For the Chinese, "spirit" does not signify order, meaning, and everything that is good: on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939

Just as there is a passion that strives for blind unrestricted life, so there is a passion that would like to sacrifice all life to the spirit because of its superior creative power. This passion turns the spirit into a malignant growth that senselessly destroys human life. Carl Jung, CW 8, Para 646

Man conquers not only nature, but spirit also, without realizing what he is doing. To the man of enlightened intellect it seems like the correction of a fallacy when he recognizes that what he took to be spirits is simply the human spirit and ultimately his own spirit. All the superhuman things, whether good or bad, that former ages predicated of the daimonia, are reduced to "reasonable" proportions as though they were pure exaggeration, and everything seems to be in the best possible order.

But were the unanimous convictions of the past really and truly only exaggerations? If they were not, then the integration of the spirit means nothing less than its demonization, since the superhuman spiritual agencies that were formerly tied up in nature are introjected into human nature, thus endowing it with a power which extends the bounds of the personality ad infinitum, in the most perilous way. Carl Jung, CW 9i, Para 454

After the last World War we hoped for reason: we go on hoping. But already we are fascinated by the possibilities of atomic fission and promise ourselves a Golden Age the surest guarantee that the abomination of desolation will grow to limitless dimensions. And who or what is it that causes all this.? It is none other than that harmless (!), ingenious, inventive, and sweetly reasonable human spirit who unfortunately is abysmally unconscious of the demonism that still clings to him. Worse, this spirit does everything to avoid looking himself in the face, and we all help him like mad. Only, heaven preserve us from psychology —that depravity might lead to self-knowledge! Rather let us have wars, for which somebody else is always to blame, nobody seeing that all the world is driven to do just what all the world flees

from in terror. Carl Jung, CW 9i, Para 454

Myths are miracle tales and treat of all those things which, very often, are also objects of belief. In the everyday world of consciousness such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primitivity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end-result of the development of Christian consciousness through the centuries. This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today. That is what the post-Christian spirit looks like. Carl Jung, CW 9ii, Para 66

Life is a touchstone for the truth of the spirit. Spirit that drags a man away from life, seeking fulfilment only in itself, is a false spirit—though the man too is to blame, since he can choose whether he will give himself up to this spirit or not. Life and spirit are two powers or necessities between which man is placed. Spirit gives meaning to his life, and the possibility of its greatest development. But life is essential to spirit, since its truth is nothing if it cannot live. Carl Jung, CW 8, Para 647

Without soul, spirit is as dead as matter, because both are artificial abstractions; whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW13, Para 76n

The gulf that Christianity opened out between nature and spirit enabled the human mind to think not only beyond nature but in opposition to it, thus demonstrating its divine freedom. Carl Jung, CW 11, Para 261

Faith is a charisma not granted to all; instead, man has the gift of thought, which can strive after the highest things. Carl Jung, CW 11, Para 170

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung, CW 8, Para 645

To find happiness in the spirit one must be possessed of a "spirit" to find happiness in. A life of ease and security has convinced everyone of all the material joys and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 6

The manifestations of the spirit are truly wondrous, and as varied as Creation itself. The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men who proclaim it and in whom it lives. This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind.

Measured against it, the names and forms which men have given it mean very little; they are only the changing leaves and blossoms on the stem of the eternal tree. Carl Jung, CW 11, Para 537

**Carl Jung on "St. Paul" – Anthology.**

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Page 183.

What would have happened if Paul had allowed himself to be talked out of his journey to Damascus? Carl Jung, CW 11, Para 529

The idea of angels, archangels, "principalities and powers" in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Para 104.

St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

St. Paul's teacher, Gamaliel, was a noted Cabbalist. Carl Jung, Meetings with Jung, Page 301

These signs appear in Gnosticism, St. Paul's sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

What, finally, does it mean when St. Paul confesses: "The evil which I would not, that I do"? Carl Jung, Memories Dreams and Reflections, Page 353

I sometimes feel that Paul's words 'Though I speak with the tongues of men and of angels and have not love" might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung, Memories Dreams and Reflections, Page 353

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Page 120.

The new man of St. Paul's early Christian teaching is exactly the same thing as the subtle body. It is an archetypal idea, exceedingly profound, which belongs to the sphere of the immortal archetypes. Carl Jung, Visions Seminar, Page 116

The tragedy of my youth was that I saw my father, before my eyes, so to speak, break to pieces against the problem of his faith and come to an early death. This was the objective, external event that opened my eyes to the significance of religion. Subjective, inner experiences prevented me from drawing from my father's fate negative conclusions with regard to faith that would otherwise have been obvious. I grew up, after all, in the heyday of scientific materialism .... I had to rely on experience alone. Paul's experience in Damascus was always before me .... Carl Jung, Jung by Gerhard Wehr, Page 49

Psychology teaches us that, in a certain sense, there is nothing in the psyche that is old; nothing that can really, finally die away. Even Paul was left with a thorn in the flesh. Whoever protects himself against what is new and strange and regresses to the past falls into the same neurotic condition as the man who identifies himself with the new and runs away from the past. The only difference is that the one has estranged himself from the past and the other from the future. In principle both are doing the same thing: they are reinforcing their narrow range of consciousness instead of shattering it in the tension of opposites and building up a state of wider and higher consciousness. Carl Jung, CW 8, Para 767

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category. Carl Jung, CW 10, Para 265

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

From this you can easily see the origin of my psychology: only by going my own way, integrating my capacities headlong (like Paul), and thus creating a foundation for myself, could something be vouchsafed to me or built upon it, no matter where it came from, and of which I could be reasonably sure that it was not merely one of my own neglected capacities. Carl Jung, Letters Vol. II, Page 258.

The Christian during contemplation would never say "I am Christ," but will confess with Paul: "Not I, but Christ liveth in me" (Gal. 2:20). Our sutra however, says: "Thou wilt know that thou art the Buddha." At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is atman, 'without self.' But there is an immeasurable difference in the formulation. The Christian attains his end in Christ, the Buddhist knows he is the Buddha. The Christian gets out of the transitory and ego-bound world of consciousness, but the Buddhist still reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies. Carl Jung, CW 11, Para 949

In Christianity the life and death of the God-man, as a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man's self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man Carl Jung, CW 12, Para 415

This strange usage is explained by the fact that the majority of the patristic allegories have in addition to their positive meaning a negative one. Thus in St. Eucherius the rapacious wolf "in its good part" signifies the apostle Paul, but "in its bad part" the devil Carl Jung, CW 14, Para 147

**Carl Jung on a “Star” – Anthology**

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

In this bloody battle death steps up to you, just like today where mass killing and dying fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband’s star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: ‘Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.’ Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung; The Sacrifice; CW 5; Par 643.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Astrology has actually nothing to do with the Stars but is the 5000-year-old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, Modern Psychology, Page 210.

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Pages 285-286.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the

centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Our libido certainly would go on reaching for the stars if fate didn't make it clear beyond any reasonable doubt that we shouldn't seek completion without, but within alas! Carl Jung, Letters Vol. II, Pages 177-178.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 428-430.

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

**Carl Jung on "Stone" – Anthology.**

Nothing was left but the hole in which the snake was said to dwell. There the honey cakes were placed and the obolus thrown in. The sacred cave in the temple at Cos consisted of a rectangular pit covered by a stone slab with a square hole in it Carl Jung, CW 5, Para 577

In Hierapolis (Edessa) a temple was built over the earth where the flood subsided, and in Jerusalem the foundation-stone of the temple was laid over the great abyss, in the same way that Christian churches are often built over caves, grottoes, wells, etc. Carl Jung, CW 5. Para 577

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

We are concerned here, then, with the psychological phenomenon that lies at the root of magic by analogy. We should not think that is an ancient superstition which we have long since outgrown. If you read the Latin text of the Mass carefully, you will constantly come upon the famous “sicut”; this always introduces an analogy by means of which a change is to be produced. Another striking example of analogy is the making fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church. Therefore in the prayer of the priest it is said: O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone. By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire. Carl Jung, CW 8 Para 314

Hitler’s picture has been erected upon Christian altars. There are people who confess on their tombstones that they died in peace since their eyes had beheld not the Lord but the Fuhrer. Carl Jung, CW 18, Para 1329

Another striking example of analogy is the making fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church Carl Jung, CW 8, Para 314

Therefore in the prayer of the priest it is said: O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone Carl Jung, CW 8, Para 314

By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire Carl Jung, CW 8, Para 314

Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the “Stone,” of which the Tractatus aureus: “Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee.” To this a scholiast adds: “The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth.” The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is “like a teacher mediating between the stone and the disciple.” To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

I am in a church made of grey sandstone. The apse is built rather high. Near the tabernacle a girl in a red dress is hanging on the stone cross of the window. (Suicide?) Carl Jung, CW 9i, Par 354

The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean. That the gods die from time to time is due to man’s sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone. In reality, however, he has merely discovered that up till then he has never thought about his images at all. Carl Jung, CW 9i, Para 22

He who does not understand how to free the "truth" in his own soul from its fetters will never make a success of the physical opus, and he who knows how to make the stone can only do so on the basis of right doctrine, through which he himself is transformed, or which he creates through his own transformation. Carl Jung, CW 9ii, Para 248

This primary substance is round (massa globosa, rotundum, world and the world-soul; it is in fact the world-soul and the world-substance in one. It is the "stone that has a spirit," Carl Jung, CW 9ii, Para 376

Magnesia is rather the “complete or conjoined mixture from which this moisture is extracted, i.e., the root-matter of our Stone” Carl Jung, CW 9ii, Para 241.

The magnesia is feminine, just as the magnet is masculine by nature. Hence it carries “in its belly the sal Armoniacum et vegetabile,” meaning the arcane substance of the Stone. Even in Greek alchemy magnesia or “magnes” denoted the hermaphroditic transformative substance Carl Jung, CW 9ii, Para 241

Rosinus: Take therefore this animate Stone, the Stone which has a soul in it, the mercurial, which is sensible and sensitive to the presence and influence of the magnesia and the magnet, and [which is] the calaminary and the living Stone, yielding and repelling by local motion Carl Jung, CW 9ii, Para 241.

In Milton’s time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the “total man.” The Satan-Prometheus parallel shows clearly enough that Milton’s devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. Carl Jung, CW 11 Para 471

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. Carl Jung, CW 11, Page 95.

The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Carl Jung, CW 11, Page 95.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

The statement that "the various names given to it [the Mind] are innumerable" proves that the Mind must be something as vague and indefinite as the philosophers' stone. Carl Jung, CW 11, Page 302.

[From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted, and it remains inseparably in you" Carl Jung, CW 11, para 53

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. It is clear that these ideas can have nothing to do with the empirical ego but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung, CW 11, para 154.

In Milton's time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the "total man." The Satan-Prometheus parallel shows clearly enough that Milton's devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. Carl Jung, CW 11, Para 471

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. Carl Jung, CW 11, para 153.

The center, as a rule, is emphasized. But what we find there is a symbol with a very different meaning. It is a star, a sun, a flower, a cross with equal arms, a precious stone, a bowl filled with water or wine, a serpent coiled up, or a human being, but never a god Carl

Jung, CW 11. Para 136

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own Self Carl Jung, CW 11, Para 154

In other dreams the circle is represented by rotation for instance, four children carry a "dark ring" and walk in a circle. Again, the circle appears combined with the quaternity, as a silver bowl with four nuts at the four cardinal points, or as a table with four chairs. The center seems to be particularly emphasized. It is symbolized by an egg in the middle of a ring; by a star consisting of a body of soldiers; by a star rotating in a circle, the cardinal points of which represent the four seasons; by the pole; a precious stone, and so on Carl Jung, CW 11, Para 109

With this we come back to our modern experiences. They are obviously similar in nature to the basic medieval and classical ideas, and can therefore be expressed by the same, or at any rate similar, symbols. The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Mylius therefore calls this center the "punctum cordis" Carl Jung, CW 11, Para 155

In Milton's time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the "total man." The Satan-Prometheus parallel shows clearly enough that Milton's devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well Carl Jung, CW 11, Para 471

For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter. The fire is "like unto" Christ, an imago Christi. The stone from which the spark is struck is the "cornerstone" another imago; and the spark that leaps from the stone is yet again an imago Christi. Carl Jung, CW 12 Para 451

The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth's inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it. Here Christ lay as one asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12 Para 451

It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world's materiality, for the benefit of mankind. The artifex himself bears no correspondence to Christ; rather he sees this correspondence to the Redeemer in his wonderful Stone. Carl Jung, CW 12 Para 452

From this it is clear that the horn of the unicorn signifies the health, strength, and hap-

piness of the blessed. “Thus,” says Tertullian, “Christ was named the bull on account of two qualities: the one hard [ferus,

wild, untamed'] as a judge, the other gentle [mansuetus,

tame’] as a saviour. His horns are the ends of the cross.” Justin Martyr interprets the same passage in a similar way: “Cornua unicornis cornu eius. For no one can say or prove that the horns of the unicorn could be found in any other object or in any other shape than in that represented by the cross.” For the might of God is manifest in Christ. Accordingly Priscillian calls God one-horned: “One-horned is God, Christ a rock to us, Jesus a cornerstone, Christ the man of men” Carl Jung, CW 12 Para 521

Paracelsus and Böhme between them split alchemy into natural science and Protestant mysticism. The Stone returned to its former condition: vilis vilissimus, the vilest of the vile, in via eiectus, thrown out into the street, like Spitteler’s jewel. Morienus could say again today: “Take that which is trodden underfoot in the dunghill, for if thou dost not, thou wilt fall on thine head when thou wouldst climb without steps “meaning that if a man refuses to accept what he has spurned, it will recoil upon him the moment he wants to go higher. Carl Jung, CW 12 Para 514

The Nous is therefore a kind of dyestuff or tincture, that ennobles base substances. Its function is the exact equivalent of the tincturing stone-extract, which is also a Pneuma and, as Mercurius, possesses the Hermetic dual significance of redeeming psychopomp and quicksilver. Carl Jung, CW 12, Para 409

Thus the Christian projection acts upon the unknown in man, or upon the unknown man, who becomes the bearer of the “terrible and unheard-of secret.” The pagan projection, on the other hand, goes beyond man and acts upon the unknown in the material world, the unknown substance which, like the chosen man, is somehow filled with God. And just as, in Christianity, the Godhead conceals itself in the man of low degree, so in the “philosophy” it hides in the uncomely Stone. In the Christian projection the descensus spiritus sancti stops at the living body of the Chosen One, who is at once very man and very God, whereas in alchemy the descent goes right down into the darkness of inanimate matter whose nether regions, according to the Neopythagoreans, are ruled by evil. Carl Jung, CW 12, Para 413

Since it is not man but matter that must be redeemed, the spirit that manifests itself in the transformation is not the “Son of Man” but, as Khunrath very properly puts it, the filius macrocosmi. Therefore, what comes out of the transformation is not Christ but an ineffable material being named the “stone,” which displays the most paradoxical qualities apart from possessing corpus, anima, spiritus, and supernatural powers. Carl Jung, CW 12, Para 420

A,E. Waite has expressed the opinion that the first author to identify the stone with Christ was the Paracelsist, Heinrich Khunrath (1560–1605), whose Amphitheatrum appeared in 1598. Carl Jung, CW 12, Para 453

I may define “self” as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247

King Nebuchadnezzar had a vision of a fourth, like the “Son of God,” as we are told in

Daniel 3:25. This vision is not without bearing on alchemy, since there are numerous passages in the literature stating that the Stone is Trinus et unus. Carl Jung, CW 12, Para 449

For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter (fig. 191). The fire is "like unto" Christ, an imago Christi. The stone from which the spark is struck is the "cornerstone" another imago; and the spark that leaps from the stone is yet again an imago Christi Carl Jung, CW 12, Para 451

The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth's inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it. Here Christ lay as one asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12, Para 451

It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world's materiality, for the benefit of mankind. The artifex himself bears no correspondence to Christ; rather he sees this correspondence to the Redeemer in his wonderful Stone Carl Jung, CW 12. Para 452

The chaos is a massa confusa that gives birth to the Stone. The hylic water contains a hidden elemental fire. The idea of the rotating aquasphere reminds us of the Neopythagoreans: in Archytas the world-soul is a circle or sphere; in Philolaos it draws the world round with it in its rotation. The original idea is to be found in Anaxagoras, where the Nous gives rise to a whirlpool in chaos Carl Jung, CW 12, Para 433

The diamond is an excellent symbol because it is hard, fiery, and translucent. Orthelius tells us that the Philosophers have never found a better medicament than that which they called the noble and blessed Stone of the Philosophers, on account of its hardness, transparency, and rubeous hue Carl Jung, CW 12, Para 511

This waking dream shows that the dreamer is still preoccupied with the dark centre. The bear stands for the chthonic element that might seize him. But then it becomes clear that the animal is only leading up to the four colours, which in their turn lead to the lapis, i.e., the diamond whose prism contains all the hues of the rainbow. The way to the east probably points to the unconscious as an antipode. According to the legend the Grail-stone comes from the east and must return there again. In alchemy the bear corresponds to the nigredo of the prima materia (fig. 090), whence comes the colourful cauda pavonis Carl Jung, CW 12, Para 263

Paracelsus and Böhme between them split alchemy into natural science and Protestant mysticism. The Stone returned to its former condition: vilis vilissimus, the vilest of the vile, in via eiectus, thrown out into the street, like Spitteler's jewel. Morienus could say again today: "Take that which is trodden underfoot in the dunghill, for if thou dost not, thou wilt fall on thine head when thou wouldst climb without steps" meaning that if a man refuses to accept what he has spurned, it will recoil upon him the moment he wants to go higher Carl Jung, CW 12,

Para 514

We meet this symbol in the very earliest Greek alchemy, but there are good reasons for thinking that the Stone symbol is very much older than its alchemical usage. The Stone as the birthplace of the gods (e.g., the birth of Mithras from a stone) is attested by primitive legends of stone-births which go back to ideas that are even more ancient for instance, the view of the Australian aborigines that children's souls live in a special stone called the "child-stone." They can be made to migrate into a uterus by rubbing the "child-stone" with a churinga Carl Jung, CW 13 ¶ 128

Churingas may be boulders, or oblong stones artificially shaped and decorated, or oblong, flattened pieces of wood ornamented in the same way. They are used as cult instruments. The Australians and the Melanesians maintain that churingas come from the totem ancestor, that they are relics of his body or of his activity and are full of arunquiltha or mana. They are united with the ancestor's soul and with the spirits of all those who afterwards possess them. They are taboo, are buried in caches or hidden in clefts in the rocks. In order to "charge" them, they are buried among the graves so that they can soak up the mana of the dead. They promote the growth of field produce, increase the fertility of men and animals, heal wounds, and cure sicknesses of the body and the soul. Thus, when a man's vitals are all knotted up with emotion, the Australian aborigines give him a blow in the abdomen with a stone churinga. The churingas used for ceremonial purposes are daubed with red ochre, anointed with fat, bedded or wrapped in leaves, and copiously spat on (spittle = mana) Carl Jung, CW 13 ¶ 128

These ideas of magic stones are found not only in Australia and Melanesia but also in India and Burma, and in Europe itself. For example, the madness of Orestes was cured by a stone in Laconia. Zeus found respite from the sorrows of love by sitting on a stone in Leukadia. In India, a young man will tread upon a stone in order to obtain firmness of character, and a bride will do the same to ensure her own faithfulness. According to Saxo Grammaticus, the electors of the king stood on stones in order to give their vote permanence. The green stone of Arran was used both for healing and for taking oaths on Carl Jung, CW 13 ¶ 129

A cache of "soul stones," similar to churingas, was found in a cave on the river Birs near Basel, and during recent excavations of the pole-dwellings on the little lake at Burgaeschi, in Canton Solothurn, a group of boulders was discovered wrapped in the bark of birch trees. This very ancient conception of the magical power of stones led on a higher level of culture to the similar importance attached to gems, to which all kinds of magical and medicinal properties were attributed. The gems that are the most famous in history are even supposed to have been responsible for the tragedies that befell their owners Carl Jung, CW 13 ¶ 129

A myth of the Navaho Indians of Arizona gives a particularly graphic account of the primitive fantasies that cluster round the stone. In the days of the great darkness, the ancestors of the hero saw the Sky Father descending and the Earth Mother rising up to meet him. They united, and on the top of the mountain where the union took place the ancestors found a little figure made of turquoise. This turned into (or in another version gave birth to) Estsánatlehi "the woman who rejuvenates or transforms herself." She was the mother of the twin gods who slew the primordial monsters and was called the mother or grandmother of the gods (yéi). Estsánatlehi is the most important figure in the matriarchal pantheon of the Navaho. Not only is she the "woman who transforms herself," but she also has two shapes, for her twin sister, Yolkaíestsan, is endowed with similar powers. Estsánatlehi is immortal, for though she grows into a withered old woman she rises up again as a young girl a true Dea Natura. From different

parts of her body four daughters were born to her, and a fifth from her spirit. The sun came from the turquoise beads hidden in her right breast, and from white shell beads in her left breast the moon. She issues reborn by rolling a piece of skin from under her left breast Carl Jung, CW 13 ¶ 130

This matriarchal goddess is obviously an anima figure who at the same time symbolizes the Self. Hence her stone-nature, her immortality, her four daughters born from the body, plus one from the spirit, her duality as sun and moon, her role as paramour, and her ability to change her shape. The Self of a man living in a matriarchal society is still immersed in his unconscious femininity, as can be observed even today in all cases of masculine mother-complexes. But the turquoise goddess also exemplifies the psychology of the matriarchal woman, who, as an anima figure, attracts the mother-complexes of all the men in her vicinity and robs them of their independence, just as Omphale held Herakles in thrall, or Circe reduced her captives to a state of bestial unconsciousness not to mention Benoît's Atlantida, who made a collection of her mummified lovers Carl Jung, CW 13 ¶ 131

All this happens because the anima contains the secret of the precious Stone, for, as Nietzsche says, "all joy wants eternity." Thus the legendary Ostanes, speaking of the secret of the "philosophy," says to his pupil Cleopatra: "In you is hidden the whole terrible and marvellous secret. Make known to us how the highest descends to the lowest, and how the lowest ascends to the highest, and how the midmost draws near to the highest, and is made one with it." This "midmost" is the Stone, the mediator which unites the opposites. Such sayings have no meaning unless they are understood in a profoundly psychological sense Carl Jung, CW 13 ¶ 131

Widespread as is the motif of the stone-birth (cf. the creation myth of Deucalion and Pyrrha), the American cycle of legends seems to lay special emphasis on the motif of the stone-body, or animated stone. We meet this motif in the Iroquois tale of the twin brothers. Begotten in a miraculous manner in the body of a virgin, a pair of twins were born, one of whom came forth in the normal way, while the other sought an abnormal exit and emerged from the armpit, thereby killing his mother. This twin had a body made of flint. He was wicked and cruel, unlike his normally born brother. In the Sioux version the mother was a tortoise. Among the Wichita, the saviour was the great star in the south, and he performed his work of salvation on earth as the "flint man." His son was called the "young flint." After completing their work, both of them went back into the sky Carl Jung, CW 13 ¶ 132

In this myth, just as in medieval alchemy, the saviour coincides with the stone, the star, the "son," who is "super omnia lumina." The culture hero of the Natchez Indians came down to earth from the sun and shone with unendurable brightness. His glance was death-dealing. In order to mitigate this, and to prevent his body from corrupting in the earth, he changed himself into a stone statue, from which the priestly chieftains of the Natchez were descended Carl Jung, CW 13 ¶ 132

Among the Taos Pueblos, a virgin was made pregnant by beautiful stones and bore a hero son, who, owing to Spanish influence, assumed the aspect of the Christ child. The stone plays a similar role in the Aztec cycle of legends. For instance, the mother of Quetzalcoatl was made pregnant by a precious green stone. He himself had the cognomen "priest of the precious stone" and wore a mask made of turquoise. The precious green stone was an animating principle and was placed in the mouth of the dead. Man's original home was the "bowl of precious stone" Carl Jung, CW 13 ¶ 132

The motif of transformation into stone, or petrifaction, is common in the Peruvian and Colombian legends and is probably connected with a megalithic stone-cult, and perhaps also with the Paleolithic cult of churinga-like soul-stones. The parallels here would be the menhirs of megalithic culture, which reached as far as the Pacific archipelago Carl Jung, CW 13 ¶ 132

The civilization of the Nile valley, which originated in megalithic times, turned its divine kings into stone statues for the express purpose of making the king's ka everlasting Carl Jung, CW 13 ¶ 132

The connection of the lapis with immortality is attested from very early times. Ostanes (possibly 4th cent. B.C.) speaks of "the Nile stone that has a spirit." The lapis is the panacea, the universal medicine, the alexipharmic, the tincture that transmutes base metals into gold and gravel into precious stones. It brings riches, power, and health; it cures melancholy and, as the vivus lapis philosophicus, is a symbol of the saviour, the Anthropos, and immortality. Its incorruptibility is also shown in the ancient idea that the body of a saint becomes stone. Thus the Apocalypse of Elijah says of those who escape persecution by the Anti-Messiah: "The Lord shall take unto him their spirit and their souls, their flesh shall be made stone, no wild beast shall devour them till the last day of the great judgment" Carl Jung, CW 13 ¶ 133

In a Basuto legend reported by Frobenius, the hero is left stranded by his pursuers on the bank of a river. He changes himself into a stone, and his pursuers throw him across to the other side. This is the motif of the transitus: the "other side" is the same as eternity Carl Jung, CW 13 ¶ 133

Mercurius, it is generally affirmed, is the arcanum, the prima materia, the "father of all metals," the primeval chaos, the earth of paradise, the "material upon which nature worked a little, but nevertheless left imperfect": He is also the ultima materia, the goal of his own transformation, the Stone, the tincture, the philosophic gold, the carbuncle, the philosophic man, the second Adam, the analogue of Christ, the king, the light of lights, the deus terrestris, indeed the divinity itself or its perfect counterpart. Since I have already discussed the synonyms and meanings of the Stone elsewhere there is no need for me to go into further details now Carl Jung, CW 13 ¶ 282

Let us, however, not delude ourselves: no more than we can separate the constituents of character from the astronomical determinants of time are we able to separate that unruly and evasive Mercurius from the autonomy of matter. Something of the projection-carrier always clings to the projection, and even if we succeed to some degree in integrating into our consciousness the part we recognize as psychic, we shall integrate along with it something of the cosmos and its materiality; or rather, since the cosmos is infinitely greater than we are, we shall have been assimilated by the inorganic. "Transform yourselves into living philosophical stones!" cries an alchemist, but he did not know how infinitely slowly the Stone "becomes" Carl Jung, CW 13 Para 286

Freed from his prison, Mercurius assumes the character of the suprapersonal atman. He becomes the one animating principle of all created things, the hiranyagarbha (golden germ), the supra-personal Self, represented by the filius macrocosmi, the one stone of the wise. "Rosinus ad Sarratantam" cites a saying of "Malus Philosophus" which attempts to formulate the psychological relation of the lapis to consciousness: "This stone is below thee, as to obedience; above thee, as to dominion; therefore from thee, as to knowledge; about thee, as

to equals." Applied to the Self, this would mean: "The Self is subordinate to you, yet on the other hand rules you. It is dependent on your own efforts and your knowledge but transcends you and embraces all those who are of like mind." This refers to the collective nature of the Self since the Self epitomizes the wholeness of the personality. By definition, wholeness includes the collective unconscious, which as experience seems to show is everywhere identical Carl Jung, CW 13 Para 287

Although the lapis in one aspect or another is almost always the subject discussed, there is no real consensus of opinion in regard to its actual form. Almost every author has his own special allegories, synonyms, and metaphors. This makes it clear that the Stone, though indeed an object of general experiment, was to an even greater extent an outcropping of the unconscious, which only sporadically crossed the borderline of subjectivity and gave rise to the vague general concept of the lapis philosophorum Carl Jung, CW 13 Para 289

Let us, however, not delude ourselves: no more than we can separate the constituents of character from the astronomical determinants of time are we able to separate that unruly and evasive Mercurius from the autonomy of matter. Something of the projection-carrier always clings to the projection, and even if we succeed to some degree in integrating into our consciousness the part we recognize as psychic, we shall integrate along with it something of the cosmos and its materiality; or rather, since the cosmos is infinitely greater than we are, we shall have been assimilated by the inorganic. "Transform yourselves into living philosophical stones!" cries an alchemist, but he did not know how infinitely slowly the Stone "becomes" Carl Jung, CW 13, Para 286

Freed from his prison, Mercurius assumes the character of the suprapersonal atman. He becomes the one animating principle of all created things, the hiranyagarbha (golden germ), the supra-personal Self, represented by the filius macrocosmi, the one stone of the wise. "Rosinus ad Sarratantam" cites a saying of "Malus Philosophus" which attempts to formulate the psychological relation of the lapis to consciousness: "This stone is below thee, as to obedience; above thee, as to dominion; therefore from thee, as to knowledge; about thee, as to equals." Applied to the Self, this would mean: "The Self is subordinate to you, yet on the other hand rules you. It is dependent on your own efforts and your knowledge but transcends you and embraces all those who are of like mind." This refers to the collective nature of the Self since the Self epitomizes the wholeness of the personality. By definition, wholeness includes the collective unconscious, which as experience seems to show is everywhere identical. Carl Jung, CW 13, Para 287

Although the lapis in one aspect or another is almost always the subject discussed, there is no real consensus of opinion in regard to its actual form. Almost every author has his own special allegories, synonyms, and metaphors. This makes it clear that the Stone, though indeed an object of general experiment, was to an even greater extent an outcropping of the unconscious, which only sporadically crossed the borderline of subjectivity and gave rise to the vague general concept of the lapis philosophorum. Carl Jung, CW 13, Para 289

For instance, Heinrich Khunrath says: "This [the filius philosophorum], the Son of the Macrocosm, is God and creature that [Christ], is the son of God, the θεάνθρωπος, that is, God and man; the one conceived in the womb of the Macrocosm, the other in the womb of the Microcosm, and both of a virginal womb. Without blasphemy I say: In the Book or Mirror of Nature, the Stone of the Philosophers, the Preserver of the Macrocosm, is the symbol of Christ Jesus Crucified, Saviour of the whole race of men, that is, of the Microcosm. From the stone

you shall know in natural wise Christ, and from Christ the stone." Carl Jung, CW 13, Para 262

Khunrath says: Of itself, from, in, and through itself is made and perfected the stone of the wise. For it is one thing only: like a tree (says Senior), whose roots, stem, branches, twigs, leaves, flowers, and fruit are of it and through it and from it and on it, and all come from one seed. It is itself everything, and nothing else makes it. Carl Jung, CW 13, Para 423

In the image of Mercurius and the lapis the "flesh" glorified itself in its own way; it would not transform itself into spirit but, on the contrary, "fixed" the spirit in Stone, and endowed the Stone with all the attributes of the three Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression "symbol" on purpose, for though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ's work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the "science of God." In the sixteenth century Khunrath formulated for the first time the "theological" position of the lapis: it was the filius macrocosmi as opposed to the "son of man," who was the filius microcosmi. This image of the "Son of the Great World" tells us from what source it was derived: it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127

As well as with a feminine being, the tree is also connected with the snake, the dragon, and other animals, as in the case of Yggdrasil, the Persian tree Gaokerena in the lake of Vourukasha, or the tree of the Hesperides, not to mention the holy trees of India, in whose shadow may often be seen dozens of naga (= snake) stones. Carl Jung, CW 13, Para 461

The attributes of the Stone incorruptibility, permanence, divinity, triunity, etc. are so insistently emphasized that one cannot help taking it as the deus absconditus in matter. This is probably the basis of the lapis-Christ parallel, which occurs as early as Zosimos (unless the passage in question is a later interpolation). Inasmuch as Christ put on a "human body capable of suffering" and clothed himself in matter, he forms a parallel to the lapis, the corporeality of which is constantly stressed. Its ubiquity corresponds to the omnipresence of Christ. Its "cheapness," however, goes against the doctrinal view Carl Jung, CW 13, Para 127

The divinity of Christ has nothing to do with man, but the healing Stone is "extracted" from man, and every man is its potential carrier and creator. It is not difficult to see what kind of conscious situation the lapis philosophy compensates far from signifying Christ; the lapis complements the common conception of the Christ figure at that time. What unconscious nature was ultimately aiming at when she produced the image of the lapis can be seen most clearly in the notion that it originated in matter and in man, that it was to be found everywhere, and that its fabrication lay at least potentially within man's reach. These qualities all reveal what were felt to be the defects in the Christ image at that time: an air too rarefied for human needs, too great a remoteness, a place left vacant in the human heart. Men felt the absence of the "inner" Christ who belonged to every man. Christ's spirituality was too high, and man's naturalness was too low Carl Jung, CW 13, Para 127

In the image of Mercurius and the lapis the "flesh" glorified itself in its own way; it would not transform itself into spirit but, on the contrary, "fixed" the spirit in Stone, and endowed the Stone with all the attributes of the three Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression "symbol" on purpose, for

though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ's work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the "science of God." In the sixteenth century Khunrath formulated for the first time the "theological" position of the lapis: it was the filius macrocosmi as opposed to the "son of man," who was the filius microcosmi. This image of the "Son of the Great World" tells us from what source it was derived: it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127

Nothing would have been easier than to equate the love story of Mars and Venus with that of Gabricus and Beya (who were also personified as dog and bitch), and it is likely that astrological influences also played a part. Thanks to his unconscious identity with it, man and cosmos interact. The following passage, of the utmost importance for the psychology of alchemy, should be understood in this sense: "And as man is composed of the four elements, so also is the Stone, and so it is [dug] out of man, and you are its ore, namely by working; and from you it is extracted, namely by division; and in you it remains inseparably, namely through the science" Carl Jung, CW 13, Para 125

Not only do things appear personified as human beings, but the macrocosm personifies itself as a man too. "The whole of nature converges in man as in a centre, and one participates in the other, and man has not unjustly concluded that the material of the philosophical Stone may be found everywhere" Carl Jung, CW 13, Para 125

Something similar is meant by the poetic expression serenitas aerea in the Ripley Scrowle, and by the same author's statement that Mercurius is changed into wind. He is the lapis elevatus cum vento (the Stone uplifted by the wind). The expressions spirituale corpus and spiritus visibilis, tamen impalpabilis (visible yet impalpable spirit) might also mean little more than "air" if one recalls the aforementioned vapour-like nature of Mercurius, and the same is probably true even of the spiritus prae cunctis valde purus (pre-eminently pure spirit). The designation incombustibilis is more doubtful, since this was often synonymous with incorruptibilis and then meant "eternal," as we shall see later Carl Jung, CW 13, Para 261

"water" opened out perspectives in which the ideas of dismemberment, killing, torture, and transformation all had their place. For, beginning with the treatises of Democritus and Komarios, which are assigned to the first century A.D., alchemy, until well into the eighteenth century, was very largely concerned with the miraculous water, the aqua divina or permanens, which was extracted from the lapis, or prima materia, through the torment of the fire. The water was the humidum radicale (radical moisture), which stood for the anima media natura or anima mundi imprisoned in matter, the soul of the Stone or metal, also called the anima aquina Carl Jung, CW 13, Para 89

A Latin proverb says: canis panem somniat, piscator pisces (the dog dreams of bread, the fisherman of fish). The alchemist, too, dreams in his own specific language. This enjoins upon us the greatest circumspection, all the more so as that language is exceedingly obscure. In order to understand it [the language], we have to learn the psychological secrets of alchemy. It is probably true what the old Masters said, that only he who knows the secret of the Stone understands their words. It has long been asserted that this secret is sheer nonsense, and not worth the trouble of investigating seriously. But this frivolous attitude ill befits the psychologist, for any "nonsense" that fascinated men's minds for close on two thousand years among them

some of the greatest, e.g., Newton and Goethe must have something about it which it would be useful for the psychologist to know Carl Jung, CW 13, Para 90

The element of torture, so conspicuous in Zosimos, is not uncommon in alchemical literature. “Slay the mother, cutting off her hands and feet”. “Take a man, shave him, and drag him over a stone until his body dies”. “Take a cock, pluck it alive, then put its head in a glass vessel”. In medieval alchemy the torturing of the materia was an allegory of Christ’s passion Carl Jung, CW 13. Para 139

The Stone was called “orphan” because of its uniqueness “it was never seen elsewhere” and it was said to be in the Emperor’s crown. It was “wine-coloured” and sometimes shone in the night, “but nowadays it does not shine [any more] in the darkness.” As Albertus Magnus was an authority on alchemy, he may have been the direct source both for Dorn and for Petrus Bonus. “Orphan” as the name of a gem may therefore mean something like the modern “solitaire” a very apt name for the unique lapis philosophorum. Apart from Dorn and Petrus Bonus, it seems that this name is found only in the Carmina Heliodori. There it refers to the (homeless orphan) who is slain at the beginning of the work for purposes of transformation Carl Jung, CW 14, Para 13

They therefore imbued this arcanum with symbols intended to characterize its malicious, dangerous, and uncanny nature, choosing precisely those which in the positive sense were used for Christ in the patristic literature. These were the snake, the lion, the eagle, fire, cloud, shadow, fish, stone, the unicorn and the rhinoceros, the dragon, the night-raven, the man encompassed by a woman, the hen, water, and many others Carl Jung, CW 14 Par 147

The materia is visible to all eyes, the whole world sees it, touches it, loves it, and yet no one knows it. “This stone therefore is no stone,” says the Turba, “that thing is cheap and costly, dark, hidden, and known to everyone, having one name and many names.” The stone is “thousand-named” like the gods of the mystery religions, the arcane substance is “One and All”. In the treatise of Komarios, where “the philosopher Komarios teaches the Philosophy to Cleopatra,” it is said: “He showed with his hand the unity of the whole.” Pelagios asks: “Why speak ye of the manifold matter? The substance of natural things is one, and of one nature that which conquers all” Carl Jung, CW 14, Para 36

The materia is visible to all eyes, the whole world sees it, touches it, loves it, and yet no one knows it. “This stone therefore is no stone,” says the Turba, “that thing is cheap and costly, dark, hidden, and known to everyone, having one name and many names.” The stone is “thousand-named” like the gods of the mystery religions, the arcane substance is “One and All”. In the treatise of Komarios, where “the philosopher Komarios teaches the Philosophy to Cleopatra,” it is said: “He showed with his hand the unity of the whole.” Pelagios asks: “Why speak ye of the manifold matter? The substance of natural things is one, and of one nature that which conquers all” Carl Jung, CW 14, Para 36

The mystique of the king comes out even more clearly in Khunrath: “When at last,” he says, “the ash-colour, the whitening, and the yellowing are over, you will see the Philosophical Stone, our King and Lord of Lords, come forth from the couch and throne of his glassy sepulchre onto the stage of this world, in his glorified body, regenerated and more than perfect, shining like a carbuncle, and crying out, Behold, I make all things new.” Carl Jung, CW 15, Para 355

The colour green, stressed by Khunrath, is associated with Venus. The “Introitus aper-

tus" says: "But in the gentle heat the mixture will liquefy and begin to swell up, and at God's command will be endowed with spirit, which will soar upward carrying the stone with it, and will produce new colours, first of all the green of Venus, which will endure for a long time. Carl Jung, CW 15, Para 393

Khunrath speaks of the "wondrous natural triune Son of the Great World," whom the sages name "their Son and crowned King, artificially hatched from the egg of the world." Elsewhere he says of the filius Mundi Maioris: The Son of the great World [Macrocosm] who is Theocosmos, i.e., a divine power and world (but whom even today, unfortunately, many who teach nature in a pagan spirit and many builders of medical science reject in the high university schools), is the exemplar of the stone which is Theanthropos, i.e., God and man (whom, as Scripture tells us, the builders of the Church have also rejected); and from the same, in and from the Great World Book of Nature, [there issues] a continuous and everlasting doctrine for the wise and their children: indeed, it is a splendid living likeness of our Saviour Jesus Christ, in and from the Great World which by nature is very similar to him (as to miraculous conception, birth, inexpressible powers, virtues, and effects); so God our Lord, besides his Son's Biblical histories, has also created a specific image and natural representation for us in the Book of Nature. Carl Jung, CW 15, Para 460

Just as the great personality acts upon society to liberate, to redeem, to transform, and to heal, so the birth of personality in oneself has a therapeutic effect. It is as if a river that had run to waste in sluggish side-streams and marshes suddenly found its way back to its proper bed, or as if a stone lying on a germinating seed were lifted away so that the shoot could begin its natural growth. Carl Jung, CW 17 Para 317

The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Therefore Asklepios, the god of physicians, is connected with the serpent; you all know his emblem which is still in use. In the temples of Asklepios, the Asklepieia, which were the ancient clinics, there was a hole in the ground, covered by a stone, and in that hole lived the sacred serpent. There was a slot in the stone through which the people who came to the place of healing threw down the fee for the doctors. The snake was at the same time the cashier of the clinic and collector of gifts that were thrown down into its cave. During the great pestilence in the time of Diocletian the famous serpent of the Asklepieion at Epidaurus was brought to Rome as an antidote to the epidemic. It represented the god himself. Carl Jung, CW 18, Para 257

Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Carl Jung, The Red Book, Page 230.

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, The Red Book, Page 261.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

My pleasure is dead and turned to stone, because I did not love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246

If ever the devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, Liber Novus, Page 261

Just now some hard chunks of reality have hit you and hit all the harder because I have spoilt you but you needed spoiling in order to approach closer to the earth, where you could get at the stone. Hardness increases in proportion to the speed of approach. Carl Jung, Letters Vol. 1, Page 362.

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Page 65.

God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

I learnt to split stones in the Bollingen quarries and the masons also taught me a lot and I learnt their art relatively quickly with a certain native intelligence. Carl Jung, Letters Vol. I, Page 168

I'm no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Or I try to give form to something that seems to be in the stone and makes me restless. Carl Jung, Letters Vol. II, Page 83.

Some of the main islands [of peace] are my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

But the daimon reeks nothing of that, for life, at the core, is steel on stone. Carl Jung, Letters Vol. II, Page 119.

Unfortunately I did not know at the time when the stone was made that my father was described as Dr. theol. instead of Dr. phil. He graduated as an Orientalist, in Arabic. Carl Jung, Letters Vol. II, Page 129.

The essential dream-image: The Man, the Tree, the Stone, looks quite inaccessible, but

only to our modern consciousness which is, as a rule, unconscious of its historical roots. Carl Jung, Letters Vol. II, Page 325.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Page 348.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Page 393.

It is said of the Stone: habet mille nomina [has a thousand names] which means that there is not one name expressing the Mystery. Carl Jung, Letters Vol. II, Page 395.

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Page 615.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side. E.A. Bennet, Meetings with Jung, Page 219

I asked him [Jung] again about the carving of the face of Mercury on the stone at the side of the Tower. He said, 'I got terribly stuck when I was working on synchronicity, in the part about statistics. Then I saw that face in the stone and put my papers away and got my tools and carved it. It was the impish Mercury. E.A. Bennet, Meetings with Jung, Page 298

We looked at some of the many stone carvings he has done; a small one was of a snake which had swallowed a perch and died. E.A. Bennet, Meetings with Jung, Page 183

A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he said, was to be put up on the wall by the loggia. E.A. Bennet, Meetings with Jung, Page 183

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Jung-Ostrowski, Page 56.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: “Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.” Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

KHUNRATH, who wrote in the sixteenth century, says directly: “He who knows the stone, is silent about it.” This reminds us of Lao Tsu’s words: “Whoever speaks does not know, whoever knows does not speak.” Carl Jung, ETH, Lecture XV, Page 128.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers’ stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers’ stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

“Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart.” Ostanes cited by Carl Jung, ETH, Page 205.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher’s stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

I was on the way to discovering my own myth. For the building game was only a beginning. It released a stream of fantasies which I later carefully wrote down. I went on with my building game after the noon meal every day, whenever the weather permitted. As soon as I was through eating, I began playing, and continued to do so until the patients arrived; and if I was finished with my work early enough in the evening, I went back to building. In the course of this activity my thoughts clarified, and I was able to grasp the fantasies whose presence in myself I dimly felt. Naturally, I thought about the significance of what I was doing, and asked myself, "Now, really, what are you about? You are building a small town and doing it as if it were a rite!" I had no answer to my question, only the inner certainty that I This sort of thing has been consistent with me, and at any time in my later life when I came up against a blank wall, I painted a picture or hewed stone. Each such experience proved to be a rite d'entree for the ideas and works that followed hard upon it. Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the stone sculptures I did after my wife's death. The close of her life, the end, and what it made me realize, wrenched me violently out of myself. It cost me a great deal to regain my footing and contact with stone helped me. Carl Jung, MDR, Pages 174-175

I am an orphan, alone; nevertheless I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227

At any time in my later life, when I came up at a blank wall, I painted a picture or hewed stone. Each such experience proved to be a "rite d 'entree" for the ideas and works that followed hard upon it. Carl Jung, MDR, Page 175.

Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the stone sculptures I did after my wife's death. Carl Jung, Memories, Dreams and Reflections, Page 175

No. 2 [personality] felt that any conceivable expression of himself would be like a stone thrown over the edge of the world, dropping soundlessly into infinite night. Carl Jung, Memories, Dreams and Reflections, Page 87

I often thought of myself as a corrupt and inferior person, With the experience of God and the cathedral I at last had something tangible that was part of the great secret as if I had always talked of stones falling from heaven and now had one in my pocket. Carl Jung, Memories Dreams and Reflections, Page 41

"The stone has no uncertainties, no urge to communicate, and is eternally the same for thousands of years," I would think, "while I am only a passing phenomenon which bursts into all kinds of emotions, like a flame that flares up quickly and then goes out." Carl Jung, Memories Dreams and Reflections, Page 42

I was but the sum of my emotions, and the Other in me was the timeless, imperishable stone. Carl Jung, Memories Dreams and Reflections, Page 42

What I dimly felt to be my kinship with stone was the divine nature in both, in the dead and the living matter. Carl Jung, Memories Dreams and Reflections, Page 68

Like every other being, I am a splinter of the infinite deity, but I cannot contrast myself with any animal, any plant or any stone. Carl Jung, Memories Dreams and Reflections, Page 4

This calendar stone is valid for 52 years and includes Venus. It weighs many, many tons and has lain buried for several hundred years. Now it is in the Museum in Mexico. James Kirsch, Jung-Kirsch Letters, Page 105

The "white stone" (calculus albus) occurs in the Apocalypse as a symbol of election. Carl Jung, Jung-Kirsch Letters, Page 173

“He (Carl Jung) saw “a huge round block of stone sitting on a high plateau, and at the foot of the stone were engraved the words: “And this Shall all be a sign unto you of Wholeness and Oneness.” Miguel Serrano, C.G. Jung and Hermann Hesse, Page 104

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.

There was also a relief of a bear with a ball and one of a snake. Thus these stones lived. Aniela Jaffe, Jung’s Last Years, Page 135.

The spectacle of eternal nature makes me painfully aware of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not always, so that my lord wouldn’t find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone. Carl Jung, Jung’s Last Years, Page 136.

For Jung the stone "contained and. at the same time was the bottomless mystery of being, the embodiment of spirit," and his kinship with it was "the divine nature in both, in the dead and the living matter." Aniela Jaffe, Jung’s Last Years, Page 76.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: “Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.” Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Imperiously, the dream wiped away all the intense impressions of Lyndia and swept me back to the too-long-neglected concerns of the Occident, which had formerly been expressed in the quest for the Holy Grail as well as in the search for the philosophers’ stone. I was taken out of the world of India, and reminded that India was not my task, but only a part of the way-admittedly a significant one which should carry me closer to my goal. It was as though the dream were asking me, "What are you doing in India? Rather seek for yourself and your fellows the healing vessel, the salvator mundi, which you urgently need. For your state is

perilous; you are all in imminent danger of destroying all that centuries have built up. Carl Jung, Jung by Gerhard Wehr, Page 288-289

In order to know C. G. Jung in his totality, it was not enough to study his books, nor to do analytic work with him in his study in Kusnacht; one had to accompany him to Bollingen and be there as he cultivated his cornfield, worked on his stone, felled trees, chopped firewood, and cooked his food. - Gerhard Wehr, Page 422

The close of her [Emma] life, the end, and what it made me realize, wrenched me violently out of myself. It cost me a great deal to regain my footing and contact with stone helped me. - Carl Jung, Jung by Gerhard Wehr, Page 425

Among the carvings he produced in Bollingen in the severe winter of 1955-56 were three stone tablets. On these, which were placed in the open courtyard, he inscribed the names of his paternal ancestors. His family colors also came into their own, as the master of the house painted the ceiling with motifs from the family coats of arms of the Jung's and the Rauschenbachs. On this point Jung noted that his family had originally borne on its arms a phoenix, the motif that illustrated youthfulness and rejuvenation. His grandfather, C. G. Jung the elder, the enthusiastic Freemason and Grand Master of the Swiss lodge, had changed the family arms, however, ostensibly out of resistance against his father. The grandson mentioned this revision in order to point out the historical connection with his own life and thought. In the Memories we read on this point: "In keeping with this revision of my grandfather's my coat of arms no longer contains the original phoenix. Instead there is a cross azure in chief dexter and in base sinister a blue bunch of grapes in a field d'or; separating these is an estoile d'or in a fess azure. The symbolism of these arms is Masonic, or Rosicrucian. Just as cross and rose represent the Rosicrucian problem of opposites ("per crucem ad rosam"), that is, the Christian and Dionysian elements, so cross and grapes are symbols of the heavenly and the chthonic spirit. The uniting symbol is the gold star, the aurum philosophorum." Although the heraldic animal of the phoenix represented an essentially spiritual message, there is also no question that Jung was fully able to affirm the Masonic and Rosicrucian symbolism-no doubt because it symbolized the goals and methods of his own work. Gerhard Wehr, Jung: Pages 426-427

By carving the stone and building the tower, he [Jung] meant at the same time to fulfill "an impersonal karma" of his family, as if tasks had been assigned to him from out of the past which he had to carry out. Gerhard Wehr, Jung Page 427

Her plans for an enclosed garden at the Mellon house-something not only in the mind but in earth and stone-gave him a feeling of peace and restfulness, something to look forward to beyond the abomination of war and Germany's Nietzschean insanity. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10

Toni is a very advanced person, but she comes from a most conservative family, who has lived in Zurich for centuries, and are like hard, old wood. Her mind is the only thing movable in her. If she had not that mind she would be stone-hard. Carl Jung, Jung My Mother and I, Page 234

'so with the new ideas that were being launched two thousand years ago. If they were to bring life to mankind, someone had to give his spirit to those ideas in order to make men know that their ideas had tremendous life. Therefore Jesus Christ was labeled as the foundation stone of the Christian Church.' Carl Jung, Jung's Apprentice, Page 307

You understand the stone as a statement about a more or less limitless world of thought-images. I quite agree with your view. One can read the symbols like that. When I hewed the stone I did not think, however. I just brought into shape what I saw on its face. Carl Jung, The Stone Speaks, xvi

Although there was much to see and enjoy in the short visit with Dr. and Mrs. Jung, it was Jung himself, and especially what he had carved on the central face of a stone placed in his walled garden, that captured me and remained most clearly in my thoughts. Maud Oakes, The Stone Speaks, Page 12

Erica Anderson showed me a small photograph she had taken of the mandala-face of Jung's curved Stone. It seemed to jump out at me! There was no doubt that it was an "Opener of the Door." It spoke to me and seemed to say, "I am a Stone that heals makes whole, if you become aware of my significance for you." Maud Oakes, The Stone Speaks, Page 13

At times it was a difficult and subjective experience not unlike an analysis, for it seemed that I had made a transference to the Stone in the way an analysand transfers expectations for a basic change onto the analyst. Maud Oakes, The Stone Speaks, Page 14

My friends, how can I help you? I realize how difficult your task is. The Stone is nothing. I am not an artist; I did it to amuse myself. It is a holiday thing-as if I sang a song. Carl Jung, The Stone Speaks, Page 15

I hope I have given you some ideas of what I am." Then he [Jung] looked directly at me, saying, "I need not have written any books; it is all on the Stone." Carl Jung, The Stone Speaks, Page 16

As you can imagine, I am quite astonished to hear about your project although I am fully aware of the fact that an imaginative person could easily write not one but several volumes about my stone. All the volumes I had written are "in nuce" contained in it. The mandala itself is just a sort of hieroglyph, hinting at and trying to express a vast background in a most abbreviated form. Your method to realize its contents through your subjective experience is unexceptionable, as a matter of fact the only correct way of reading its message. That is just the virtue of symbolic expression that it can be read in many different ways by many different individuals. And if they are honest, the reading will be correct. Thus, as you see, I am prepared for the shock to get the MS about a thing most emphatically belonging to my innermost self. I only ask you to be patient with the slow ways of old age-Deo concedente you will get an answer. -Inshallah! [If God Wills It.] Carl Jung, Letters Vol. II, Pages 17-18

Dear Miss Oakes, February 2, 1956

I have read your meditation about the stone with much interest. Your method of reading its messages is adequate and in this case the only one yielding positive results. You understand the stone as a statement about a more or less limitless world of thought-images. I quite agree with your view. One can read the symbols like that. When I hewed the stone I did not think, however. I just brought into shape what I saw on its face. Sometimes you express yourself (in the MS), as if my symbols and my text were sort of a confession of a belief. Thus it looks as if I were moving in the vicinity of Theosophy. In America, especially, one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of

metaphysical truths, I should prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempts. You see, I have no religious or otherwise convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often lose their way. They try only to point in a certain direction, viz. to those dim horizons beyond which lies the secret of existence. They are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Their number therefore is infinite and the validity of each is to be doubted. They are nothing but humble attempts to formulate, to define, to shape the inexpressible. "Wo fass ich Dich, unendliche Natur?" (Faust) It is not a doctrine, but a mere expression of and a reaction to the experience of an ineffable mystery. There is one point more I want to mention: the stone is not a product only of thought images, but just as much of feeling and local atmosphere i.e. of the specific ambiente of the place. The stone belongs to its secluded place between the lake and hill where it expresses the beata solitudo and the genius loci the spell of the chosen and walled-in spot. It could be nowhere else and cannot be thought of or properly understood without the secret web of threads that relate to its surroundings. Only there in its solitude it can say: Orphanus sum and only there it makes sense. It is there for its own sake and only seen by a few. Under such conditions only the stone will whisper its misty lore of ancient roots and ancestral lives. Thank you for letting me see your typescript. Carl Jung, Letters Vol. II, Pages, 18-19

Through my transference to the Stone it became humanized by contact with the man. Jung then became the carrier of the Self for me. Maud Oakes, The Stone Speaks, Page 20

Mrs. Jung was a positive feminine figure who as Jung's wife insured that my transference would not be misunderstood as being purely personal. Maud Oakes, The Stone Speaks, Page 20

I touched it [The Stone] with my hand the way I would a well-loved friend and thought "You are an Opener of the Door, unlike earlier stones that Jung carved for his house. They were prospective but you are retrospective of what Jung discovered and experienced and what he goes back to in thought." Maud Oakes, The Stone Speaks, Page 22

When it was time for me to leave, Dr. Jung and I stood silently gazing at the Stone. He then conducted me to the gate. His last words were a suggestion that I visit the prehistoric caves at Lascaux in France. My cousin Jerome and I went to Lascaux a month later. I will always be thankful to Dr. Jung for this great experience. Maud Oakes, The Stone Speaks, Page 23

Dear Miss Oakes, October 3, 1957

Since you want to hear my opinion about your essay on the stone1 I should say that I find it a bit too intellectual inasmuch as it considers the thought-images only, but as I have already called your attention to its ambiente, I miss the all-important feeling tone of the phenomenon. This is of exclusively artistic consideration, but if you want to do justice to the stone, you have to pay particular attention to the way, in which it is embedded in its surroundings: the water1 the hills1 the view1 the peculiar atmosphere of the buildings, the nights and days1 the seasons, sun, wind and rain and man living close to the earth, and yet remaining conscious in daily meditation of everything being just so. The air round the stone is filled with harmonies and disharmonies, with memories of times long ago, of vistas into the dim future with reverberations of a world far away, yet the so-called real world, into which the stone has fallen out

of nowhere. A strange revelation and admonition. Try and dwell in this wholeness for a while and see what happens to you. Sincerely yours, C. G. Jung Carl Jung, The Stone Speaks, Page 25

The Marn Indians with whom I lived in Guatemala feel that every stone contains a spirit. On the summit of one of their holy mountains the shamans and prayer-makers worship a sacred stone in the form of a bird. Maud Oakes, The Stone Speaks, Page 27

In a trance, I laid my head against its hard, cold surface and asked the spirit of the Stone to give me of its mana. The Stone sank down, down within me, rather like a sinker on a fishing line. Maud Oakes, The Stone Speaks, Page 28

To Lao Tzu the Uncarved Block is a symbol of our own original nature; I must return to my "original nature" by the way of the carved Stone. Maud Oakes, The Stone Speaks, Page 28

For years I had kept a record of my dreams and even illustrated them, trying to understand what they were telling me. Maud Oakes, The Stone Speaks, Page 28

It seemed perfectly natural to me that Jung's Stone mandala should be an Opener of the Door and that the little figure in the center-his discovered treasure1 the end of his treasure hunt should represent my inner journey's beginning. Maud Oakes, The Stone Speaks, Page 32

While I was engrossed in thinking of the opposites a voice seemed to say to me: "Look at me in the center of Jung's Stone. I stand between the opposites. As the center of this mandala I am between the four radiating lines of energy. I am between the Moon and the Sun and Jupiter and Venus; Mars is beneath my feet and Saturn is above my head. Maud Oakes, The Stone Speaks, Pages 43-44

Again I heard the voice: "I am the Spirit of the Stone. I am as important to you as I was to my carver-creator Jung. Now is the time to tum away from me and rediscover me again within yourself." "But I need you," I said aloud. "I can't give you up when I have just found you."

"I shall always be here; for I am within you and outside you and all about you, as you will soon know." Maud Oakes, The Stone Speaks, Page 64

When the spiral-shaped sperm cell with its male and female chromosomes penetrates the female egg it is like the snake line of the Stone entering the inner circle in which Mercury stands it is similar also to the line that divides the Yang and Yin of the Taoists. Maud Oakes, The Stone Speaks, Page 48

1. S. Eliot: "And any action is a step to the block to the fire down the sea's throat. Or to an illegible stone; and that is where we start." Maud Oakes, The Stone Speaks, Page 92

"The Stone does not belong to me. You might have come by boat and stepped into the garden to photograph it." Carl Jung, The Stone Speaks, Page 85

Jung once told me that the mandala that he carved on the Stone was the eye of a fish and that in the small circle one can see his own reflection. Maud Oakes, The Stone Speaks, Page 102

The last line on the central face of the Stone [Jung's] is a quotation from Homer: 'He points the way to the Gates of the Sun."' Maud Oakes, The Stone Speaks, Page 108

With my eyes still closed, I pictured the Stone's mandala face very clearly in my mind. Hermes, with Mercury on his tunic, was between the Sun and the Moon and four other planetary symbols, making seven archetypal images. I knew that I must look on them with great care and be constantly aware that their message for me, a woman, is different from what they symbolize for Jung, a man. It was also possible that some of these symbols wouldn't speak to me at all. Collectively, they are "The Sacred Seven of the Heavenly Bodies," the inspiration for countless myths and gods that man has worshipped as a close family. In my research I had found an even more interesting fact: All these gods have in some way been worshipped as, or connected with, stones. Kronos-Saturn was fated to be overcome by Zeus-Jupiter he was tricked into swallowing a stone wrapped in swaddling clothes that he thought was his son. Zeus-Jupiter was worshipped in the form of a stone that was used in the taking of oaths, as we use the Bible. Aphrodite-Venus was worshipped in the form of a dorm or a conical stone, either black or white in color, showing the negative and positive sides of her nature. Ares-Mars was knocked down by a stone thrown by Athena-Minerva during the battle of the gods. Hermes-Mercury was also worshipped as a herm, a carved stone placed on roads to protect the traveler. The Sun-god, Mithra, was born from a stone and the earliest representation of the moon in the form of a cone. Maud Oakes, The Stone Speaks, 91-92

In New Mexico I have seen Navaho medicine men heal patients with mandala-form sand paintings, in the same way that Jung's Stone healed me. Maud Oakes, The Stone Speaks, Page 29

At times it was a difficult and subjective experience not unlike an analysis, for it seemed that I had made a transference to the Stone in the way an analysand transfers expectations for a basic change onto the analyst. Maud Oakes, The Stone Speaks, Page 14

When I had questioned Jung about the symbolism of the foundation, he said, "The whole base was constructed on the bases of six and two. Six had the implication of Venus-the feminine-her number. It also represented the Star of David. The Stone's foundation had three levels: the first level of six rocks; on top of them two rocks; and surmounting them the Stone as One itself." Maud Oakes, The Stone Speaks, Page 125

Jung also said: union of opposites in the stone is possible only when the adept has become One himself. The unity of the stone is the equivalent of individuation, by which man is made one i we would say that the stone is a projection of the unified self . . . the stone is a transcendent unity." Maud Oakes, The Stone Speaks, Pages 131-132

It is most significant that on Jung's Stone there is one uncarved face. He must have had an important reason to leave that face of emptiness-perhaps to allow things to happen. Maud Oakes, The Stone Speaks, Page 133

Here stands the mean, uncomely stone,

‘Tis very cheap in price

The more it is despised by fools,

The more loved by the wise.  Arnaldus de Villanova

The Stone which the builders rejected

has become the head of the comer.

This is the Lord’s doing;

it is marvelous in our eyes.  Psalms 118:22

**Carl Jung on “Subtle Body” – Anthology.**

Such things can happen:  a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body.  Carl Jung, Zarathustra Seminar, Page 1495.

It seems to me that we are at the end of an era.  The splitting of the atom and the nuclear bomb bring us a new view of matter.  As physical man cannot develop any further, it would seem that this particular evolution ends with man.  Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. Carl Jung, Conversations with C.G. Jung, Page 63.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter.  Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche."  Carl Jung, Zarathustra Seminar, Page 441.

Around the birth of Christ, there follows the Age of Pisces.  Pisces is a water sign.  That is probably why we have to look for the spirit in the water, in life’s flow of images, and in the unconscious.  And now we are on the threshold of the sign of Aquarius.  The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is.  Carl Jung, Children’s Dreams Seminar, Pages 354-355.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche.  Carl Jung, Letters Vol. 1, Pages 522-523.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body.  This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion.  Carl Jung, ETH, Lecture XIV, Page 115.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.

The Dharma Kaya = the world of absolute truth.

The Sambhoga Kaya = the world of subtle bodies.

The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47.

One cannot individuate as long as one is playing a role to oneself; the convictions one has about oneself are the most subtle form of persona and the most subtle obstacle against any true individuation. Carl Jung, Visions Seminar, Page 821

Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. Carl Jung, Letters Vol. I, Pages 378-379

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

**Carl Jung on "Suffering" – Anthology**

Suffering is not an illness; it is the normal counter-pole to happiness. Carl Jung, CW 18, Para 179

Every real solution is only reached by intense suffering. Carl Jung, Letters Vol. I, Pages

233-235

... When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 437-438.

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. Carl Jung, CW 18, Para 1578

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme of all existence. Carl Jung, Letters Vol. I, Page 127

One shouldn't attach the dead to the living, otherwise they both get estranged from their proper spheres and are thrown into a state of suffering. Carl Jung, Letters Vol. I, Page 53

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. God will take care of himself. Carl Jung, Letters Vol. I, Pages 65-66

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

2334

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung's Personality and Work by Gerhard Adler

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

A certain amount of suffering and unhappiness is our lot, and no one can escape all the dark phases of life. Carl Jung, Conversations with C.G. Jung, Page 14.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

One must not avoid unhappiness. One must accept suffering; it is a great teacher. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

There, that's the error, one must not seek happiness. The happiness that one seeks is a usurped one. Organic happiness, the bliss that comes from the center of the earth, that alone is fruitful and that simply comes. Sometimes it surges from the deepest suffering. Carl Jung, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it

cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering, but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

To live oneself means to be one's own task. Never say that it is a pleasure to live one-self It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

Because I also want my being other, I must become a Christ. I am made into Christ; I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262

The Mysterium showed me the things which lay before me and had to be fulfilled. … What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen. Carl Jung, The Red Book, Page 255.

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, par. 497.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, of blood and suffering. Carl Jung, unpublished letter, quoted in

Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Jung; CW 10; Para. 315.

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

There are millions who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences. Carl Jung; Man and His Symbols; Page 75

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 20; Mysterium Coniunctionis; Page 246; Para 330.

The individual may strive after perfection but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

We suffer from a certain "development arrete", our spiritual development stopped short, whereas that of the East is hypertrophic. Carl Jung, ETH Lectures, Page 197

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

I am no more a black and endless sea of misery and suffering but a certain amount thereof contained in a divine vessel. Carl Jung, Letters Vol. 1, Pages 449-450.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Par 208.

Whoever can suffer within himself the highest united with the lowest is healed, holy, whole. Carl Jung; Letters Vol. 1; Pages 363-365.

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Volume 1, Page 236.

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Carl Jung, Mysterium Coniunctionis, Page 246, Para 330.

The ego participates in God's suffering. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

We have become participants in the divine nature. We are the vessel...of the deity suffering in the body of the "slave" (Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer. Carl Jung, Modern Man in Search of a Soul, Pages 234-235.

Ad "neurosis": I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Pages 479-481.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

I confess I am afraid of a long-drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

All "good people" suffer from irritability. Carl Jung, Jung-Ostrowski, Page 25.

To own a mystery gives stature, conveys uniqueness, and assures that one will not be submerged in the mass. Because a secret may cause suffering it is best to keep it to oneself. Carl Jung, Jung-Ostrowski, Page 14

The whole future, the whole history of the world, ultimately springs as a gigantic summation from these hidden sources in individuals. In our most private and subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our epoch. Carl Jung, CW 10. Page 149.

I have suffered enough from incomprehension and from the isolation one falls into when one says things that people do not understand. .. Carl Jung, MDR, Page p. xii.

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Page 125.

A life of ease and security has convinced everyone of all the material joys and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit. Probably only suffering, disillusion, and self-denial do that. Carl Jung, CW 18, Para 1346.

Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Carl Jung, CW 9i, Para 283.

About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Carl Jung, CW XVI, Par 83.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Pages 64-66

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Pages 310-311.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Pages 310-311.

If a man's life consists half of happiness and half of unhappiness, this is probably the optimum that can be reached, and it remains forever an unresolved question whether suffering is educative or demoralizing. Carl Jung, Letters Vol. II, Page 248.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Pages 238-243.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this

respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Pages 189-191.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Pages 20-21.

Despite the blatant misjudgment I have suffered at Freud's hands, I cannot fail to recognize, even in the teeth of my resentment, his significance as a cultural critic and psychological pioneer. Carl Jung, Letters Vol. II, Pages 358-359.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhana chain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speaking, Page 49.

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'" Carl Jung, Letters Vol. II, Pages 586-592

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

The development of consciousness is the burden, the suffering, and the blessing of mankind. Carl Jung, C.G. Jung Speaking, Page 248

The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence. Carl Jung, CW 18, Para 1578

We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their womb's untold

happiness and suffering. Carl Jung, CW 17, Para 290

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Carl Jung, CW 16, Para 400

Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change, and bears new witnesses in new images, in new tongues, like a new wine that is put into old bottles. Carl Jung, CW 5, Para 533

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Seminar, Page 524.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315.

**Carl Jung on “Symbols” and the “Symbolic.”- Anthology.**

Because I also want my being other, I must become a Christ. I am made into Christ; I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

To live oneself means to be one’s own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Carl Jung, The Red Book, Page 249.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, Psychology and Religion, Page 521, Para 859.

Matter is an hypothesis. When you say “matter,” you are really creating a symbol for something unknown, which may just as well be “spirit” or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children.

Carl Jung, Psychology and Religion, Page 477, Para 762.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

When we say, "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

... something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263.

It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values. Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; "Definitions," CW 6, par. 678.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require. Carl Jung; "A Psychological Approach to the Trinity"; CW 11, par. 232.

The old natural philosophers said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself (Carl Jung; "Psychology and Religion"; CW 11, par. 153). One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala (Carl Jung; "Psychology and Religion"; CW 11, par. 157).

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess. Carl Jung, CW 9i, para. 314-315.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung; Collected Works 13; Alchemical Studies; Page 16.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness. Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)

There is no position without its negation. In or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter.... Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. Carl Jung; CW 9i; para. 197.

The psychic life-force, the libido, symbolizes itself... through phallic symbols. Carl Jung; Symbols of Transformation; para. 297.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i, para. 292-4.

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

Those born after the flesh are opposed to those born after the spirit, who are not born from the fleshly mother but rom a symbol of the mother. Carl Jung; CW 5; Para 313.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

I regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined. Carl Jung; Modern Man in Search of a Soul; Page 22.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The sea is the favorite symbol for the unconscious, the mother of all that lives. Carl Jung; Special Phenomenology; Part IV; Psyche & Symbol.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung; Archetypes of the Collective Unconscious; CW 9; Part I: Archetypes of the Collective Unconscious; Page 28.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung’s Personality and Work by Gerhard Adler

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former is derived from the unconscious the cultural on the other hand used to express "eternal truths", and still used in many religions. Page 83.

We constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P. 4

A symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man’s self-development. Carl Jung; CW 9i; Paragraph 293.

The hermaphrodite means nothing less than a union of the strongest and most striking

opposites. The primordial idea has become a symbol of the creative union of opposites, “uniting symbol” in the literal sense. Carl Jung; CW 9i; Paragraph 293.

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

The drama of the archetypal life of Christ describes in symbolic images the events of the conscious life–as well as in the life that transcends consciousness–of a man who has been transformed by his higher destiny. Carl Jung; Psychology and Religion.

Freud and Josef Breuer recognized that neurotic symptoms... are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old, and the past is young. You serve the spirit of this time and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

Theoretically, there do exist relatively fixed symbols. If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious. Carl Jung; Modern Man in Search of a Soul; Page 21.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life.” Carl Jung; Memories, Dreams and Reflections; Page 140.

It is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

[Uniting symbols] arise from the collision between the conscious and the unconscious and

from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, Aion, CW 9 II, §304.

The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. Carl Jung, CW 10, Pages 303-304.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung’s Personality and Work, p. 12.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life. Carl Jung, Letters Vol. 1, Pages 31-32.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life’s flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children’s Dreams Seminar, Pages 354-355.

The long path I have traversed is littered with husks sloughed off, witnesses of countless moultings, those relicta one calls books. They conceal as much as they reveal. Every step is a symbol of those to follow. Carl Jung, Letters Vol. 1, Pages 404-405.

An idol is a petrified symbol used stereotypically for "magical" effects. Carl Jung, Letters Vol. 1, Pages 59-63.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol. Carl Jung, Letters Vol. 1, Pages

59-63.

I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind. Carl Jung, Letters Vol. 1, Page 42.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, Modern Psychology, Vol. 1, Page 32.

There is no stereotyped explanation for dream symbols, we must not forget that words often have a totally different setting for other people than for ourselves and if we talk to them from our preconceived ideas it is as bad as talking Swiss-German to an Englishman. Carl Jung, Modern Psychology, Vol. 1, Page 141.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, Modern Psychology, Pages 176-177.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, Modern Psychology, Page 204.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, Red Book, Page 236.

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious “believes” quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. Carl Jung, The Secret of the Golden Flower, Page 101.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body (’subtle body’), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols

in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

...in scientific usage the 'self' refers neither to Christ nor to the Buddha but to the totality of the figures that are its equivalent, and each of these figures is a symbol of the self' Carl Jung, CW 12, §20.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

The dream is not only the fulfillment of infantile desires, but also symbolizes the future ... The dream provides the answer through the symbol, which one must understand. Carl Jung, Liber Novus, Page 233, Footnote 53.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

E: "We are real and not symbols." Carl Jung and Elijah, Liber Novus, Page 246.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no

more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9ii, Para 358.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening. Carl Jung, Jung-Ostrowski, Page 17.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

Language is originally and essentially nothing but a system of signs or symbols, which denote real occurrences, or their echo in the human soul. Carl Jung, CW 5, Page 15.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

Christ's redemptive death on the cross was understood as a "baptism," that is to say, as rebirth through the second mother, symbolized by the tree of death… The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.

The 'realm of the Mothers' has not a few connections with the womb, with the matrix, which frequently symbolizes the creative aspect of the unconscious. Carl Jung, CW 5, Para 182.

The psychic life-force, the libido, symbolizes itself… through phallic symbols. Carl Jung, CW 5, para. 297.

**Carl Jung on "Synchronicity" – Anthology.**

We should be particularly watchful when synchronous events occur for a numen is then in sight. In a certain mood one notices that the crows fly towards the left. When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life. Carl Jung, Conversations with C.G. Jung, Page 51

Synchronous events are widely accepted in Chinese philosophy and are the basis of as-

trology. Carl Jung, Conversations with C.G. Jung, Page 51.

When someone is under a grave threat, and the archetypes are constellated, synchronistic situations can arise – events that are independent of him, existing in the outside world. Carl Jung, Conversations with C.G. Jung, Page 51.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 479-481.

This means that when we observe statistically we eliminate the synchronicity phenomenon, and conversely, when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Pages 546-548.

The statistical method of science stands in a relationship of complementarity to synchronicity. This means that when we observe statistically we eliminate the synchronicity phenomena and when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Page 548.

Synchronicity states that a certain psychic event is paralleled by some external non-psychic event and that there is no causal connection between them. It is a parallelism of meaning. C.G. Jung Speaking, Page 387.

Synchronicity means the simultaneous occurrence of a psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state. Carl Jung, CW 8, Page 441.

Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events. Carl Jung, CW 11, Page 593.

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

The main difficulty with synchronicity (and also with ESP) is that one thinks of it as being produced by the subject, while I think it is rather in the nature of objective events. Carl Jung, Letters Vol. II, Page 181.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning. Carl Jung, Letters Vol. II, Pages 287-289.

Where an archetype prevails, we can expect synchronistic phenomena, i.e., acausal correspondences, which consist in a parallel arrangement of facts in time. The arrangement is not the effect of a cause. Carl Jung, Letters Vol. II, Pages 43-47.

Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition, all the more so Christ. I think that the great split in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new aeon of Pisces. Carl Jung, Letters Vol. II, Pages 163-174

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

I have got stuck, on the one hand, in the acausality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Pages 351-352.

The principle of synchronicity represents the essential particularity of a non-statistical world, where facts are not measured by numbers but by their psychological significance. Carl Jung, Letters Vol. II, Pages 373-375

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Pages 398-400

With regard to the horoscope I have serious doubts whether it can be understood as a purely synchronistic phenomenon, for there are unquestionable causal connections between the planetary aspects and the powerful effects of proton radiation, though we are still very much in the dark as to what its physiological effects might be. Carl Jung, Letters Vol. II, Pages 420-421

If you give the "synchronistic arrangement" the smallest possible play, the play of chance is obviously restricted, and the synchronistic "effect" thereby hindered. Carl Jung, Letters Vol. II, Pages 414-416

I have often found that synchronistic experiences were interpreted by schizophrenics as delusions. Carl Jung, Letters Vol. II, Pages 409-410.

The schizophrenic’s interpretation [of Synchronicity] is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance. The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind. Carl Jung, Letters Vol. II, Pages 409-410.

On the other hand, it is obvious to me that synchronicity is the indispensable counterpart to causality and to that extent could be considered compensatory. Carl Jung, Letters Vol. II, Pages 425-426

The archetype, then, is a modality that represents visual forms, and synchronicity is another modality representing events. Carl Jung, Letters Vol. II, Page 445-449

With regard to the dynamic processes of the unconscious, he can also determine that the further characteristic of synchronicity exists; in other words, that archetypes have something to do with synchronicity. Carl Jung, Letters Vol. II, Page 445-449

In so far as both modalities, archetype and synchronicity, belong primarily to the realm

of the psychic, we are justified in concluding that they are psychic phenomena. Carl Jung, Letters Vol. II, Page 445-449

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena. Carl Jung, Letters Vol. II, Page 445-449

Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality. Carl Jung, Letters Vol. II, Page 445-449

It [Synchronicity] is not meant as anything substantive, for what the psyche is, or what matter is, eludes our understanding. Carl Jung, Letters Vol. II, Page 445-449

The 'absolute knowledge' which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, Letters Vol. II, Page 445-449

In so far, however, as synchronistic events include not only psychic but also physical forms of manifestation, the conclusion is justified that both modalities transcend the realm of the psychic and somehow also belong to the physical realm. Carl Jung, Letters Vol. II, Page 445-449

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity. Carl Jung, Letters Vol. II, Pages 498-500

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses. Carl Jung, Letters Vol. II, Pages 493-496

I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects. Carl Jung, Letters Vol. II, Pages 576-577

The "absolute knowledge" which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, CW, Para 948.

It may be said in passing that Chinese science is based on the principle of synchronicity, or parallelism in time, which is naturally regarded by us as superstition. Carl Jung, Letters Vol. 1, Page 178

The essential thing about these [Synchronistic] phenomena is that an objective event coincides meaningfully with a psychic process; that is to say, a physical event and an endopsychic one has a common meaning. Carl Jung, Letters Vol. II, Page 27.

He [Jung] said this work with the physicist on synchronicity was the last of such writing he would do; it required tremendous concentration and took too much out of him. E.A. Bennet, Meetings with Jung, Page 62

I asked him [Jung] again about the carving of the face of Mercury on the stone at the side of the Tower. He said, 'I got terribly stuck when I was working on synchronicity, in the part about statistics. Then I saw that face in the stone and put my papers away and got my tools and carved it. It was the impish Mercury. E.A. Bennet, Meetings with Jung, Page 298

… number and synchronicity… were… always brought into connection with one another,… both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are 'sacred,' just as 10, 12, 13, 14, 28, 32, and 40 have a special significance. Carl Jung, CW 8, Para 870.

In order to give our judgment on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity." C.G. Jung, Aion, para 409

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog. Carl Jung, Atom and Archetype, Page 68.

In my view, the discussion of Matter must have a scientific basis. That is why I pressed for [Answer to Job] and [Synchronicity]to be published at the same time. Carl Jung, Atom and Archetype, Pages 97-101

**Carl Jung on "Tao" Anthology**

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470-471.

Taoist meditation is mainly concerned with the curious transformations of Yang and Yin. Carl Jung, Modern Psychology, Page 43.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost

exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

'The subtlest secret of the Tao is human nature and life.' Hui Ming Ching, Cited Secret of the Golden Flower, Page 94.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Secret of the Golden Flower, Page 18.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion…In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

A man who holds to the way of conservation all through life may reach the stage of the "Golden Flower" which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One. The Secret of the Golden Flower, Page 73.

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Taoism has also a kind of Yoga, but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the center as "god." Carl Jung, Letters Vol. II, Pages 258-259.

The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual Tao with the universal Tao. Carl Jung, CW 14, Para 762.

Only my intellect has anything to do with purusha-atman or Tao, but not my living thrall-

dom. This is local, barbaric, infantile, and abysmally unscientific. Carl Jung, Letters Vol. II, Pages 32-35.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Pages 257-264.

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes. Carl Jung, Letters Vol. II, Page 322.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Letters Volume 1, Pages 559-560.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Confucianism was the recognized state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion…In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

Taoism has also a kind of Yoga, but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

**Carl Jung on "Terror."**

Wherever justice is uncertain and police spying, and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units. Carl Jung; "The Undiscovered Self", 1957.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn't realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Pages 128-129.

No charity in all the world can take away the divine terror. It could not even do away with the H-Bomb! Carl Jung, Letters Vol. II, Pages 362-363.

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an experience at all. Carl Jung, Letters Vol. II, Pages 423-424

This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation. Carl Jung, Letters Vol. II, Pages 496-497

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

She whispered with a hesitant voice: "Brimo." I guess that's what you call her-the old one-which is how it begins-the one who bore the son-the powerful HAP, who grew out of her shame and strove after the wife of Heaven, who arches over earth, for Brimo, above and below, envelops the son. She bears and raises him. Born from below, he fertilizes the Above, since the wife is his mother, and the mother is his wife." Carl Jung; Red Book.

"You are lying, you want to cast suspicion on me, where you are lacking. Those times when you could rob men unpunished are over. Surrender everything that is his sacred inheritance and that you have rapaciously claimed. You have stolen from the vassal and the beggar. God is rich and powerful; you can steal from him. His kingdom knows no loss. Shameful liar, when will you finally stop plaguing and robbing your humanity?" Carl Jung; Red Book.

"I know," I replied, "but no longer is there any unconditional obedience. When will they use their strength for me? They also want me to place mine in their service. What is their payment in kind? That they are tormented? Man suffered agony and the Gods were still not satisfied but remained insatiable in their devising of new torments. They allowed man to become so blinded that he believed that there were no Gods, and that there was only one God who was a loving father, so that today someone who struggles with the Gods is even thought to be crazy. They have thus prepared this shame too for those who recognize them, out of boundless greed for power, since leading the blind is not easy. They will corrupt even their slaves." Carl Jung; Red Book

**Carl Jung on "Theosophy" – Anthology.**

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything

useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, CW 13, Page 99.

Though it would be wrong to draw a parallel between Darmstadt and theosophy, it does seem to me that the same danger exists in both cases: of a new house being built on the old shaky foundations, and of new wine being poured into old bottles. Though the old damage is covered up, the new building does not stand firm. Man must after all be changed from within, otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Page 40

You are quite right in supposing that I reckon astrology among those movements which, like theosophy, etc., seek to assuage an irrational thirst for knowledge but actually lead it into a sidetrack. Astrology is knocking at the gates of our universities: a Tiibingen professor has switched over to astrology and a course on astrology was given at Cardiff University last year. Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance. Astrology has actually nothing to do with the stars but is the 5000-year-old psychology of antiquity and the Middle Ages. Unfortunately I cannot explain or prove this to you in a letter. Carl Jung, Letters Vol. 1, Page 56

Sometimes you express yourself (in the MS) as if my symbols and my text were a sort of confession or a belief. Thus it looks as if I were moving in the vicinity of theosophy. In America especially one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt. Carl Jung, Letters Vol. 1, Page 290

I don't feel happy about these things, since you merely fall into such experiences without being able to integrate them. The result is a sort of theosophy, but it is not a moral and mental acquisition. It is the eternally primitive man having experience of his ghost-land, but it is not an achievement of your cultural development. Carl Jung, Letters Vol. 1, Page 382.

If one studies the occult with the wrong attitude one can get infected, for this whole field is full of metaphysical traps through which one can fall, disappear as into an oubliette, and became the astrologer, the theosophist, or the black magician. Carl Jung, Visions Seminar, Page 72

If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false. A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers-built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.) Carl Jung,

CW 11, Para 3

I don’t say that we should accept an Eastern philosophy. Many people do go in for Indian theosophy and such stuff, but I am an opponent of that because I know that for us it is not healthy. Carl Jung, Dream Analysis Seminar, Page 622.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Page 335

**Carl Jung on “Therapists” “Therapy” - Anthology"**

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity’s soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

…as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Pages 398-400.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol. 1, Pages 455-456.

It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Pages 455-456.

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon’s knife. Carl Jung, Letters Vol. 1, Pages 178-180.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be ’normal.’ It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

Wisdom never forgets that all things have two sides, and it would also know how to

avoid such calamities if ever it had any power. Carl Jung, Mysterium Coniunctionis, Para 135

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. Carl Jung; "The Practical Use of Dream Analysis" CW 16: The Practice of Psychotherapy; Page 312.

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung; "The Theory of Psychoanalysis"; CW 4: Freud and Psychoanalysis; Page 449.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit. Carl Jung; Man and His Symbols. (1964) Essay retitled "Symbols and the Interpretation of Dreams" In CW 18: P.61

The new attitude gained in the course of analysis tends sooner or later to become inadequate in one way or another, and necessarily so, because the flow of life again and again demands fresh adaptation. Adaptation is never achieved once and for all....In the last resort it is highly improbable that there could ever be a therapy which got rid of all difficulties. Man needs difficulties; they are necessary for health. What concerns us here is only an excessive amount of them. Carl Jung; CW 9; The Transcendent Function.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

…as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Pages 398-400.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Pages 455-456.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol. 1, Pages 455-456.

It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Pages 455-456.

The psychiatrist understands nothing of psychotherapy in principle because he is never in the position of having to practice it. One could just as well subordinate internal medicine to surgery. Carl Jung, Letters Vol. 1, Page 163.

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403.

There were and there are simply not enough doctors who have any reliable training in psychotherapy. Carl Jung, Letters Vol. 1, Pages 542-544.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. 1, Pages 178-180.

He [A patient being referred] is desperate for therapy and needs it too—as he basically consists of an intellectual halo wandering lonely and footless through the world. Carl Jung to Erich Neumann, 11Sept1933.

Music is dealing with such deep archetypal material with boots as swift as and those who play don't realize this. Yet, used therapeutically from this level music should be an essential part of every analysis Carl Jung, J.E.T., Page 126.

Music is dealing with such deep archetypal material and those who play don't realize this. Yet, used therapeutically from this level music should be an essential part of every analysis. C.G. Jung Speaking, Page 89.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective.

Carl Jung, MDR, Page 110.

In therapy the problem is always the whole person, never the symptom alone. We must ask questions which challenge the whole personality. Carl Jung, MDR, Page 117.

One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. Carl Jung, Man and His Symbols, Page 61.

I practice psychology in the first place as a science, in the second place as an instrument of psychotherapy. Carl Jung, Letters Vol. II, Pages 56-57.

I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach, particularly the TB patients, since TB is, in a way a "pneumatic" disease, that is, affecting the life-giving breath. Carl Jung, Letters Vol. II, Pages 100-101

Altogether, you are practising on me an extremely beneficial Psychotherapy of a special kind, giving me the valuable experience of what I can only call "meaningful collaboration," a working together in spirit and in deed. Carl Jung, Letters Vol. II, Page 360.

In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity. Carl Jung, Letters Vol. II, Pages 498-500

I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured. Carl Jung, Letters Vol. II, Pages 533-534

I don't see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Letters Vol. II, Page 566

It was actually through my therapeutic work that I began to understand the essence of the Christian faith. Carl Jung, Letters Vol. II, Pages 631-632

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

It [Individuation] is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree but left to itself it develops into a tree. That is individuation. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

But the fact is that the approach to the numinous is the real therapy and in as much as you attain to the numinous experiences you are released from the curse of pathology. Carl Jung, Letters Vol. I, Page 377

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

Freud rightly recognized that this bond is of greatest therapeutic importance in that it gives rise to a mixtum compositum [composite mixture] of the doctor's own mental health and the patient's maladjustment. Carl Jung, CW 16, Para 358.

The therapist must be guided by the patient's own irrationalities. Carl Jung, CW 16, Para 82.

A therapist with a neurosis is a contradiction in terms. Carl Jung, CW 16, Para 179

The great healing factor in psychotherapy is the doctor's personality. Carl Jung, CW 16, Para 198.

Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 370

Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil. Carl Jung, Letters Vol. II, Pages 253-254.

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined. Carl Jung, Letters Vol. I, Page 324

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual. Carl Jung, Letters Vol. I, Page 235

**Carl Jung on "Thinking" – Anthology.**

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks. Carl Jung, 1925 Seminar, Page 132

Thinking, then, derives from the reality of the image, but has the image reality? To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image. Carl Jung, 1925 Seminar, Page 132

The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos. Carl Jung, 1925 Seminar, Page 133

If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. Carl Jung, The Red Book, Page 253.

If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Carl Jung, The Red Book, Page 249.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung, The Red Book, Page 248.

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don’t you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, The Red Book, Page 236.

The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation. Carl Jung, Liber Novus, Page 365.

Desire without forethinking gains much but keeps nothing; therefore his desire is the source of constant disappointment. Carl Jung, Liber Novus, Page 249, Footnote 190.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber

Novus, Page 249, Footnote 190.

What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of. Carl Jung, Liber Novus, Page 244.

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262.

I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell Carl Jung, Liber Novus, Footnote 74, Page 236.

It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?"

Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. Carl Jung and Elijah, Liber Novus, Page 247.

A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome. Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung and Elijah, Liber Novus, Page 248.

Because I was a thinker and caught sight of the hostile principle of pleasure from fore-thinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung and Elijah, Liber Novus, Page 248.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

Think diligently about the images that the ancients have left behind. They show the way of what is to come. Carl Jung, Liber Novus, Page 236.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Carl Jung, Liber Novus, Page 279.

Did you ever think of the evil in you? Carl Jung, Liber Novus, Page 274.

Whoever is in love is a full and overflowing vessel and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.

The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Carl Jung, The Red Book, Page 229

I most certainly was characterized by thinking … and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. … I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

It is normal to think about immortality, and abnormal not to do so or not to bother about it. Carl Jung, CW 18, Page 310.

The animus is the masculine thinking in a woman. Carl Jung, CW 13, Page 267.

For life comes to a man through the anima, in spite of the fact that he thinks it comes to him through the mind. He masters life through the mind, but life lives in him through the

anima. Carl Jung, Zarathustra Seminar, Page 1105.

And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

Do we delude ourselves in thinking that we possess and control our own psyches, and is what science calls the "psyche" not just a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from a world beyond, allowing unknown and mysterious powers to act upon man and carry him on the wings of the night to a more than personal destiny. Carl Jung, CW 15, Para 148

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog. Carl Jung, Atom and Archetype, Page 68.

What made the deepest impression upon me was the central role played in your [Jung's] thinking by the concept of "incarnation" as a scientific working hypothesis. Wolfgang Pauli, Atom and Archetype, Pages 81-83

A million zeroes joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but the fatally shortsighted habit of our age is to think only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman. Carl Jung, The Undiscovered Self, Page 39.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values. Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; CW 6, par. 678.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more "soulful" sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung,

CW 9i, para. 386.

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Carl Jung, CW 8, Page 33.

It should be someone already has a much-clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Carl Jung; CW 6.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung, CW 10, Page 882.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung;, CW 13, Page 307.

We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and, as regards adaptation, is unproductive Carl Jung, CW 5, para. 20.

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung, CW 5, Footnote 2.

Many people mistakenly overestimate the role of will power and think that nothing can happen to their minds that they do not decide and intend. Carl Jung; Man and His symbols, Page 22

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung; CW 6; Page 964.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisi-

ble, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.

Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where -even though we do not understand it-we can listen directly to the throb of creation itself. Carl Jung, CW 8, Page 737

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable. Sigmund Freud to Oskar Pfister, Feb 5, 1912.

What happens when man introjects God? A superman psychosis, because every block-head thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Pages 455-456.

People like you must look at everything and think about it and communicate with the heaven that dwells deep within them and listen inwardly for a word to come. At the same time organize your outward life properly so that your voice carries weight. Carl Jung to Walter Corti, Letters Vol. 1, Pages 69-70.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can't do without. Carl Jung, Letters Vol. 1, Page 78.

I don't know T. S. Eliot. If you think that his book is worthwhile, then I don't mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Pages 468-469.

Philosophical criticism must, to my way of thinking, start with a maximum of factual knowledge if it is not to remain hanging in midair and thus be condemned to sterility. Carl Jung, Letters Vol. 1, Pages 330-332.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334.

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche. Carl Jung, Letters Vol. 1, Pages 95-97.

You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our Self, which is an appalling mistake. Carl Jung, Letters Vol. 1, Pages 95-97.

Old age is only half as funny as one is inclined to think. It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies as ourselves. Carl Jung, Letters Vol. 2, Page 580.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

The combination of priest and medicine man is not so impossible as you seem to think. They are based upon a common archetype, which will assert its right provided your inner development will continue as hitherto. Carl Jung, Letters Vol. 1, Pages 516-517.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

We think: "How peculiar that person is", but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves. Carl Jung, ETH, Page 198.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

In this respect our time is caught in a fatal error: we believe we can criticize religious

facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung, Freud/Jung Letters, Page 532.

We think of maya as illusion, deception, but it is also building material, illusion which becomes real. Carl Jung, ETH, Page 116.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

We like to think that we are not unconscious, but we are to an amazing extent: think of the many things we do without knowing it. Carl Jung, ETH Lecture, Page 111.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Carl Jung, ETH Lecture IX, Page 221.

Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us. Carl Jung, ETH Lecture 11Nov1938, Page 25.

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it. Carl Jung, ETH Lecture 13Jan1939, Page 54.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

Rupa-skandha = Thinking.

Vedana-skandha = Sensation.

Samjna-skandha = Feeling.

Sangskara-skandha = Intuition.

Vijniina-skandha = Buddha Vajra-sattva. Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition; it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

So we cannot judge dreams from the conscious point of view but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally possible for someone to sit down and feel something out. It just depends which is your domesticated function. Carl Jung, Lecture IV, 18May1934, Page 102.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking

appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

You can quite well say “I think”, “I feel” but the other view works also, “I am thought”, “I am felt “. Carl Jung, Lecture III, 4May1934, Page 101.

If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. Carl Jung, CW 6, Par 769.

Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Pages108-109.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Pages 225-226.

I find that all my thoughts circle round God like the planets round the sun and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God’s will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is

abolished. Carl Jung, Letters Vol. II, Pages 257-264.

His "psychological" style is definitely schizophrenic, with the difference, however, that the ordinary patient cannot help talking and thinking in such a way, while [James] Joyce willed it and moreover developed it with all his creative forces. Carl Jung, Letters Vol. II, Page 266.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

You know, man doesn't stand forever, his nullification. Once, there will be a reaction, and I see it setting in, you know, when I think of my patients, they all seek their own existence and to assure their existence against that complete atomization into nothingness or into meaninglessness. Man cannot stand a meaningless life. C.G. Jung Speaking, Pages 438-439.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

Because I was a thinker and caught sight of the hostile principle of pleasure from fore-thinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung and Elijah, Liber Novus, Page 248.

Too much secrecy causes neurosis and a split from reality, but having no mystery permits only collective thinking and Action. Carl Jung, Jung-Ostrowski, Page 14.

On the other hand one might ask the question whether we can as hitherto go on thinking in terms of space and time, while modern physics begins to relinquish these terms in favour of a time-space continuum, in which space is no more space and time no more time. Carl Jung, Letters Vol. II, Pages 43-47.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

I should like to study the theory of numbers. What is a number, an entity, a sequence, an archetype? We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected. Carl Jung, Jung-Ostrowski, Page 55.

Oh my, yes! Mind you, every patient you have gets interested in psychology. Nearly everyone thinks he is meant to be an analyst, inevitably. Carl Jung, Conversations Evans, Page 11.

I think, you see, that when Freud says that one of the first interests, and the foremost interest is to feed, he doesn't need such a peculiar kind of terminology like "oral zone." Of course, they put it into the mouth— Carl Jung, Evans Conversations, Page 13.

We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. Carl Jung, Evans Conversations, Page 36.

One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. Carl Jung, CW 9i, para 221.

If one views modern art prospectively, as I think one can, it plainly announces the uprush of the dissolvent forces of disorder. Carl Jung, Letters Vol. II, Page 82.

I'm no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Pages 69-71

The main difficulty with synchronicity (and also with ESP) is that one thinks of it as being produced by the subject, while I think it is rather in the nature of objective events. Carl Jung, Letters Vol. II, Page 181.

Well, you see, the [psychological] type is nothing static. It changes in the course of life... Carl Jung, C.G. Jung, Speaking, Page 435.

But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic. Carl Jung, Letters Vol. II, Pages 53-55.

You overlook the facts and then think that the name is the fact, and thus you reach the

nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

I do not think that so-called personal messages from the dead can be dismissed in globo as self-deceptions. Carl Jung, Letters Vol. II, Pages 333-334.

I don't think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful. Carl Jung, Letters Vol. II, Pages 333-334.

I naturally agree with what you say about freedom of thought. The Communist doesn't come into this category, since he doesn't think; but his actions are a danger to the public. If he thought, he would have found out his deceit long ago. Carl Jung, Letters Vol. II, Pages 179-180

1. Frobenius: an imaginative and somewhat credulous original. Great collector of material. Less good as a thinker. Carl Jung, Letters Vol. II, Pages 4-5.

God: an inner experience, not discussable as such but impressive. Carl Jung, Letters Vol. II, Pages 4-5.

I think it [UFO's] is chiefly an obstinate rumour, but the question whether there is something real behind it is not answered. Carl Jung, Letters Vol. II, Pages 5-6.

On the other hand one might ask the question whether we can as hitherto go on thinking in terms of space and time, while modern physics begins to relinquish these terms in favour of a time-space continuum, in which space is no more space and time no more time. Carl Jung, Letters Vol. II, Pages 43-47.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Pages 69-71

1. is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Pages 91-93.

Concerning Mr. Buber, I can tell you that to my knowledge there has never been the slightest personal friction between us, and I do not think that Buber has ever been impolite to me. Carl Jung, Letters Vol. II, Pages 101-102.

It was above all the simplicity and directness of his [Einstein] genius as a thinker that

impressed me mightily and exerted a lasting influence on my own intellectual work. Carl Jung, Letters Vol. II, Pages108-109.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Pages108-109.

With Einstein's departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me. Carl Jung, Letters Vol. II, Pages108-109.

...I had to think of the question recently raised by a mathematician, as to whether it was possible to produce absolute chance groupings. Carl Jung, Letters Vol. II, Pages 122-123.

I think the attempt to link up ESP with any personalistic psychology is absolutely hopeless. Carl Jung, Letters Vol. II, Pages 126-127.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Pages 133-138

I scarcely think that the Jews have to accept the Christ symbol. They need only understand its meaning. Carl Jung, Letters Vol. II, Pages 154-155.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition, all the more so Christ. I think that the great split in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new aeon of Pisces. Carl Jung, Letters Vol. II, Pages 163-174

The introverted thinker is very much in need of a developed feeling, i.e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Pages 163-174

We think it is enough to discover new things, but we don't realize that knowing more demands a corresponding development of morality. Carl Jung, Letters Vol. II, Pages 163-174

Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, It would be nothing but a little grain of rock or ice, never the whole mountain. Carl Jung, Letters Vol. II, Pages 194-196

Back in the 1930s, Carl Jung, the eminent thinker and psychologist, put it this way: Criticism has 'the power to do good when there is something that must be destroyed, dissolved or reduced, but [it is] capable only of harm when there is something to be built. — Donald O. Clifton, Now, Discover Your Strengths

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to

heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Pages 225-226.

I find that all my thoughts circle round God like the planets round the sun and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Pages 244-245.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations. Carl Jung, Letters Vol. II, Pages 257-264.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

His "psychological" style is definitely schizophrenic, with the difference, however, that the ordinary patient cannot help talking and thinking in such a way, while [James] Joyce willed it and moreover developed it with all his creative forces. Carl Jung, Letters Vol. II, Page 266.

People who think that they know the reasons for everything are unaware of the obvious fact that the existence of the universe itself is one big unfathomable secret, and so is our human existence. Carl Jung, Letters Vol. II, Pages 252-253.

It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies. Carl Jung, Letters Vol. II, Pages 330-332.

In these terrible days when evil is once again inundating the world in every conceivable

form, I want you to know that I am thinking of you and of your family in Hungary and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Pages 387-388

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Pages 398-400

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Pages 403-404

I think I understand ecclesiastical Christianity, but the theologians do not understand me. Carl Jung, Letters Vol. II, Pages 423-424

It is unthinkable that a world could have existed before time and space, for whatever world we can imagine is always bound to time and space and hence to causality. The most we can imagine is that there are statistical exceptions to such a world. Carl Jung, Letters Vol. II, Page 445-449

The childish prejudice against inherited archetypes is mostly due to the fact that one thinks archetypes are representations; but in reality they are preferences or "penchants," likes and dislikes. Carl Jung, Letters Vol. II, Pages 450-451

Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one's own essence. Carl Jung; The Red Book; Scrutinies; Page 348.

Yet I think of myself as a Christian, since I am entirely based upon Christian concepts. Carl Jung, Letters Vol. II, Pages 580-581

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Pages 493-496

He still thinks in terms of mass-hygiene and has nightmares about mass killing. Why should he learn about the unconscious, the mother of the future?! Man still hopes, in a primitive way, that not knowing, not naming, not seeing a danger would remove it. Carl Jung, Letters Vol. II, Pages 496-497

The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional. Carl Jung, Letters Vol. II, Pages 481-482

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The term “introversion” thus describes an inward turning of the psychic energy, which I called “libido,” because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Pages 55-62.

I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity. Carl Jung, Letters Vol. II, Pages 512-513

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion”). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

It may be a prejudice to think that the world of human ideas is conditioned by archetypes, but it is also a means of grasping something of the psychology of another organism. Carl Jung, Letters Vol. II, Pages 504-506

Thinking is difficult, therefore let the herd pronounce judgment! Carl Jung, CW 10, Page 344, Para 652.

Your aggressive critique has got me in the rear. That’s all. Don’t worry! I think of you [Victor White] in everlasting friendship. Carl Jung, Letters Vol. II, Pages 544-546

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate

the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because

they think they are then more interesting. Carl Jung, Letters Vol. II, Pages 564-565

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

My father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith. Carl Jung, MDR, Page 73.

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today. Carl Jung, 1925 Seminar, Page 60

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic. Carl Jung, 125 Seminar, Page 66

We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time. Carl Jung, 1925 Seminar, Page 66

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man’s power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control. Carl Jung, 1925 Seminar, Page 83

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

Take the goodness expressed in Christianity, for instance. That is apparent to us but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. Carl Jung, 1925 Seminar, Page 124

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego. Carl Jung, 1925 Seminar, Page 28

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me. Carl Jung, 1925 Seminar, Page 28

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged. Carl Jung, 1925 Seminar, Page 28

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole. Carl Jung, Letters Vol. II, Pages 617-620

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world. Carl Jung, Jung-Schmid, Pages 74-86

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Thinking is life just as much as doing is. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Thinking is not merely a “realization” of life; life can also be a “realization” of thinking. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear his voice. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth! Carl Jung, CW 10, Pages 76-77

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Page 11, Footnote 2.

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Pages 977-978

You could think of it [Self] as an intermediary, or a hierarchy of ever-widening-out figures of the self-till one arrives at the conception of a deity. Carl Jung, Zarathustra Seminar, Pages 977-978.

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space. Carl Jung, Zarathustra Seminar, Page 202

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Page 1348

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature. Carl Jung, Zarathustra Seminar, Page 1277

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

Our civilization has long since forgotten how to think symbolically. Carl Jung, CW 5, Para 683.

Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. Carl Jung, CW 7, Para 363.

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794

Life behaves as if it were going on, and so I think it is better for an old person to live on, to look forward to the next day, as if he had to spend centuries, and then he lives properly. Carl Jung, C.G. Jung Speaking, Page 438

I have never asserted, nor do I think I know, what the unconscious is in itself. Carl Jung, Letters Vol. I, Page 196.

When you step out of this world, you withdraw and think you are alone with yourself, but the East says: “You forget the old man that is dwelling in your heart and sees everything.” Carl Jung, Dream Analysis, Page 75.

James Hillman was asked by interviewer Cliff Bostock what he thought of Noll’s books on Jung. I hate them, Hillman replied. I think he’s a shit. James Hillman: Therapy and the Image, Creative Loafing

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions. Carl Jung, Letters Vol. I, Pages 121-122

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions. Carl Jung, Letters Vol. I, Pages 56-57

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute. Carl Jung, Letters Vol. I, Pages 306-307

I often mention your [J.B. Rhine] work to people over here and I think it is of the greatest importance for the understanding of certain peculiar phenomena of the unconscious. Carl Jung, Letters Vol. I, Pages 321-322

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Spirit is in no way intellect; it is something totally different. Carl Jung, ETH Lecture 26 Jan 1940

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture 26 Jan 1940.

There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too. Carl Jung, Letters Vol. I, Page 276

He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols. E.A. Bennet, Meetings with Jung, Page 157

Hegel seems to me a romantic thinker in contrast to Kant and hence a typical child of his time; and as a romantic he is already on the way to psychology. Carl Jung, Letters Vol. I, Pages 194-195

If things are going on like this, I shall in a few years’ time be giving a seminar in a nurs-

ery which I think would be still more profitable because this kind of teaching forces me to the utmost simplicity of expression. Carl Jung, Letters Vol. I, Page 187

There again, those people who think of the unconscious as being a psychological tissue contained in one's head are completely bewildered, for they can hardly form an idea of a tissue standing in one's head. Carl Jung, Visions Seminar, Pages 204-205

In order to give our judgment.. on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity." C.G. Jung, Aion, para 409

My exterior is in strange contrast to my spirit. When I am dead, nobody will think that this is the corpse of one with spiritual aspirations. Carl Jung, Letters Vol. I, Page 59

The vast majority of people are quite incapable of putting themselves individually into the mind of another. This is indeed a singularly rare art, and, truth to tell, it does not take us very far. Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. He is different. The most we can do, and the best, is to have at least some inkling of his otherness, to respect it, and to guard against the outrageous stupidity of wishing to interpret it. Carl Jung, CW 7, Para 363

We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche bears the same relation to the collective psyche as the individual to society. Carl Jung, CW 7, Para 234

**Carl Jung on "Thoughts" – Anthology.**

Thoughts are real, they are the consciousness. People can't see that. Einstein could not. Carl Jung, J.E.T., Pages 90-95

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Pages 534-536

In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, much less express them in writing. Carl Jung, Letters Vol. II, Page 530

At my age, unfortunately, everything goes rather slowly, and I always have to wait for a favourable moment amid the flux of my intensive work in order to collect the thoughts that come to me after my reading. Carl Jung, Letters Vol. II, Pages 411-413

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts? Carl Jung, Letters Vol. II, Pages 343-344

Whole numbers may well be the discovery of God’s "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

After all, man cannot dissect God’s primal thoughts. Carl Jung, Letters Vol. II, Pages 301-302

I find that all my thoughts circle round God like the planets round the sun and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God’s will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

My thoughts about "this world" were not-and are not-enjoyable. The drive of the unconscious towards mass murder on a global scale is not exactly a cheering prospect. Carl Jung, Letters Vol. II, Pages 229-230

To give body to one’s thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

Then thoughts come to me, as for instance that consciousness is only an organ for per-

ceiving the fourth dimension, i.e., the all-pervasive meaning, and itself produces no real ideas. Carl Jung, Letters Vol. II, Pages 17-18.

I confess I am afraid of a long-drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, Man and His Symbols, Page 37.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts, religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Pages 518-522.

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung, Letters Vol. 1, Page 509.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are

close together. Carl Jung, Memories Dreams and Reflections, Page 226.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

I find that all my thoughts circle around God like the planets around the sun and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page 103.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories, Dreams and Reflections; Page 298.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. "Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37

When something slips out of our consciousness it does not cease to exist…It is simply out of sight. Thus part of the unconscious consists of multitudes of temporarily obscured thoughts, impressions and images that, in spite of being lost, continue to influence our conscious minds. Carl Jung; Man and His Symbols, Page 18.

Eros might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections; Late Thoughts; Page 353.

Because a child is small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

Analysts and mathematicians both consider themselves infallible; they live with invisible

magic cloaks around them. They are both concerned with archetypes. Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life. To some people we must say, “You must choose your own way; you must act.” Others have to learn to refrain from acting. Few take both into account, which is why Deus et home is so important.” Carl Jung, Conversations with C.G. Jung, Page 39.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Conversations with C.G. Jung, Page 68.

Goethe’s Faust aptly says: “in the beginning was the deed”." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself to mind being unable to identify any other motivating force than his own. Carl Jung; Man and His Symbols; Page 70.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung; Letters Volume 1; Page 507.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

Only then I learned psychological objectivity. Only then could I say to a patient, ’Be quiet, something is happening.’ There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

**Carl Jung on "Trees" – Anthology**

The tree brings back all that has been lost through Christ's extreme spiritualization, namely the elements of nature. Through its branches and leaves the tree gathers the powers of light and air, and through its roots those of the earth and the water. Carl Jung, Letters Vol. II, Pages 163-174

The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree. Carl Jung, Letters Vol. II, Pages 163-174

The tree of life may have been, in the first instance, a fruit-bearing genealogical tree, and hence a kind of tribal mother Carl Jung, CW 5, Para 321.

Today I finished a long essay on the "Philosophical Tree," which kept me company during my illness. Carl Jung, Letters Vol. II, Page 104

Writing it [Philosophical Tree] was an enjoyable substitute for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 104

I am rather certain that the sefiroth tree contains the whole symbolism of Jewish development parallel to the Christian idea. Carl Jung, Letters Vol. II, Pages 91-93.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters Vol. II, Pages 26-27.

Christ's redemptive death on the cross was understood as a "baptism," that is to say, as rebirth through the second mother, symbolized by the tree of death... The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.

Trees in particular were mysterious and seemed to me direct embodiments of the incomprehensible meaning of life. For that reason the woods were the place where I felt closest to its deepest meaning and to its awe-inspiring workings. Carl Jung, MDR, Page 68.

Adam and Eve would indeed have been inadequate people if they had not noticed which tree the right apples grew on. Carl Jung, Jung-Ostrowski, Page 48.

... at any time in my later life, when I came up at a blank wall, I painted a picture or hewed stone. Each such experience proved to be a "rite d 'entree" for the ideas and works that followed hard upon it. Carl Jung, MDR, Page 175.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.

I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Philemon, Liber Novus, Page 351.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Pages 217-218.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books… Carl Jung, Letters Vol. 1, Page 479.

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning…She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.

No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, Aion, Page 43.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; Memories, Dreams and Reflections; Pages 225-226.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

Oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

**Carl Jung on “Truth” – Anthology.**

The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands. Carl Jung, CW 14, Para 489

If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day’s psychic needs, then much venom and bitterness might be spared and we should be able to

perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 156

The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors. Carl Jung, 16, Para 180

Ultimate truth, if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Page xiv

Doubt alone is the mother of scientific truth. Carl Jung, CW 15, Para 70

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

There are not too many truths, there are only a few. Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, p. 291.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath. Carl Jung, CW 18, Para 1539

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, CW 12, Page 380.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us this is the threefold illumination of the one day. St. Bonaventure; Carl Jung, CW 14, Page 505.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.

If one could arrive at the truth by learning the words of wisdom, then the world would

have been saved already in the remote times of Lao-tze. Carl Jung, Collected Letters Vol 1, Pages 559-560.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Collected Letters Vol 1, Pages 559-560.

So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Good Lord, how many impersonations do you reckon you need to understand this simple truth? Carl Jung, Letters Vol 1, Pages 422-423.

Everything in me has arisen from direct experience of the mentally ill or "seekers after truth." Carl Jung, Letters Volume 1, Pages 59-61.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

Christ said of Peter who disavowed him, "On this rock I will build my Church." It is a psychological fact that someone who is disloyal, or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Conversations with C.G. Jung, Page 47.

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

Naturally, every age thinks that all ages before it was prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Carl Jung, CW 8, Page 33.

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It’s sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990.

[The dream voice] “utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments.” Carl Jung; CW 11, Page 45.

Knowledge rests not upon truth alone, but on error also. Carl Jung, CW 4, Para 74

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. Carl Jung, CW 10, Page 317.

The sad truth is that man's real life consists of a complex of inexorable opposites day and night birth and death happiness and misery good and evil. Carl Jung; Man and His Symbols; Page 75.

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the "Stone," of which the Tractatus aureus : "Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee." To this a scholiast adds: "The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth." The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Carl Jung, CW 7, Page 628.

So many physicians dismiss statements by hysterical patients as utter lies. Such persons certainly produce more untruths than most of us, but "lie" is scarcely the right word to use. Carl Jung; Man and His symbols; Page 19.

To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. Carl Jung, CW 8, Page 780

The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things. Carl Jung, Symbols of Transformation, Page xxv.

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung; CW 9ii; Para 429.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung, Letters Vol. 2, Page 346.

But one thing I will tell you: the exploration of the unconscious has in fact and in truth discovered the age-old, timeless way of initiation. Carl Jung, Letters Vol. 1, Pages 140-143.

I do not combat the Christian truth, I am only arguing with the modern mind. Carl Jung, Letters Vol. 1, Pages 383-387.

Wanting to know the truth is also a striving for power and pleasure. Carl Jung, Letters

Vol. 1, Page 111.

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Pages 466-467.

When you are in the darkness you take the next thing, and that is a dream. And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age-old truth.

It is a general truth that the earth is depreciated and misunderstood...For quite long enough we have been taught that this life is not the real thing...and that we live only for heaven. Carl Jung, Visions Seminar, Page 193.

If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice. Carl Jung, ETH Lecture 13, Page 245.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual. We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else. Carl Jung, ETH Lecture V, Page 165.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.

The Dharma Kaya = the world of absolute truth.

The Sambhoga Kaya = the world of subtle bodies.

The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it. Carl Jung, Letters Vol. II, Page 597.

Now I know the truth but there is a small piece not filled in and when I know that I shall be dead. Carl Jung [2 days before his death] Miguel Serrano, Two Friendships, Page 104.

I have landed in the Eastern sphere through the waters of the unconscious, for the truths of the unconscious can never be thought up, they can be reached only by following a path which all cultures right down to the most primitive level have called the way of initiation. Carl Jung, Letters Vol. 1, Page 87.

It is a psychological fact that someone who is disloyal, or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Jung-Ostrowski, Page 48.

Physics does admit that there are exceptions that can be expressed as statistical truths, but it has no room for the a-causal Carl Jung, Jung-Ostrowski, Page 55.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

And who in Hell would have invented the Decalogue? That is not invented by Moses, but that is the eternal truth in man himself, because he checks himself. Carl Jung, Evans Conversations, Page 16.

So you see, man is not complete when he lives in a world of statistical truth. Carl Jung, Evans Conversations, Page 36.

Our natural science makes everything an average, reduces everything to an average; yet the truth is that the carriers of life are individuals, not average numbers. Carl Jung, Evans Conversations, Page 36

Nothing is more vulnerable and ephemeral than scientific theories, which are mere tools and not everlasting truths. Carl Jung, Man and His Symbols, Page 92.

But alas, it is a sad truth that usually those who know nothing for themselves take to teaching others, in spite of the fact that they know the best method of education is the good example. Carl Jung, Letters Vol. II, Pages 549-550

God is not a statistical truth; hence it is just as stupid to try to prove the existence of God as to deny him. Carl Jung, Letters Vol. II, Pages 4-5.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 16, Page 317

All old truths want a new interpretation, so that they can live on in a new form. Carl Jung, Letters Vol. II, Pages 163-174

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really on-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197-199.

Theologians call their creed a symbolum, but they refuse to call their truth "symbolic." Carl Jung, Letters Vol. II, Pages 201-208

In America especially one blames me for my so-called mysticism. Since I don’t claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt. Carl Jung, Letters Vol. II, Page 291.

Causality as a statistical truth presupposes the existence of acausality, otherwise it cannot be a statistical truth. Carl Jung, Letters Vol. II, Pages 317-319.

All the grapes of the same site produce about the same wine. This is the truth stated by astrology and experience since time immemorial. Carl Jung, Letters Vol. II, Pages 353-355.

It does not come within the scope of a science like psychology to ascertain the truth or untruth of metaphysical assertions. Carl Jung, Letters Vol. II, Pages 367-368

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore

I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

You are naturally reaching back to Yoga in the proper understanding that it has once been the right way which should still be the right way for our time. But the world has become wrong and nobody listens to the old ways any more, in spite of the fact that the underlying truth is still true. Carl Jung, Letters Vol. II, Pages 385-386.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

It has been my endeavour to complement the obvious insufficiency of statistical truth through a description of improbable facts and their nature, within the confines of psychology at least. Carl Jung, Letters Vol. II, Pages 373-375

As psychologists we are not concerned with the question of truth, with whether something is historically correct, but with living forces, living opinions which determine human behaviour. Carl Jung, Letters Vol. II, Pages 416-417

Some psychological truths can be established by scientific methods, others not. Carl Jung, Letters Vol. II, Pages 457-458

Astrological "truths" as statistical results are questionable or even unlikely. Carl Jung, Letters Vol. II, Pages 463-464

The [astrological] superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false. Carl Jung, Letters Vol. II, Pages 463-464

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Pages 544-546

The fact that I use the term "dialectical procedure" or something of this sort exposes me to the misunderstanding that I envisage an intellectual procedure, which is not the case, but in truth a practical method of dealing with the very concrete propositions the unconscious presents us with. Carl Jung, Letters Vol. II, Pages 500-502

"Teachings" are tools not truths; points of view that are laid aside once they have served their purpose. Carl Jung, Letters Vol. II, Pages 504-506

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Pages 504-506

As a rule it so happens that what passes for the profoundest knowledge and the ultimate truth on the first level is understood and derided as ridiculous ignorance on the next,

and it is thought that now at last we have arrived at the right insights. With science you really do get somewhere, even if you don't attain the ultimate philosophical insights. Carl Jung, Letters Vol. II, Pages 504-506

We don't attain any "ultimate truths" at all, but on the way to them we discover a whole lot of astonishing partial truths. Carl Jung, Letters Vol. II, Pages 504-506

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Pages 544-546

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth. Carl Jung, Letters Vol. II, Pages 631-632

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos. Carl Jung, Letters Vol. II, Pages 592-597.

Since man is relatively free to choose the way he will go, he is also free to go the wrong way and, instead of coming to grips with the reality of his unconscious, to speculate about it and cut himself off from the truth of nature. Carl Jung, Letters Vol. II, Pages 617-620

He [Jung] said, write the truth, and expect to be misunderstood, and take the consequences. That was what he had been doing all his life. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 237-238

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience. But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today. It is more convincing to a seeker after truth than the best tradition. Carl Jung, CW 11, Para 88.

It is a general truth that one can only understand anything in as much as one understands oneself. Carl Jung, Zarathustra Seminar, Page 742

A truth is only a truth when it lives, otherwise it is perfectly nonsensical; it must be able to change into its own opposite, to even become an untruth at times. Carl Jung, Visions Seminar, Page 1311

It is in very truth the eternally living, creative, germinal layer in each of us, and though it may make use of age-old symbolical images it nevertheless intends them to be understood in a new way. Carl Jung, CW 4, Para 760

Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change, and bears new witnesses in new images, in

new tongues, like a new wine that is put into old bottles. Carl Jung, CW 5, Para 533

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its existence and its constitution. Carl Jung, CW 8, Para 210

Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004

When Nietzsche said, “God is dead,” he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

[The dream] shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

It is for this reason that the alchemists believed in the truth of “matter,” because “matter” was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98

They [Archetypes] are primordial psychic experiences which very often give patients access again to blocked religious truths. I have also had this experience myself. Carl Jung, Letters Vol. II, Pages 56-57

Doubt is the crown of life because truth and error come together. Carl Jung, Dream Analysis, Page 89.

Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis, Page 89.

My anima constantly repeats the saying: “The power of truth is great and will prevail”. Carl Jung, Letters Vol. I, Pages 305-306

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

The average is a statistical truth, and this is a concept; but it implies that there must be exceptions, and there are exceptions to the general rule of space, time and causality. Carl Jung, Meetings with Jung, Page 101

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths. Carl Jung, Letters Vol. I, Pages 123-124

The dream shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

The patient, that is to say, does not need to have a truth inculcated into him—if we do that, we only reach his head; he needs far more to grow up to this truth, and in that way we reach his heart, and the appeal goes deeper and works more powerfully. Carl Jung, CW 16m Para 314

**Carl Jung on the "Trickster" – Anthology.**

[The trickster] is a forerunner of the savior. He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung, CW 9i, para 472.

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Pages 615-616

It is clear that the devil has been up to his tricks again. As soon as one notices that, one should say no more but withdraw into oneself. Carl Jung, Letters Vol. I, Pages 250-252

The personality of the patient demands all the resources of the doctor's personality and not technical tricks. Carl Jung, CW 10, Para 338

Be the man through whom you wish to influence others. Mere talk has always been counted hollow, and there is no trick, however artful, by which this simple truth can be evaded in the long run. The fact of being convinced and not the thing we are convinced of—that is what has always, and at all times, worked. Carl Jung, CW 16, Para 167

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. The best way of dealing with the unconscious is the creative way. Carl Jung, Letters Vol. 1, Pages 108-109.

**Carl Jung on the "Trinity"- Anthology.**

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Pages 466-467.

"God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything. Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

My view comes very close to Koepgen’s lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary’s womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

The Trinity is a revelation not only of God but at the same time of man. Carl Jung citing Koepgen, CW 11, Page 74.

Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

The quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Carl Jung, CW 11, para 125.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

On the other hand it is just the Trinity dogma, as it stands, that is the classical example of an artificial structure and an intellectual product, so much so that no theologian has yet recognized or admitted its origin in Egyptian theology. Carl Jung, Letters Vol. II, Pages 422-423.

The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy. They have stiffened into mere objects of belief. So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysms of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas.

There are many Europeans who began by surrendering completely to the influence of

the Christian symbol until they landed themselves in a Kierkegaardian neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols. This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense.

We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them. That people should succumb to these eternal images is entirely normal, in fact it is what these images are for. They are meant to attract, to convince, to fascinate, and to overpower. They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity. Carl Jung, CW 9i, Para II

**Carl Jung on "Types" – Anthology.**

There lies the gravamen of the book, [Psychological Types] though most readers have not noticed this because they are first of all led into the temptation of classifying everything typologically, which in itself is a pretty sterile undertaking. Carl Jung, Letters Vol. I, Pages 186-187

Well, you see, the [psychological] type is nothing static. It changes in the course of life... Carl Jung, C.G. Jung, Speaking, Page 435.

I have never thought of my typology as a characterological method and have never applied it in this sense. Carl Jung, Letters Vol. I, Pages 129-130

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Pages 186-187

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Each function type has a special way of viewing feeling and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

Well, you see, the [psychological] type is nothing static. It changes in the course of life... Carl Jung, C.G. Jung, Speaking, Page 435.

As a rule, whenever such a falsification of type takes place the individual becomes neurotic later and can be cured only by developing the attitude consonant with his nature. Carl Jung, CW 6, Para 560.

The classification of individuals [By Type] means nothing at all. It is only the instrumentality, or what I call "practical psychology," used to explain, for instance, the husband to a wife, or vice versa. Carl Jung, Evans Conversations, Page 23.

So, through the study of all sorts of human types, I came to the conclusion that there must be many different ways of viewing the world through these type orientations—at least 16, and you can just as well say 360. Carl Jung, Evans Conversations, Page 24.

Even though assignment to a particular type may in certain cases have lifelong validity, in other very frequent cases it is so dependent on so many external and internal factors that the diagnosis is valid only for certain periods of time. Carl Jung, Letters Vol. II, Pages 346-348

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition. Carl Jung, 1925 Seminar, Page 27

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress. There were contained in this several mistakes which I afterwards could rectify. Carl Jung, 1925 Seminar, Page 33

I watched the creation of myths going on and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

So in my view an "ideally oriented type" is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built-in motor, thus a vehicle that does not move for hours when there is no wind. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

His [Freud] general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Pages 301-302

As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as· well as Adler underwent a change in their personal type. Carl Jung, Letters Vol. I, Pages 301-302

Certainly strife and misunderstanding will always be among the props of the tragi-comedy of human existence, but it is none the less undeniable that the advance of civilization has led from the law of the jungle to the establishment of courts of justice and standards of right and wrong which are above the contending parties. It is my conviction that a basis for the settlement of conflicting views would be found in the recognition of different types of attitude — a recognition not only of the existence of such types, but also of the fact that every man is so imprisoned in his type that he is simply incapable of fully understanding another standpoint. Failing a recognition of this exacting demand, a violation of the other standpoint is practically inevitable. Carl Jung, CW 6, Para 847

We know that there is no human foresight or wisdom that can prescribe direction to our life, except for small stretches of the way. This is of course true only of the "ordinary" type of life, not of the "heroic" type. The latter kind also exists, though it is much rarer. Here we are certainly not entitled to say that no marked direction can be given to life, or only for short distances. The heroic conduct of life is absolute—that is, it is oriented by fateful decisions, and the decision to go in a certain direction holds, sometimes, to the bitter end. Carl Jung, CW 7, Para 72

Experience has convinced me that there are not only different temperaments (“types”), but different stages of psychological development, so that one can well say that there is an essential difference between the psychology of the first and the second half of life. Here again I differ from the others in maintaining that the same psychological criteria are not applicable to the different stages of life. Carl Jung, CW 4, Para 762

**Carl Jung on “UFO’s” - Anthology.**

I think it [UFO’s] is chiefly an obstinate rumour, but the question whether there is something real behind it is not answered. Carl Jung, Letters Vol. II, Pages 5-6.

This, too, [UFO’s] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Pages 397-398.

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know

what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Pages 403-404

As it is questionable in how far UFOS are physical facts, it is indubitable that they are psychological facts. Carl Jung, Letters Vol. II, Pages 403-404

Hoyle's book has arrived, and I've finished it already. It is extraordinarily interesting to see how an astronomer collides with the unconscious and especially with the UFO problem. Carl Jung, Letters Vol. II, Page 408.

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Pages 476-477

These [UFO] symbolisms, which are cropping up everywhere nowadays, paint a picture of the end of time with its eschatological conceptions: destruction of the world, coming of the Kingdom of Heaven or of the world redeemer. Carl Jung, Letters Vol. II, Pages 476-477

Although I have been studying the UFO phenomenon for about 12 years now and have read practically all the relevant literature, I a m still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of UFO's. I cannot even say whether they exist or not. Carl Jung, Letters Vol. II, Pages 627-628

The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world. Carl Jung, Letters Vol. II, Pages 592-597

**Carl Jung on "Unus Mundus" – Anthology.**

In the final analysis the idea of an unus mundus [one world] is founded, on the assumption that the multiplicity of the empirical world rests on an underlying unity. Everything divided and different belongs to one and the same world. Carl Jung, CW 14, pars. 767-770

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Pages 398-400

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus. Carl Jung, Letters Vol. II, Page 508-509

As Prof. Fierz in his speech at Pauli's funeral has mentioned: Speculation comes from speculum. Thus "speculation," a very typical form of consciousness, becomes the real centre of the world, the basis of the Unus Mundus. Carl Jung, Letters Vol. II, Pages 469-471

**Carl Jung on "Visions" – Anthology.**

Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 8, Para 317

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious. Carl Jung, Conversations with C.G. Jung, Page 63.

There is no difference in intelligence level between those who tend to have dreams and those who have visions. Carl Jung, Conversations with C.G. Jung, Page 19.

It should be someone already has a much-clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Carl Jung; CW 6.

I have had occasion to observe, in the course of my daily professional work [that... ] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

We all must do just what Christ did. We must make our experiment. We must make mistakes. We must live out our own vision of life. And there will be error. If you avoid error you do not live. Carl Jung, Jung, C.G. Jung Speaking, p. 98.

Actually you shouldn’t want to have visions, they should just come to "May it be good, happy, favorable, and propitious." Carl Jung, Letters Vol. 1, Page 111.

The Master speaks a ”power word" born of the richness of his vision, the disciple merely conjures with it. Carl Jung, Letters Vol. 1, Pages 59-63.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed. Carl Jung, Letters Vol. 1, Pages 553-554.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.

Where is the wisdom of our old people, where are their precious secrets and their visions? For the most part our old people try to compete with the young. In the United States it

is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter. Carl Jung, CW 8, ¶788.

In any case, the Clairvoyante's visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself. Carl Jung, ETH Lecture V, Page 26.

That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717.

It [Music] expresses in sounds what fantasies and visions music express in Visual images…music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

When I last saw him [Jung] he had a vision. "I see enormous stretches devastated, enormous stretches of the earth. But thank God it's not the whole planet. Marie-Louise Von Franz, "Jung".

Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Carl Jung, CW 6, para 610.

The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. Carl Jung, CW 9i, Para 222.

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Carl Jung, MDR, Page 3.

If I have a vision of Christ, this is far from proving that it was Christ, as we know only too well from our psychiatric practice. Carl Jung, Letters Vol. II, Pages 375-379.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

Since we are living in a society that is unconscious of this development and far from understanding the importance of the Christian symbol, we are called upon to hinder its invalidation, although some of us are granted the vision of a future development. Carl Jung, Letters Vol. II, Pages 133-138

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal

thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

In a situation where an approximation of the unconscious to consciousness is desirable, or vice versa, the unconscious acquires a special tone, which can express itself in the colourfulness of its images (dreams, visions, etc.) or in other impressive qualities (beauty, depth, intensity). Carl Jung, Letters Vol. II, Pages 299-300.

If somebody has a vision it doesn't mean that he is necessarily insane. Perfectly normal people can have visions in certain moments. Carl Jung, Letters Vol. II, Page 380.

St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

The fact is that real poets create out of an inner vision which, being timeless, also unveils the future, if not in actualities at least symbolically. Carl Jung, Letters Vol. II, Pages 386-387

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part. Carl Jung, Letters Vol. II, Pages 579-580

I won't go into details but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form. Carl Jung, Letters Vol. II, Pages 598-599

The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world. Carl Jung, Letters Vol. II, Pages 611-612

This is how you must live—without reservation, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing. Carl Jung, C.G. Jung Speaking: Interviews and

Encounters, Pages 156-163

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

The vision of the symbol is a pointer to the onward course of life, beckoning with the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far-off beacon. Carl Jung, CW 6, Para 202

I may define "self" as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

We must do what Christ did. We must make mistakes. We must live out our own vision of life. Carl Jung, C.G. Jung Speaking, Page 98

After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing. Carl Jung, C.G. Jung Speaking, Pages 158-159.

But at this moment a messenger from the world (which by then was a very insignificant corner of the universe) arrived and said that I was not allowed to depart and at this moment the whole vision collapsed completely. Carl Jung, Letters Vol. I, Pages 357-358

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions. Carl Jung, Letters Vol. I, Pages 121-122

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad. Carl Jung, ETH Lecture 7th July 1939

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes. Carl Jung, ETH Lecture 7th July 1939

Also he [Jung] spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle. This vision could be reproduced – and was reproduced – by the stimulation. E.A. Bennet, Meetings with Jung, Page 157

As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon. This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols. I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202

In order to facilitate this inner vision we must first clear the way for the faculty of seeing. How this is to be done without psychology, that is, without making contact with the psyche, is, frankly, beyond my comprehension. Carl Jung, CW 12, Para 14

**Carl Jung on "Void" – Anthology.**

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, CW 11, Para 856.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, CW 12, Page 8.

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Pages 546-547

The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning. Carl Jung, Visions Seminar, Page 1026.

The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger. It is as void of light and charm as the gentling moonlight is all heavenly peace and magic. It protests too much that it is a light, because it is no light, and a great truth, because it invariably misses the mark, and a high authority, which nevertheless

is always wrong, or is only as right as the blind tom-cat who tried to catch imaginary bats in broad daylight, but one day caught a real one by mistake and thereafter became completely unteachable. Carl Jung, CW 14, Para 229

Man has two aims the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins the cultural aim. For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps. Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children, hoping to salvage in this way a last little scrap of youth. One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up. No wonder that so many bad neuroses appear at the onset of life's afternoon. It is a sort of second puberty, another "storm and stress" period, not infrequently accompanied by tempests of passion—the "dangerous age." But the problems that crop up at this age are no longer to be solved by the old recipes the hand of this clock cannot be put back. What youth found and must find outside; the man of life's afternoon must find within himself. Carl Jung, CW 7, Para 114

"Non-objective art draws its contents essentially from "inside." This "inside" cannot correspond to consciousness, since consciousness contains images of objects as they are generally seen, and whose appearance must therefore necessarily conform to general expectations.... Behind consciousness there lies not the absolute void but the unconscious psyche, which affects consciousness from behind and from inside, just as much as the outer world affects it from in front and from outside." Carl Jung, CW 15, Page 206

**Carl Jung "West and East" – Anthology**

Consciousness determines Weltanschauung. All conscious awareness of motives and intentions is a Weltanschauung in the bud; every increase in experience and knowledge is a step in the development of a Weltanschauung. And with the picture that the thinking man fashions of the world he also changes himself. The man whose sun still moves round the earth is essentially different from the man whose earth is a satellite of the sun. Giordano Bruno's reflections on infinity were not in vain: they represent one of the most important beginnings of modern consciousness. The man whose cosmos hangs in the empyrean is different from one whose mind is illuminated by Kepler's vision. The man who is still dubious about the sum of twice two is different from the thinker for whom nothing is less doubtful than the a priori truths of mathematics. In short, it is not a matter of indifference what sort of Weltanschauung we possess, since not only do we create a picture of the world, but this picture retroactively changes us. Carl Jung, CW 8, Para 696

A science can never be a Weltanschauung but merely the tool with which to make one. Whether we take this tool in hand or not depends on the sort of Weltanschauung we already have. For no one is without a Weltanschauung of some sort. Even in an extreme case, he will at least have the Weltanschauung that education and environment have forced on him. If this tells him, to quote Goethe, that "the highest joy of man should be the growth of personality," he will unhesitatingly seize upon science and its conclusions, and with this as a tool will build himself a Weltanschauung—to his own edification. But if his hereditary convictions tell him

that science is not a tool but an end in itself, he will follow the watchword that has become more and more prevalent during the last one hundred and fifty years and has proved to be the decisive one in practice. Here and there single individuals have desperately resisted it, for to their way of thinking the meaning of life culminates in the perfection of the human personality and not in the differentiation of techniques, which inevitably leads to an extremely one-sided development of a single instinct, for instance the instinct for knowledge. If science is an end in itself, man's raison d'etre lies in being a mere intellect. If art is an end in itself, then his sole value lies in the imaginative faculty, and the intellect is consigned to the lumber-room. If making money is an end in itself, both science and art can quietly shut up shop. No one can deny that our modern consciousness, in pursuing these mutually exclusive ends, has become hopelessly fragmented. The consequence is that people are trained to develop one quality only; they become tools themselves. Carl Jung, CW 8, Para

The totality of the psyche can never be grasped by intellect alone. Whether we will or no, philosophy keeps breaking through, because the psyche seeks an expression that will embrace its total nature. Carl Jung, 7, Para 201

The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world. For this another function —feeling—is needed too. Feeling often arrives at convictions that are different from those of the intellect, and we cannot always prove that the convictions of feeling are necessarily inferior. Carl Jung, CW 8, Para 600

We can understand at once the fear that the child and the primitive have of the great unknown. We have the same childish fear of our inner side, where we likewise touch upon a great unknown world. All we have is the affect, the fear, without knowing that this is a world-fear—for the world of affects is invisible. We have either purely theoretical prejudices against it, or superstitious ideas. One cannot even talk about the unconscious before many educated people without being accused of mysticism. The fear is legitimate in so far as our rational Weltanschauung with its scientific and moral certitudes—so hotly believed in because so deeply questionable—is shattered by the facts of the other side. Carl Jung, CW 4, Para 324

Freud was a great destroyer, but the turn of the century offered so many opportunities for debunking that even Nietzsche was not enough. Freud completed the task, very thoroughly indeed. He aroused a wholesome mistrust in people and thereby sharpened their sense of real values. All that gush about man's innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15, Para 69

In the last one hundred and fifty years we have witnessed a plethora of Weltanschauungen—a proof that the whole idea of a Weltanschauung has been discredited, for the more difficult an illness is to treat, the more the remedies multiply, and the more remedies there are, the more disreputable each one becomes. 5-732

such a legacy of dubious propositions that doubt is not only possible but altogether justified, indeed meritorious. The gold will not prove its worth save in the fire. Carl Jung, CW 15, Para 69

The fatal error of every Weltanschauung so far has been that it claims to be an objectively valid truth, and ultimately a kind of scientific evidence of this truth. This would lead

to the insufferable conclusion that, for instance, the same God must help the Germans, the French, the English, the Turks, and the heathen—in short, everybody against everybody else. Carl Jung, CW 8, Para 734

If the picture we create of the world did not have a retroactive effect on us, we could be content with any sort of beautiful or diverting sham. But self-deception recoils on us, making us unreal, foolish, and ineffectual. Because we are tilting at a false picture of the world, we are overcome by the superior power of reality. Carl Jung, CW 8, Para 699

If we have a disagreeable view of a situation or thing, our pleasure in it is spoiled, and then it does in fact usually disagree with us. And, conversely, how many things become bearable and even acceptable if we can give up certain prejudices and change our point of view. Carl Jung, CW 16, Para 218

To have a Weltanschauung means to create a picture of the world and of oneself, to know what the world is and who I am. Taken literally, this would be too much. No one can know what the world is, just as little as can he know himself. But, cum grano salts, it means the best possible knowledge—a knowledge that esteems wisdom and abhors unfounded assumptions, arbitrary assertions, and didactic opinions. Such knowledge seeks the well-founded hypothesis, without forgetting that all knowledge is limited and subject to error. Carl Jung, CW 8, Para 698

The world changes its face —tempora mutantur et nos mutamur in illis—for we can grasp the world only as a psychic image in ourselves, and it is not always easy to decide, when the image changes, whether the world or ourselves have changed, or both. The picture of the world can change at any time, just as our conception of ourselves changes. Every new discovery, every new thought, can put a new face on the world. We must be prepared for this, else we suddenly find ourselves in an antiquated world, itself a relic of lower levels of consciousness. We shall all be as good as dead one day, but in the interests of life we should postpone this moment as long as possible, and this we can only do by never allowing our picture of the world to become rigid. Carl Jung, CW 5, Para 700

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round. Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 5, Para 737

The world exists not merely in itself but also as it appears to me. Indeed, at bottom, we have absolutely no criterion that could help us to form a judgment of a world which was unassimilable by the subject. If we were to ignore the subjective factor, it would be a complete denial of the great doubt as to the possibility of absolute cognition. And this would mean a relapse into the stale and hollow positivism that marred the turn of the century—an attitude of intellectual arrogance accompanied by crudeness of feeling; a violation of life as stupid as it is presumptuous. By overvaluing our capacity for objective cognition we repress the importance of the subjective factor, which simply means a denial of the subject. But what is the subject. The subject is man himself—we are the subject. Only a sick mind could forget that cognition must have a subject, and that there is no knowledge whatever and no world at all unless "I know" has been said, though with this statement one has already expressed the subjective limitation of all knowledge. Carl Jung, CW 6, Para 621

If we were conscious of the spirit of the age, we should know why we are so inclined to account for everything on physical grounds; we should know that it is because, up till now, too much was accounted for in terms of spirit. This realization would at once make us critical of our bias. We would say most likely we are now making exactly the same mistake on the other side. We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate material causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it. Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world's reality. This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking—the thinking that underlies "sound common sense" and our ordinary use of language. It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

Man is not a machine that can be remodelled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way. He carries his whole history with him; in his very structure is written the history of mankind. The historical element in man represents a vital need to which a wise psychic economy must respond. Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570

the data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742

Has mankind ever really got away from myths? Everyone who has his eyes and wits

about him can see that the world is dead, cold, and unending. Never yet has he beheld a God or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian.

In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 5, Para 30

Man is not a machine that can be remodelled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way. He carries his whole history with him; in his very structure is written the history of mankind. The historical element in man represents a vital need to which a wise psychic economy must respond. Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570

How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe, circled by a sun that solicitously bestowed its warmth. Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence. Such a life no longer seems real to us, even in our dreams. Science has long ago torn this lovely veil to shreds. That age lies as far behind as childhood, when one's own father was unquestionably the handsomest and strongest man on earth. Carl Jung, CW 10, Para 162

Is a thing beautiful because I attribute beauty to it? Or is it the objective beauty of the thing that compels me to acknowledge it? As we know, great minds have wrestled with the problem whether it is the glorious sun that illuminates the world, or the sun-like human eye. Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets. He must de-psychize nature in order to dominate her; and in order to see his world objectively he must take back all his archaic projections. Carl Jung, CW 10, Para 135

Primitive man, being closer to his instincts, like the animal, is characterized by fear of novelty and adherence to tradition. To our way of thinking he is painfully backward, whereas we exalt progress. But our progressiveness, though it may result in a great many delightful wish-fulfillments, piles up an equally gigantic Promethean debt, which has to be paid off from time to time in the form of hideous catastrophes. For ages man has dreamed of flying, and all we have got for it is saturation bombing! We smile today at the Christian hope of a life beyond the grave, and yet we often fall into chiliasms a hundred times more ridiculous than the notion of a happy Hereafter. Carl Jung, CW 9i, Para 276

A man is only half understood when we know how everything in him came into being. If that were all, he could just as well have been dead years ago. As a living being he is not understood, for life does not have only a yesterday, nor is it explained by reducing today

to yesterday. Life has also a tomorrow, and today is understood only when we can add to our knowledge of what was yesterday the beginnings of tomorrow. This is true of all life's psychological expressions, even of pathological symptoms. Carl Jung, CW 7, Para 67

Psychology teaches us that, in a certain sense, there is nothing in the psyche that is old; nothing that can really, finally die away. Even Paul was left with a thorn in the flesh. Whoever protects himself against what is new and strange and regresses to the past falls into the same neurotic condition as the man who identifies himself with the new and runs away from the past. The only difference is that the one has estranged himself from the past and the other from the future. In principle both are doing the same thing: they are reinforcing their narrow range of consciousness instead of shattering it in the tension of opposites and building up a state of wider and higher consciousness. Carl Jung, CW 8, Para 767

The conscious mind must have reason, firstly to discover some order in the chaos of disorderly individual events occurring in the world, and secondly to create order, at least in human affairs. We are moved by the laudable and useful ambition to extirpate the chaos of the irrational both within and without to the best of our ability. Apparently the process has gone pretty far. As a mental patient once told me: "Doctor, last night I disinfected the whole heavens with bichloride of mercury, but I found no God." Something of the sort has happened to us as well. Carl Jung, CW 5, Para 104A

And what kind of an answer did the next generation give to the individualism of Nietzsche's superman? It answered with a collectivism, a mass organization, a herding together of the mob, tam ethice quam physics, that made everything that went before look like a bad joke. Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

When something happens to a man and he supposes it to be personal only to himself, whereas in reality it is a quite universal experience, then his attitude is obviously wrong, that is, too personal, and it tends to exclude him from human society. By the same token we need to have not only a personal, contemporary consciousness, but also a suprapersonal consciousness with a sense of historical continuity. Carl Jung, CW 16, Para 99

We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience. Carl Jung, CW 11, Para 529

Life is crazy and meaningful at once. And when we do not laugh over the one aspect and speculate about the other, life is exceedingly drab, and everything is reduced to the littlest scale. There is then little sense and little nonsense either. When you come to think about it, nothing has any meaning, for when there was nobody to think, there was nobody to interpret what happened. Interpretations are only for those who don't understand; it is only the things we don't understand that have any meaning. Man woke up in a world he did not understand, and that is why he tries to interpret it. Carl Jung, CW 9i, Para 65

The least of things with a meaning is always worth more in life than the greatest of things without it. Carl Jung, CW 16, Para 96

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung, CW 9i, Para 66

The East teaches us another, broader, more profound, and higher understanding—understanding through life. We know this only by hearsay, as a shadowy sentiment expressing a vague religiosity, and we are fond of putting "Oriental wisdom" in quotation marks and banishing it to the dim region of faith and superstition. But that is wholly to misunderstand the realism of the East. Texts of this kind do not consist of the sentimental, overwrought mystical intuitions of pathological cranks and recluses, but are based on the practical insights of highly evolved Chinese minds, which we have not the slightest justification for undervaluing. Carl Jung, CW 13, Para 2

Everything requires for its existence its own opposite, or else it fades into nothingness. The ego needs the self and vice versa. The changing relations between these two entities constitute a field of experience which Eastern introspection has exploited to a degree almost unattainable to Western man.

The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to possess it, we must first earn it. Carl Jung, CW 11, Para 961

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. Carl Jung, CW 12, Para 8

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. Carl Jung, CW 11, Para 969

Whatever happens in a given moment has inevitably the quality of that moment. Carl Jung, CW 11, Para 970

The West is always seeking uplift, but the East seeks a sinking or deepening. Outer reality, with its bodiliness and weight, appears to make a much stronger and sharper impression on the European than it does on the Indian. The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 936

In general, meditation and contemplation have a bad reputation in the West. They are regarded as a particularly reprehensible form of idleness or as pathological narcissism. No one has time for self-knowledge or believes that it could serve any sensible purpose. Also, one knows in advance that it is not worth the trouble to know oneself, for any fool can know what he is. We believe exclusively in doing and do not ask about the doer, who is judged only by achievements that have collective value. The general public seems to have taken cognizance of the existence of the unconscious psyche more than the so-called experts, but still nobody has

drawn any conclusions from the fact that Western man confronts himself as a stranger and that self-knowledge is one of the most difficult and exacting of the arts. Carl Jung, CW 14, Para 709

The Christian during contemplation would never say "/ am Christ," but will confess with Paul: "Not I, but Christ liveth in me" (Gal. 2:20). Our sutra however, says: "Thou wilt know that thou art the Buddha." At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is an Atman, 'without self.' But there is an immeasurable difference in the formulation. The Christian attains his end in Christ, the Buddhist knows he is the Buddha. The Christian gets out of the transitory and ego-bound world of consciousness, but the Buddhist still reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies. Carl Jung, CW 11, Para 949

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self-liberation." Carl Jung, CW 11, Para 770

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. The Eastern attitude (more particularly the Indian) is the other way about: everything, highest and lowest, is in the (transcendental) Subject. Accordingly the significance of the Atman, the Self, is heightened beyond all bounds. But with Western man the value of the self sinks to zero. Carl Jung, CW 12, Para 9

There is no conflict between religion and science in the East, as no science is there based upon a passion for facts, and no religion upon faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Who among us would place such implicit trust in a superior Master and his incomprehensible ways? This respect for the greater human personality is found only in the East. Could any of us boast that he believes in the possibility of a boundlessly paradoxical transformation experience, to the extent, moreover, of sacrificing many years of his life to the wearisome pursuit of such a goal? And finally, who would dare to take upon himself the authority for such an unorthodox transformation experience—except a man who was little to be trusted, one who, maybe for pathological reasons, has too much to say for himself? Just such a person would have no cause to complain of any lack of following among us. But let a "Master" set us a hard task, which requires more than mere parrot-talk, and the European begins to have doubts, for the steep path of self-development is to him as mournful and gloomy as the path to hell. Carl Jung, CW 11, Para 902

Western consciousness is by no means the only kind of consciousness there is; it is historically conditioned and geographically limited, and representative of only one part of mankind. The widening of our consciousness ought not to proceed at the expense of other kinds of consciousness; it should come about through the development of those elements of our psyche which are analogous to those of the alien psyche, just as the East cannot do without our technology, science, and industry. The European invasion of the East was an act of violence on a grand scale, and it has left us with the duty —noblesse oblige—of understanding the mind of the East. This is perhaps more necessary than we realize at present. Carl Jung,

CW 13, Para 84

Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself. Carl Jung, CW 18, Para 8

I have no wish to depreciate the tremendous differentiation of the Western intellect; compared with it the Eastern intellect must be described as childish. (Naturally this has nothing to do with intelligence.) If we should succeed in elevating another, and possibly even a third psychic function to the dignified position accorded to the intellect, then the West might expect to surpass the East by a very great margin. Carl Jung, CW 13, Para 8

The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.)

Thus he abandons the one sure foundation of the Western mind and loses himself in a mist of words and ideas that could never have originated in European brains and can never be profitably grafted upon them. Carl Jung, CW 11, Para 3

There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for that would merely strengthen his will and consciousness against the unconscious and bring about the very effect to be avoided. The neurosis would then simply be intensified. It cannot be emphasized enough that we are not Orientals, and that we have an entirely different point of departure in these matters. Carl Jung, CW 13, Para 16

Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake. Carl Jung, CW 11, Para 802

Sometimes, when we look back at history, it seems as though the present time had analogies with certain periods in the past, when great empires and civilizations had passed their zenith and were hastening irresistibly towards decay. But these analogies are deceptive, for there are always renaissances.

What does move more clearly into the foreground is Europe's position midway between the Asiatic East and the Anglo-Saxon—or shall we say American? —West. Europe now stands between two colossi, both uncouth in their form but implacably opposed to one another in their nature. They are profoundly different not only racially but in their ideals. In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe's technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may not do exactly as he wills. If he does not learn this, his own nature will destroy him. Carl Jung, CW 10, Para 870

The Indian can forget neither the body nor the mind, while the European is always for-

getting either the one or the other. With this capacity to forget he has, for the time being, conquered the world. Not so the Indian. He not only knows his own nature, but he also knows how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him. For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without. For the European, it is sheer poison to suppress his nature, which is warped enough as it is, and to make out of it a willing robot. 116:867

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common: both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature: the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

The breathless drive for power and aggrandizement in the political, social, and intellectual sphere, gnawing at the soul of the Westerner with apparently insatiable greed, is spreading irresistibly in the East and threatens to have incalculable consequences. Not only in India but in China, too, much has already perished where once the soul lived and throve. The externalization of culture may do away with a great many evils whose removal seems most desirable and beneficial, yet this step forward, as experience shows, is all too dearly paid for with a loss of spiritual culture. Carl Jung, CW 11, Para 962

The wisdom and mysticism of the East have very much to say to us, even when they speak their own inimitable language. They serve to remind us that we in our culture possess something similar, which we have already forgotten, and to direct our attention to the fate of the inner man. 36:963

In the East, the inner man has always had such a firm hold on the outer man that the world had no chance of tearing him away from his inner roots; in the West, the outer man gained the ascendancy to such an extent that he was alienated from his innermost being, Carl Jung, CW 11, Para 785

A growing familiarity with the spirit of the East should be taken merely as a sign that we are beginning to relate to the alien elements within ourselves. Denial of our historical foundations would be sheer folly and would be the best way to bring about another uprooting of consciousness. Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

Instead of learning the spiritual techniques of the East by heart and imitating them in a thoroughly Christian way—imitatio Christi!—with a correspondingly forced attitude, it would be far more to the point to find out whether there exists in the unconscious an introverted tendency similar to that which has become the guiding spiritual principle of the East. We should then be in a position to build on our own ground with our own methods. If we snatch these things directly from the East, we have merely indulged our Western acquisitiveness, confirming yet again that "everything good is outside," whence it has to be fetched and pumped into our barren souls. It seems to me that we have really learned something from the East when we understand that the psyche contains riches enough without having to be primed from outside, and when we feel capable of evolving out of ourselves with or without divine grace. Carl Jung, CW 11, Para 773

If you want to learn the greatest lesson India can teach you, wrap yourself in the cloak of your moral superiority, go to the Black Pagoda of Konarak, sit down in the shadow of the mighty ruin that is still covered with the most amazing collection of obscenities, read Murray's cunning old Handbook^ for India, which tells you how to be properly shocked by this lamentable state of affairs, and how you should go into the temples in the evening, because in the lamplight they look if possible "more (and how beautifully!) wicked"; and then analyse carefully and with the utmost honesty all your reactions, feelings, and thoughts. It will take you quite a while, but in the end, if you have done good work, you will have learned something about yourself, and about the white man in general, which you have probably never heard from anyone else. Carl Jung, CW 10, Para 1013

The spirit of the age will not let itself be trifled with. It is a religion, or, better, a creed which has absolutely no connection with reason, but whose significance lies in the unpleasant fact that it is taken as the absolute measure of all truth and is supposed always to have common sense upon its side. Carl Jung, CW 8, Para 652

The tasks of every age differ, and it is only in retrospect that we can discern with certainty what had to be and what should not have been. In the momentary present the conflict of opinions will always rage, for "war is the father of all." History alone decides the issue. Truth is not eternal —it is a programme to be fulfilled. The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

Anything new should always be questioned and tested with caution, for it may very easily turn out to be only a new disease. That is why true progress is impossible without mature judgment. But a well-balanced judgment requires a firm standpoint, and this in turn can only rest on a sound knowledge of what has been. The man who is unconscious of the historical context and lets slip his link with the past is in constant danger of succumbing to the crazes and delusions engendered by all novelties. Carl Jung, CW 17, Para 251

Knowledge of the universal origins builds the bridge between the lost and abandoned world of the past and the still largely inconceivable world of the future. How should we lay hold of the future, how should we assimilate it, unless we are in possession of the human experience which the past has bequeathed to \x^ } Dispossessed of this, we are without root and without perspective, defenceless dupes of whatever novelties the future may bring. Carl Jung, CW 17, Para 250

The man of the present must work for the future and leave others to conserve the past. He is therefore not only a builder but also a destroyer. He and his world have both become questionable and ambiguous. The ways that the past shows him and the answers it gives to his questions are insufficient for the needs of the present. All the old, comfortable ways are blocked, new paths have been opened up, and new dangers have arisen of which the past knew nothing. It is proverbial that one never learns anything from history, and in regard to present-day problems it usually teaches us nothing. The new path has to be made through untrodden regions, without presuppositions and often, unfortunately, without piety. Carl Jung, CW 10, Para 239

It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error. The one helps, the other warns. Not the criticism of individual contemporaries will decide the

truth or falsity of his discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. Carl Jung, CW 7, Para 201

New ideas, if they are not just a flash in the pan, generally require at least a generation to take root. Psychological innovations probably take much longer, since in this field more than in any other practically everybody sets himself up as an authority. Carl Jung, CW 7, Para 8

One's contemporaries are always dense and never understand that what appears to them unseemly ebullience comes less from personal temperament than from the still unknown wellsprings of a new age. How people looked askance at Nietzsche's volcanic emotion, and how long he will be spoken of in times to come! Even Paracelsus has now been gratefully disinterred after four hundred years in an attempt to resuscitate him in modern dress. Carl Jung, CW 18, Para 4

To think otherwise than as our contemporaries think is somehow illegitimate and disturbing; it is even indecent, morbid or blasphemous, and therefore socially dangerous for the individual. He is stupidly swimming against the social current. Carl Jung, CW 8, Para 653

Our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness. Without the lower storeys our mind is suspended in midair. No wonder it gets nervous. The true history of the psychic organism of every individual. Carl Jung, CW 11, Para 56

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. The upheaval of our world and the upheaval of our consciousness are one and the same. Everything has become relative and therefore doubtful. And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, with democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty. And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Carl Jung, CW 10, Para 177

The "present" is a thin surface stratum that is laid down in the great centres of civilization. If it is very thin, as in Tsarist Russia, it has no meaning, as events have shown. But once it has attained a certain strength, we can speak of civilization and progress, and then problems arise that are characteristic of an epoch. Carl Jung, CW 10, Para 239

What is a problem of the present day? If we speak of a general problem nowadays, it is because it exists in the heads of many people. These individuals are somehow chosen by fate and destined by their own natures to suffer under a collectively unsatisfactory condition and to make it a problem. Therefore it is always single individuals who are moved by the collective problem and who are called upon to respond and contribute to its solution by tackling it in their own lives and not running away from it. Carl Jung, Basel Seminar, Para 86

Who has fully realized that history is not contained in thick books but lives in our very

blood? Carl Jung, CW 10, Para 266

The time is as great as one thinks it, and man grows to the stature of the time. Carl Jung, CW 10, Para 945

Life is a flux, a flowing into the future, and not a stoppage or a backwash. It is therefore not surprising that so many of the mythological saviours are child gods. Carl Jung, CW 9i, Para 278

It was of profound psychological significance when Christianity first proclaimed that the orientation to the future was the redeeming principle for mankind.

In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668

**Carl Jung on "White [Victor]" - Anthology.**

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page 103.

Conforming to the divine will I live for mankind, not only for myself, and whoever understands this message contained in and conveyed by my writing will also live for me. Carl Jung Letter to Victor White, 23 Jan 1947.

Another aspect of this concretism is the rigidity of scholastic philosophy, through which Father "White" is wriggling as well as he can. He is at bottom an honest and sincere man who cannot but admit the importance of psychology, but the trouble is that he gets into an awful stew about it. Carl Jung, Letters Vol. II, Pages 227-229

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

My discussion of the privatio boni with Victor [White] was a very unsatisfactory experience. Carl Jung, Letters Vol. II, Page 93.

Your aggressive critique has got me in the rear. That's all. Don't worry! I think of you

[Victor White] in everlasting friendship. Carl Jung, Letters Vol. II, Pages 544-546

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me. Carl Jung, Letters Vol. II, Page 563

I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England. Carl Jung, The Jung–White Letters, Page 334

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings! Carl Jung to Victor White, 5Oct1945

Thus, when I said that God is a complex, I meant to say whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. Carl Jung to Victor White, 5Oct1945

I never allow myself to make statements about the divine entity, since such would be a transgression beyond the limit of science. Carl Jung to Victor White, 5Oct1945

My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. Carl Jung to Victor White, 5Oct1945

**Carl Jung on "Wholeness" Anthology**

Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid" par. 59.]

Gradually only did I discover what the mandala really is: 'Formation, Transformation, Eternal Mind's eternal recreation '. And that is the self, the wholeness of the personality, which if all goes well, is harmonious but, which cannot tolerate self-deceptions. Carl Gustav Jung, Memories, Dreams, Reflections, pg.195-196, Revised edition. Ed Aniela Jaffe, Richard and Clara Winston Trans, New York, Vintage Books, 1989

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: The union with God Letter from Dr. Carl Jung to Bill Wilson, the co-founder of Alcoholics Anonymous, January 30, 1961

The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way "Tao," and likens it to a flow of water that moves irresistibly towards its goal. To rest in Tao means fulfillment, wholeness, one's destination reached, one's mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things." — C.G. Jung

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

(The) theoria and the Arcanum in matter are both called veritas. This truth "shines" in us, but it is not of us: it "is to be sought not in us, but in the image of God which is in us." Dorn thus equates the transcendent center in man with the God-image. This identification makes it clear why the alchemical symbols for wholeness apply as much to the Arcanum in man as to the Deity. Carl Jung, CW 9ii, Page 171

The "going out" of the souls from the Primordial Man can be understood as the projection of a psychic integration process: the saving wholeness of the inner man-i.e., the "Messiah" – cannot come about until all parts of the psyche have been made conscious. Carl Jung; Mysterium Coniunctionis; Page 414.

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. Carl Jung, The Red Book, Page 239.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Volume 1; 335-336.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who

looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation. Carl Jung; “Civilization in Transition", 1958.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

The spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: Page 195.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Page 325, Para 619.

Man must after all be changed from within; otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Pages 39-41.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lectures, Page 210.

What youth found and must find outside; the man of life’s afternoon must find within himself. Carl Jung, CW 7, Pages 74-75.

The new thing came to them out of obscure possibilities either outside or inside themselves; they accepted it and developed further by means of it. It seemed to me typical that some took the new thing from outside themselves, others from within; or rather, that it grew into some persons from without, and into others from within. Carl Jung, The Secret of the Golden Flower, Page 89.

If it arose from outside, it became a deeply subjective experience; if it arose from within, it became an outer event. Carl Jung, The Secret of the Golden Flower, Page 89.

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden

Flower, Page 92.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself. Carl Jung, ETH, Page 209.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Volume II, P. 399.

That is to say even the enlightened person remains what he is and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Page 470.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

When you observe the world, you see people; you see houses; you see the sky; you see

tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies. Carl Jung, Evans Conversations, Page 22.

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. Carl Jung, Evans Conversations, Page 22.

There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little. Carl Jung, Evans Conversations, Page 23.

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of development... The only equivalent of the universe within is the universe without. Carl Jung, CW 4, Para 331.

When we are old, we are drawn back, both from within and from without, to memories of youth. Carl Jung, MDR, Page viii.

And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter. Carl Jung, Evans Conversations, Page 22.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

The Mediterranean man, to whom the Jews also belong, is not exclusively characterized and moulded by Christianity and the Kabbalah, but still carries within him a living heritage of paganism which could not be stamped out by the Christian Reformation. Carl Jung, Letters Vol. II, Pages 358-359.

St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

Or in other words: there is no outside to the collective psyche. In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, Pages 398-400

[The Self] might equally be called the God within us. Carl Jung, CW 7, Par. 399

But all of them share the same illusion that the goal is somewhere to be found in outward things and conditions, without realizing that psychologically they already carry it within them and always have. Carl Jung, Letters Vol. II, Pages 503-504

**Carl Jung on “Wine” – Anthology.**

Just as Christ left behind his redeeming blood, a true pharmakon athanasias in the wine, so Agni is the soma, the holy drink of inspiration, the mead of immortality CW5 ¶ 246

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Page 244.

1500 years ago St. Benedict could pour the new wine into new bottles; or rather, the seeds of a new culture germinating in the decay were bedded in the new spirit of Christianity. Carl Jung, Letters Vol. II, Page 225.

It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

1500 years ago St. Benedict could pour the new wine into new bottles; or rather, the seeds of a new culture germinating in the decay were bedded in the new spirit of Christianity. Carl Jung, Letters Vol. II, Page 225.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

The I Ching can change me, if I have the patience to meditate. It is like a wine of noble vintage. Carl Jung, Conversations with C.G. Jung, Page 56.

“It is well known that Jung was a connoisseur of wine.” “Cocktails he detested.” Aniela Jaffe, Jung’s Last Years, Page 135.

The wine of youth does not always clear with advancing years; sometimes it grows turbid. Carl Jung; CW 8; Para 774.

The pagan religions met this danger by giving drunken ecstasy a place within their cult. Heraclitus doubtless saw what was at the back of it when he said, "But Hades is that same Dionysos in whose honour they go mad and keep the feast of the wine-vat." For this very reason orgies were granted religious licence, so as to exorcise the danger that threatened from Hades. Our solution, however, has served to throw the gates of hell wide open. Carl Jung, CW 12, Para 182

**Carl Jung on “Wisdom” - Anthology**

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 20; Mysterium Coniunctionis; Page 246; Para 330.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience. Carl Jung, Letters Volume 1, Pages 559-560.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated one-sidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung; Answer to Job, R. Hull, trans. (1984), pp. 157-158

I have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

The motif of the net is the attribute of wisdom, it represents the logos and is the net of understanding in which the Mother can be caught. Carl Jung, Modern Psychology, Vol. 2, Page 148.

No doubt the anima has a very important aspect as a giver of wisdom. She is the femme inspiratrice par excellence. Carl Jung, Letters Vol. 1, Pages 498-499.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II, Letters, II, 580.

Where is the wisdom of our old people, where are their precious secrets and their visions? For the most part our old people try to compete with the young. In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter. Carl Jung, CW 8, ¶788.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, Mysterium Coniunctionis, Page 249, Para 334.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

Nevertheless, I console myself with the thought that only a fool expects wisdom. Carl Jung, Letters Vol. 1, Pages 515-516.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Everything now depends on man; immense power of destruction is given into his hands, and the question is whether he can resist the will to use it and can temper his will with the spirit of love and wisdom. He will hardly be able to do so on his own resources. He needs the help of an "advocate" in heaven. Carl Jung, CW 11, Page 459.

In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, Psychological Reflections, 76.

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter,

which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. Carl Jung, NY Times, October 4, 1936.

**Carl Jung on "Wholeness" – Anthology.**

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire, but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung, The Red Book, LN 248

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire, but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

My life wants itself whole. Carl Jung, Liber Novus, Page 339.

My intuition consisted in a sudden and most unexpected insight into the fact that my dream meant myself, my life and my world, my whole reality as against a theoretical structure erected by another, alien mind for reasons and purposes of its own. Carl Jung, CW 18, Para 490

It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222

The utterances of the heart— unlike those of the discriminating intellect—always relate to the whole. Carl Jung, CW 18, Para 1719

It is not easy to lay down any special rules for the type of dream-compensation. Its character is always closely bound up with the whole nature of the individual. The possibilities

of compensation are without number and inexhaustible, though with increasing experience certain basic features gradually crystallize out. Carl Jung, CW 18, Para 490

If the goal of wholeness and of realizing the personality originally intended for him should grow naturally in the patient we may sympathetically assist him towards it. But if it does not grow of itself, it cannot be implanted without remaining a permanent foreign body. Therefore we renounce such artifices when nature herself is clearly not working to this end. As a medical art, equipped only with human tools, our psychology does not presume to preach the way to salvation, for that does not lie within its power. Carl Jung, CW 18, Para 18

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, CW 12, Page 222.

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking: all his life. Carl Jung, CW 12, Page 214.

The least differentiated function is always the one from which our renewal starts; it is just the one that yields the renewal of life; when a person has used up his conscious point of view, he capsizes; the thing which never has lived is as green and as fresh as spring-it means a complete reversal of the whole personality. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband’s star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

The self is the light of the world; it is the full realization of everything in consciousness. Every animal and every plant is a representation of the self... Thus the whole world enters consciousness. Carl Jung, Conversations with C.G. Jung, Page 36.

These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion. Carl Jung, CW 16, para 536.

The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. Carl Jung, CW 9i, pars. 314f.

There is only one condition under which you might legitimately call the voice your own, and that is when you assume your conscious personality to be a part of a whole or to be a smaller circle contained in a bigger one.. Carl Jung, CW 11, Page 47.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man

who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

Bringing to light the parts of the personality that were previously unconscious and subjecting them to conscious discrimination…is…a call to arms that must be answered by the whole personality. Carl Jung; Modern Man in Search of a Soul; Page 10.

The images of the unconscious place a great responsibility upon a man. Failure to understand diem, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung; Memories, Dreams Reflections; Page 193.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung, CW 9i, Page 14.

[If the unconscious is] [...] properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere. Carl Jung, Letters II Page 595

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung, CW 12, para 44.

Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind's eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, Memories, Dreams and Reflections, Page 326.

Being a part, man cannot grasp the whole. He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see. Carl Jung; Memories Dreams and Reflections; Page 354

In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole. -C. G. Jung CW 17, Page 286

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories, Dreams and Reflections; Page 298.

There are two offshoots from all the Aeons, having neither beginning nor end, from one

root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things. Carl Jung, CW 14, Page 136.

The myth of the necessary incarnation of God can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. That is the goal which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

The attainment of wholeness requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises. Carl Jung, CW 11, Page 556.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole....I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole. Carl Jung, Memories Dreams and Reflections, Page 3.

Whoever can suffer within himself the highest united with the lowest is healed, holy, whole. Carl Jung; Letters Vol. 1; Pages 363-365.

Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Although it is still darkness, it already carries the germ of light within itself. Carl Jung, Children's Dreams Seminar, Page 372.

If a primordial image forces itself onto consciousness, we have to fill it with as much substance as possible to grasp the whole scope of its meaning. Carl Jung, Children's Dreams Seminar, Page 368.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too. Carl Jung, Letters Vol. 1, Pages 546-548.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, CW 12, Page 6.

Relationship paves the way for individuation and makes it possible but is itself no proof of wholeness. Carl Jung, CW 16, Page 244, Footnote 15

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

The psyche has a great desire to become whole and to collect back its scattered parts. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

How can I be substantial without casting a shadow? I must have a dark side too if I am to be whole; and by becoming conscious of my shadow I remember once more that I am a human being like any other. Carl Jung, CW 16, Page 59.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

He paused and then added thoughtfully, "I don't know the meaning of life." As he said this I felt that, even for Jung, who more than anyone else in our day saw life steadily and saw it whole, there still remained an unsolved mystery. Mary Crile, Wounded Healer of the Soul, Pages 194-195.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

I am not whole in my ego as my ego is but a fragment of my personality; so you see, the center of a mandala is not the ego. Carl Jung, Evans Conversations, Page 21.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, 14Sept1960.

The images of the unconscious place a great responsibility upon a man. Failure to understand them, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung, MDR, Page 193.

In therapy the problem is always the whole person, never the symptom alone. We must ask questions which challenge the whole personality. Carl Jung, MDR, Page 117.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Psychological Reflections, Pages 310-311.

1. is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Pages 91-93.

Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, It would be nothing but a little grain of rock or ice, never the whole mountain. Carl Jung, Letters Vol. II, Pages 194-196

I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197-199.

Much as I can go along with you in the process of "becoming whole and holy," or individuation, I cannot subscribe to your statements about the "ego in complete possession of itself" and unrelated universal love, although they bring you perilously close to the ideal of Yoga: nirdvandva (free from the opposites). Carl Jung, Letters Vol. II, Pages 235-238.

Analytical psychology only helps us to find the way to the religious experience that makes us whole. It is not this experience itself, nor does it bring it about. But we do know that analytical psychology teaches us that attitude which meets a transcendent reality halfway. Carl Jung, Letters Vol. II, Page 265.

There is no reason why whole numbers possess certain meanings or qualities, and no reason why elephants or men should exist. These arrangements are simply there as given facts, like the crystalline systems or the discontinuities of physics, even as the whole of creation is a "just-so story." Carl Jung, Letters Vol. II, Page 355.

Its [the Unconscious] answer does not necessarily refer to that piece of reality you have in mind, it is reacting to the whole man and brings into sight what the whole man should know, in other words, it compensates for an insight lacking in consciousness. Carl Jung, Letters Vol. II, Pages 360-361.

Wherever our need for knowledge may turn we stumble upon opposites, which ultimately determine the structure of existence. The centre is the indivisible monad of the self, the unity and wholeness of the experiencing subject. Carl Jung, Letters Vol. II, Pages 423-424

The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0° Aries. Carl Jung, Letters Vol. II, Page 428-430.

When you say that an experience of wholeness is the same as a "dynamic irruption of the collective unconscious," this is an indubitable error. Carl Jung, Letters Vol. II, Page 456.

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

Also, I have never discovered, either in the literature or in conversation with an Oriental, any cognition that could be said to be a cognition of the whole. It is merely said to be so, just as we Christians say that we are redeemed of our sins by Christ. Carl Jung, Letters Vol. II, Pages 523-524

“He (Carl Jung) saw “a huge round block of stone sitting on a high plateau, and at the foot of the stone were engraved the words: “And this Shall all be a sign unto you of Wholeness and Oneness.” Miguel Serrano, C.G. Jung and Hermann Hesse, Page 104

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern. Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

Rationality is only one aspect of the world and does not cover the whole field of experi-

ence. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions. Carl Jung, Letters Vol. II, Pages 600-603

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression. Carl Jung, Letters Vol. II, Pages 612-613

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole. Carl Jung, Letters Vol. II, Pages 617-620

The process of individuation, of becoming whole, includes by definition the totality of the phenomenon Man and the totality of the riddle of Nature, whose division into physical facts is merely an act of discrimination in the interests of human cognition. Carl Jung, Letters Vol. II, Pages 617-620

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929

Now to bring forth what the original will intended is really the task of a whole lifetime, a very serious undertaking. Carl Jung, Visions Seminar, Page 391.

The devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Carl Jung, Children's Dreams Seminar, Page 409

Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is naturally productive of faith. Carl Jung, CW 5, Para 344.

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415.

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

We can therefore never hope for a thorough cure from a treatment restricted to the illness itself, but only from a treatment of the personality as a whole. Carl Jung, CW 8, Para 684.

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams

and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind. Carl Jung, CW 11, Para 745.

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, CW 12, Para 330

It was Freud's momentous discovery that the neurosis is not a mere agglomeration of symptoms, but a wrong functioning which affects the whole psyche. Carl Jung, CW 16, Para 190

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

The unconscious is on no account an empty sack into which the refuse of consciousness is collected, as it appears to be in Freud's view; it is the whole other half of the living psyche. Carl Jung, Letters Vol. I, Page 143.

You know how long it takes to change the whole viewpoint of the patient, yet in nearly all neuroses it is almost indispensable that the whole outlook on life undergoes a complete change. Carl Jung, Vol. I, Page 295

But at this moment a messenger from the world (which by then was a very insignificant corner of the universe) arrived and said that I was not allowed to depart and at this moment the whole vision collapsed completely. Carl Jung, Letters Vol. I, Pages 357-358

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27

Religious ideas and convictions from the beginning of history have the aspect of the mental pharmakon [pharmacy]. They represent the world of wholeness in which fragments can be gathered and put together again. Such a cure cannot be effected by pills and injections. Carl Jung, Letters Vol. II, Page 625.

It is generally overlooked that the psyche cannot of necessity be based only on the in-

stinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Pages 563-564

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture 3 Feb 1939

The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material, which was in the background and not recognised, not wanted. E.A. Bennet, Meetings with Jung, Page 55

After this dream I gave up drawing or painting mandalas. The dream depicted the climax of the whole process of development of consciousness. Carl Jung, MDR, Page 199

The greatness of the Renaissance artist lies not least in the fact that he worked with the whole of his personality, while the artist of today assiduously avoids anything meaningful. Carl Jung, Letters Vol. I, Pages 249-250

In order to give our judgment.. on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity." C.G. Jung, Aion, para 409

My whole psychology is such that it can be accepted only by someone who is ready for it. Carl Jung, Letters Vol. I, Pages 130-131

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private. But when they are done in communion with others they satisfy nature and may even count as useful virtues. It is only restraint practised for oneself alone that is unwholesome. It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves. It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics. In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung, CW 11, Para 267

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we

can no longer distinguish the God-image empirically. We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man. Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which does not act upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of our conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 757

If our dreams reproduce certain ideas these ideas are primarily our ideas, in the structure of which our whole being is interwoven. They are subjective factors, grouping themselves as they do in the dream, and expressing this or that meaning, not for extraneous reasons but from the most intimate promptings of our psyche. The whole dream work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic. Carl Jung, CW 8, Para 509

Natural science is not a science of words and ideas, but of facts. I am no terminological rigorist—call the existing symbols "wholeness," "self," "consciousness," "higher ego," or what you will—it makes little difference. I for my part only try not to give any false or misleading names. All these terms are simply names for the facts that alone carry weight. The names I give do not imply a philosophy, although I cannot prevent people from barking at these terminological phantoms as if they were metaphysical hypostases. Carl Jung, CW 16, Para 537

**Carl Jung on "Women" - Anthology**

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass. Carl Jung, Letters Vol. II, 24Jan1959.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

European philosophy must take into account the existence of feminine psychology. Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. Carl Jung, MDR, Page 134.

Most men are afraid of something and are full of prejudices—which are not there in the case of most women. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251

At all times there have been wise and shrewd women to whom even clever men have gone for advice. Carl Jung, Letters Vol. II, Pages 477-478

There are countless women who succeed in public life without losing their femininity. On the contrary, they succeeded precisely because of it. Carl Jung, Letters Vol. II, Pages 477-478

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. Carl Jung, CW 6, Para 805

A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight. Carl Jung, Jung-Ostrowski, Page 51.

Dr. Jung went on to speak of the strength of womanhood, how it is stronger than any [imitation of the] male adaptation, and how a woman who is woman from the crown of her head to the tip of her toe can afford to be masculine, just as a man who is sure of his masculinity can afford to be tender and patient like a woman .... Esther Harding, Conversations with Jung, Page 8.

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her. Carl Jung, Conversations with C.G. Jung, Page 29.

**Carl Jung on "Wrath" "Anger" – Anthology.**

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us

not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Carl Jung, CW 11, Para 659.

The conflict in his [God's] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on the solid and familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Man's curses against devastating thunderstorms, his terror of the unchained elements—these affects anthropomorphize the passion of nature, and the purely physical element becomes an angry god. Carl Jung, CW 9i, Para 331

Don't try to better than you are, otherwise, the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

**Carl Jung on "Yoga" – Anthology.**

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99.

Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake. Carl Jung; CW 11; Page 500; Para 802.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms. Carl Jung, Letters Vol. 1, Pages 497-498.

One could say that the classical catatonic condition is a fixed or congealed Yoga mechanism, i.e., a natural tendency released under pathological circumstances. Carl Jung, Letters Vol. 1, Pages 497-498.

This [Hatha Yoga] is to be interpreted as a teleological attempt at self-cure, as it is a compensatory process produced under the stress of the schizophrenic dissociation of the mind. Carl Jung, Letters Vol. 1, Pages 497-498.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of

our psyche. Carl Jung, Letters Vol. 1, Pages 95-97.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Pages 95-97.

You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our Self, which is an appalling mistake. Carl Jung, Letters Vol. 1, Pages 95-97.

…I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body (’subtle body’), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Women played a considerable part in alchemy and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939,

Pages 92.

The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma. This is almost universally the case in Indian Yoga. Carl Jung, ETH Lecture III, 17May 1935, Pages 208

Taoism has also a kind of Yoga, but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

These "centres" are the so-called chakras? and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga. Carl Jung, CW 18, Para 16.

What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912.

I have just said that we have developed nothing that could be compared with yoga. This is not entirely correct. True to our European bias, we have evolved a medical psychology dealing specifically with the kleshas. We call it the "psychology of the unconscious." Carl Jung, CW 11, Para 941.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.

If you look long enough into a dark hole you perceive what is looking in. This is also the principle of cognition in yoga, which derives all cognition from the absolute emptiness of consciousness. Carl Jung, Letters Vol. 1, Pages 174-175.

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Yoga, p. 59.

Much as I can go along with you in the process of "becoming whole and holy," or individuation, I cannot subscribe to your statements about the "ego in complete possession of itself" and unrelated universal love, although they bring you perilously close to the ideal of

Yoga: nirdvandva (free from the opposites). Carl Jung, Letters Vol. II, Pages 235-238.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

You are naturally reaching back to Yoga in the proper understanding that it has once been the right way which should still be the right way for our time. But the world has become wrong and nobody listens to the old ways any more, in spite of the fact that the underlying truth is still true. Carl Jung, Letters Vol. II, Pages 385-386.

The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself. Carl Jung, Visions Seminar, Page 1024

The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Carl Jung, CW 11, Para 911.

Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

Eastern yoga is based upon man as he really is. Carl Jung, Letters Vol. I, Page 97.

Alchemy began at latest in the first century A. D. and is really a curious process of initiation, a s ort of practical Yoga. Carl Jung, ETH Lecture 24 Feb 1939

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar. Carl Jung, ETH Lecture 24 Feb 1939

**Carl Jung on "Words" – Anthology**

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths. Carl Jung, The Red Book, Page 230.

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate

between nonsense and supreme meaning are the oldest and truest. Carl Jung, The Red Book, Page 236.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.

To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

The language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15

Archetypes speak the language of high rhetoric, even of bombast. Carl Jung; Memories, Dreams and Reflections; Chapter 6.

We constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P. 4

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

We must read the Bible, or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, The Visions Seminar Vol. 1; Page 156.

You cannot preach to a man who does not understand the language. Carl Jung, Letters Vol. 1, Pages 383-387.

Nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident. Carl Jung, Letters Vol. 1, Pages 39-41

I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind. Carl Jung, Letters Vol. 1, Page 42.

It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature. Carl Jung, Letters Vol. 1, Page 313.

I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Carl Jung, Memories, Dreams, Reflections, Page 353.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.

What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912.

After my wife's death, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The interpretation of dreams enriches consciousness to such an extent that it relearns the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52.

Moreover I know from experience that philosophers don't understand my uncouth language. Carl Jung, Letters Vol. II, Pages 43-47.

The language I speak must be ambiguous, must have two meanings, in order to do justice to the dual aspect of our psychic nature. Carl Jung, Letters Vol. II, Pages 69-71

I do not feel quite happy about my way of using the English language, since I seem to cause many misunderstandings. Carl Jung, Letters Vol. II, Pages 95-98

Speaking with tongues (glossolalia) is observed in cases of ekstasis (= abaissement du niveau mental, predominance of the unconscious) It is probable that the strangeness of the unconscious contents not yet integrated in consciousness demands an equally strange language. Carl Jung, Letters Vol. II, Pages 227-229

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Pages 225-226.

For most people my Christian standpoint remains hidden, and because of the strangeness of my language and the incomprehensibility of my interests I am given a wide berth. Carl Jung, Letters Vol. II, Pages 225-226.

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

I could never have published what I have discovered without a highly differentiated language, which I had to polish endlessly for this purpose, so much so that finally, when I try to express my ideas, I can no longer speak in any other way-unless, as I have said, it be to a particular individual with whom I can enter into an empathetic relationship. Carl Jung, Letters Vol. II, Pages 357-358.

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

Often he [Rilke] reminds me of a medieval man: half troubadour, half monk. His lan-

guage and the form he gave his images have something transparent about them, like the windows of Gothic cathedrals. Carl Jung, Letters Vol. II, Pages 381-382.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Pages 392-396

His [Hegel's] impossible language, which he shares with his blood-brother Heidegger, denotes that his philosophy is a highly rationalized and lavishly decorated confession of his unconscious. Carl Jung, Letters Vol. II, Pages 500-502

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu. Carl Jung, Letters Vol. II, Pages 507-508

My concepts are merely meant to serve as a means of communication through colloquial language. As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles. Carl Jung, Letters Vol. II, Pages 550-552

The minute a thing goes into language it is ipso facto conditioned in its objectivity. Carl Jung, 1925 Seminar, Pages 63-64

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs. Carl Jung, Letters Vol. I, Page 324

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

When we say, "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the

Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vision seen "as in a glass, darkly." It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape. Carl Jung; Modern Man in Search of a Soul

Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

Words are animals alive with a will of their own. Carl Jung. [Citation needed to prove Dr. Jung said this]

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.... Carl Jung, Letters Vol. 1, Page 375.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Jung-Ostrowski, Page 39.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Jung-Ostrowski, Page 40.

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Pages 163-174

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Pages 392-396

Your attempts to formulate it are not vain or futile; on the contrary, our labours are witnesses to the living Mystery, honest attempts to find words for the Ineffable. Carl Jung, Letters Vol. II, Pages 392-396

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through, as you have shown with other words and convincing examples. Carl Jung, Letters Vol. II, Pages 418-420

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories-a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Pages 502-503

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity and our world has acquired the means to blast us into cosmic dust. Carl Jung, Letters Vol. II, Pages 531-533

The living mystery of life is always hidden between Two, and it is the true mystery which

cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: “Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.” Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

Your honest words will be a thorn in the flesh for many. Carl Jung, Letters Vol. I, Page 235

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu. Carl Jung, Letters Vol. II, Pages 507-508

My concepts are merely meant to serve as a means of communication through colloquial language. As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles. Carl Jung, Letters Vol. II, Pages 550-552

The minute a thing goes into language it is ipso facto conditioned in its objectivity. Carl Jung, 1925 Seminar, Pages 63-64

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike

language which is satisfied with conventional signs. Carl Jung, Letters Vol. I, Page 324

**Carl Jung on “Yourself” – Anthology**

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself. Carl Jung, The Red Book, Page 311.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red Book, Page 273.

Remember that you can know yourself and with that you know enough. But you cannot know others and everything else. Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves. A knower may know himself. That is his limit. Carl Jung; The Red Book; Page 306.

True joy is simple: it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Carl

Jung, Liber Novus, Page 253. Footnote 211.

In this deification mystery you make yourself into the vessel and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.

Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it. Carl Jung, Liber Novus, Draft Footnote 145, Page 244.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, Liber Novus, Page 329.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminar, Page 1473.

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. Carl Jung, Zarathustra Seminar, Page 1322.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

You can never come to yourself by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

Go and preach Christ to yourself: You being to preach to yourself-you are the very first. For the man who wants to preach is one who wants to run away from his own problem by converting other people. Carl Jung, Zarathustra Seminar, Page 254.

The ego wants explanation always in order to assert its existence...Try to live without the ego. Whatever must come to you, will come. Don't worry! ...Don't allow yourself to be led astray by the ravings of the animus...He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Volume 1; Page 427.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Letters Volume 1, Page 561

You can't protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Carl Jung; Letters Volume 1, Page 97.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl Jung; Mysterium Coniunctionis.

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself... you will return to life. Corpus Hermeticum I, Poimandres, 21.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things

are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

It will be good for your humility if you can accept the gifts of the unconscious guide that dwells in yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive. Carl Jung, Letters Vol. 1, Page 458-459.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 458-459.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Pages 455-456.

You yourself are a conflict that rages in itself and against itself, in order to melt its in-compatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Begin with yourself, see whether your own gun is rusty before you declare war on other people. Alfred Adler cited in Modern Psychology, Vol. 2, Page 155.

You must step into the fantasy yourself and compel the figures to give you an answer. Carl Jung, Letters Vol. 1, Page 561.

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

But you, just as naively, have intruded yourself as an Anima figure into this witches' Sabbath and are therefore caught up in the dance as though you were nothing but an Anima. Carl Jung, Letters Vol. 1, Pages 334-335.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books… Carl Jung, Letters Vol. 1, Page 479.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Pages 95-97.

It is very important for your mental health that you should on the one hand concern yourself with psychic material but on the other hand should do so as systematically and accurately as possible, other-wise you are running a dangerous risk. Carl Jung, Letters Vol. 1, Pages 528-529.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

One's anxiety always points out our task. If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways. Carl Jung, Letters Vol. 1, Pages 516-517.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is. Carl Jung, Letters Vol. II, Page 301.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Do not allow yourself to go gray over missing my 60th birthday. The abstract number 60 means nothing at all to me. I much prefer to know, through hearing from you, what you are doing. What the European Jews are doing I already know, but what the Jews are doing on archetypal soil—that interests me extraordinarily. Carl Jung, 22Dec1935.

As Dorn says, you will never make the One unless you become one yourself. Carl Jung, CW 14, Para 753.

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 458-459.

There is no point in delivering yourself over to the last drop. In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Carl Jung, Letters Vol. 1, Page 239.

When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies. Carl Jung, Evans Conversations, Page 22.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely, to become real itself. Carl Jung, Letters Vol. II, Pages 25-26.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Pages 25-26.

You ought to realize that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed. Carl Jung, Letters Vol. II, Pages 25-26.

If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpse. If, on the other hand, you truly assimilate the doctrine, you will alter it creatively by your individual understanding and thus give life to it. Carl Jung, Letters Vol. II, Pages 163-174

When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal Part of it, though the self has given you the light. Carl Jung, Letters Vol. II, Pages 194-196

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

But if you are now in the dumps and up to your ears in the mire, you must tell yourself that you were obviously flying too high and that a dose of undiluted hellish blackness was indicated. Carl Jung, Letters Vol. II, Page 298.

If you are all alone then it is because you isolate yourself; if you are humble enough you are never alone. Nothing isolates us more than power and prestige. Carl Jung, Letters Vol. II, Page 361

Unlike me, you torment yourself with the ethical problem. I am tormented by it. It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God. Carl Jung, Letters Vol. II, Pages 379-380

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and

synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Pages 515-516

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

You cannot apply kindness and understanding to others if you have not applied it to yourself. Carl Jung, Letters Vol. II, Pages 515-516

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Pages 584-585

But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Page 556, Para 906.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. Carl Jung, Liber Novus, Page 279.

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

You should carry the monastery in yourself. The desert is within you. Carl Jung, Liber Novus, Page 230.

You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1020

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1020

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

But if you hate and despise yourself—if you have not accepted your pattern— then there are hungry animals (prowling cats and other beasts and vermin) in your constitution which get at your neighbours like flies in order to satisfy the appetites which you have failed to satisfy. Carl Jung, Zarathustra Seminar, Page 502

Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded. Carl Jung, Zarathustra Seminar, Page 66

You don't see the archetypal world but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

It does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

You can only know yourself if you get into yourself, and you can only do that when you accept the lead of the animal. Carl Jung, Visions Seminar, Page 458.

By removing yourself from the dogma you get into the world, which is increasingly chaotic and primitive, in which you must find or create a new orientation. Carl Jung, Visions Seminar, Page 905

**Carl Jung on "Zeus" – Anthology:**

Naturally a new meaning does not come ready-made out of the unconscious, like Pallas Athene springing fully armed from the head of Zeus; a living effect is achieved only when the products of the unconscious are brought into serious relationship with the conscious mind. Carl Jung, CW 4, Para 760

Brünhilde is a sort of "split-off" from Wotan, part of his personality, just as Pallas Athene was an emanation of Zeus. She is, as it were, Wotan's emissary or agent, and therefore corresponds to the angel of Yahweh, to the "eye of Ahura" or Vohu Manah, God's good thought in Persian legend, or to the Babylonian Nabu, the word of fate, or to Hermes, the messenger

of the gods, whom the philosophers equated with Reason and Logos. Carl Jung, CW 5, Para 560

This fact, in my opinion, points without doubt to Mary, who, a virgin by nature, conceived through the pneuma, like a vulture. Furthermore, according to Horapollo, the vulture also symbolizes Athene, who sprang, unbegotten, directly from the head of Zeus, was a virgin, and knew only spiritual motherhood. All this is really an allusion to Mary and the rebirth motif. Carl Jung, CW 9.1, Para 95

These ideas of magic stones are found not only in Australia and Melanesia but also in India and Burma, and in Europe itself. For example, the madness of Orestes was cured by a stone in Laconia. Zeus found respite from the sorrows of love by sitting on a stone in Leukadia. In India, a young man will tread upon a stone in order to obtain firmness of character, and a bride will do the same to ensure her own faithfulness. According to Saxo Grammaticus, the electors of the king stood on stones in order to give their vote permanence. The green stone of Arran was used both for healing and for taking oaths on Carl Jung, CW 13 ¶ 129

Triads occur as early as the treatise of Zosimos (Concerning the Art). Martial calls Hermes omnia solus et ter unus (All and Thrice One). In Monakris (Arcadia), a three-headed Hermes was worshipped, and in Gaul there was a three-headed Mercurius. This Gallic god was also a psychopomp. The triadic character is an attribute of the gods of the underworld, as for instance the three-bodied Typhon, three-bodied and three-faced Hecate, and the “ancestors” with their serpent bodies. According to Cicero, these latter are the three sons of Zeus the King, the rex antiquissimus. They are called the “forefathers” and are wind-gods; obviously by the same logic the Hopi Indians believe that snakes are at the same time flashes of lightning auguring rain. Khunrath calls Mercurius triunus and ternarius. Mylius represents him as a three-headed snake. The “Aquarium sapientum” says that he is a “triune, universal essence which is named Jehovah. He is divine and at the same time human” Carl Jung, CW 13 Para 270

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor’s consulting room” Carl Jung; CW 13; §54.

Your one-sided spiritual tendency is probably meant, for anyone whose stature requires the size of a continent is not so very far away from Father Heaven (Zeus). Carl Jung, Letters Vol. I, Pages 52-53

Mind you, I didn’t say "there is a God." I said: "I don’t need to believe in God, I know." Which does not mean I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Page 525.

He [Jung] pointed out that Zeus himself was said to have killed Aesculapius by a thunderbolt because he had brought back patients from death. Barbara Hannah, Jung: His Life and His Work, Page 200

Zeus was director of Olympus, but he was responsible to the great board of directors of the world, the moira, an invisible influence, the “Faceless Corporation” of Olympus, so even Zeus could not do what he wanted. Carl Jung, Zarathustra Seminar, Page 917.

Dr. Jung asked me what gods the Parthenon housed, and I said ‘Athene.’ He said that

Athene was the anima of Zeus – she represented the wisdom of Zeus. She was his thought that took form. Katy Reid, Jung My Mother and I, Page 130

With my eyes still closed, I pictured the Stone's mandala face very clearly in my mind. Hermes, with Mercury on his tunic, was between the Sun and the Moon and four other planetary symbols, making seven archetypal images. I knew that I must look on them with great care and be constantly aware that their message for me, a woman, is different from what they symbolize for Jung, a man. It was also possible that some of these symbols wouldn't speak to me at all. Collectively, they are "The Sacred Seven of the Heavenly Bodies," the inspiration for countless myths and gods that man has worshipped as a close family. In my research I had found an even more interesting fact: All these gods have in some way been worshipped as, or connected with, stones. Kronos-Saturn was fated to be overcome by Zeus-Jupiter he was tricked into swallowing a stone wrapped in swaddling clothes that he thought was his son. Zeus-Jupiter was worshipped in the form of a stone that was used in the taking of oaths, as we use the Bible. Aphrodite-Venus was worshipped in the form of a dorm or a conical stone, either black or white in color, showing the negative and positive sides of her nature. Ares-Mars was knocked down by a stone thrown by Athena-Minerva during the battle of the gods. Hermes-Mercury was also worshipped as a herm, a carved stone placed on roads to protect the traveler. The Sun-god, Mithra, was born from a stone and the earliest representation of the moon in the form of a cone. Maud Oakes, The Stone Speaks, 91-92

**Lecture 7 Dreams and Visions of Niklaus Van Der Flue (2021-12-25 04:09)**

[paypal _donation _button border="5"]

[1]Dreams and Visions of St. Niklaus Van Der Flue by Marie-Louise Von Franz

Lecture 7 Dreams and Visions of Niklaus Van Der Flue

Jung Institute June 26, 1957.

Last time I mentioned the problem of evil with a specific purpose in mind, namely to illustrate the problem presented by this vision where Christ appears wearing a bearskin, as this seems to me to represent an attempt by the unconscious to integrate the destructive animal side into the symbol of the Self - to make it one thing.

The dark animal-possessed man is here harmoniously fitted into the symbol of the Self. Such a figure of Christ is perhaps less pure than the dogmatic figure, but, on the other hand, the bear has obviously lost some of its dangerous features for the man wearing the bearskin even evokes in St. Niklaus a great feeling of love and "Minne" - a specific kind of love - so that we have here a living example of the idea of integrating evil and destructiveness into wholeness.

This man who has the bright reflection around him, like that of a polished weapon - a dangerous association - has nothing dangerous in himself, but, since he wears a bearskin and shines like a weapon, he might represent something one would not like to attack, but there is nothing destructive or aggressive in the figure.

On the contrary, it evokes a deep feeling of love.

To my mind, this represents another way of dealing with evil, not by asserting that it

does not exist, so that it gets at you from behind, but by facing it and finding out what it is, and its emotional and animal nature, for much of our destructiveness is due to animal unconsciousness.

If integrated into the totality it loses its maliciousness and autonomous destructiveness.

The bear and Christ are then one thing and Christ acquires a slightly uncanny feature, since He does not just represent the man of kindness with the sweet pardoning nature, but it is a figure which wears a bearskin and wanders about.

Yet, at the same time, he has the power of love, a love with a stronger flavor than the watered down Christian charity which we like to believe in.

The Berserk is a richer symbol of Christ, brought up by the collective unconscious.

As you know, Jung studied alchemy and all these strange traditions because he felt that in them were themes of the collective unconscious to complement the one-sided aspects of our idea of Christ - the incompleteness of the dogmatic figure.

The unconscious has tried to enrich the figure from below and to make it a more real symbol of totality and of the Self.

We could say that this vision of St. Niklaus is also an expression of the time - a compensation - for the people of that time killed, hung and robbed to the most amazing extent; there was no thought of loving Christianity and very few made an honest attempt to live the Christian life.

One could say that that was man’s fault, but, psychologically, we can say that it is the fault of the dogmatic figure which does not grip man enough, or convince him sufficiently to induce him to make the great effort.

Man does not live up to his ideals if they are too pale and unreal, they do not convince us, and here the unconscious tries to correct this oversight and show a new ideal man, an attitude which is worth striving after and living for.

If we take it less on the collective level, though I think it is mainly a collective symbol of the time, we could remember, as I pointed out to you before, St. Niklaus’ emotional nature and emotional feeling, as instanced when he saw the flames coming out of the man’s mouth - a projection of his own emotion - and after which he took the decision to retire from the world which would otherwise have eaten him up.

His deep emotional side, which in a schizophrenic person would have led to an outburst of emotion, was kept within by his retreat from the world, so that his "bear" side became integrated into his totality and thus lost its negative features and his personality became transformed and acquired depth and verity.

You see again and again that if someone succeeds in integrating emotion instead of letting it out, then it adds to the personality, it is as though the person had become spiritually richer, for the autonomous destructive character which came from the emotion and was not integrated, has disappeared.

The unconscious usually symbolizes emotion by fire which can destroy, or can produce light, and when one is over-emotional over an incident one can ask oneself why, what is behind it? Why do I react with such an over-dose of emotion?

If you ask that question in objective honesty, you will always discover an unintegrated shadow, for the exaggerated emotion points to an autonomous complex.

If you make an honest attempt to find out about your emotions you will increase your self-knowledge and gain in totality.

Therefore emotion is a secret liberator.

One does not know how to begin in the search for self-knowledge but the simplest way is to find out where you become over-emotional, to see where the "bear" is and that will lead you to unintegrated complexes and totality.

In the apocalypse when Jesus is asked: “Who will lead us to the Kingdom of Heaven?"

He says, "The fishes in the sea and the birds in the air." It does not matter what fish, or what animal it is.

With St. Niklaus it is a bear, the bear comes twice - with the bear’s paw and in the bearskin.

What brought him to the Kingdom of Heaven was his vision, for he learnt to integrate his aggressiveness and hidden rage about what was unjust.

Question: Have all animals such a meaning, or are there differences?

Answer: If St. Niklaus had had a vision of a lion, I would have said that it pointed to a power drive.

The elephant would be in another category, for the elephant is unique among the animals. The Bushmen say that any superior man get the title of "Lion,” the highest title, but they never call anyone elephant because the elephant represents wholeness and outstanding genius which only appears every 6,000 years on this earth.

In India the elephant represents an aspect of one avatar of Buddha.

The elephant is the god-man among the animals and represents the greatest, the most integrated wisdom of nature, it is in a different category from the bear or the lion.

The serpent is a very complex factor, difficult to sum up, it would represent the basic tendency towards unconsciousness still hidden in somatic sympaticus reactions and the deepest unconsciousness in man.

We cannot make any rapport with a snake except by magic, or music, or by going into a trance, while with all other animals you can make contact by talking to them.

Thus in a snake there appear layers of the unconscious which you can only meet by the trance, but it is also the greatest bringer of light and wisdom.

The snake stands for uncanny, very far away contents of the unconscious to which we have no feeling or intuitive relationship, one is faced with a riddle.

The tiger is sometimes represented as the wife of the lion, it has definitely more feminine features and is closer to the earth mother; the jaguar is also the earth mother, the devouring mother of life and death.

In China the tiger is the symbol of the Yin principle while the lion is, so to speak, a warmer animal and has more to do with affect and the heat of the summer sun.

It is the kingly animal.

Negatively it would represent a power drive and positively generosity for it lets the smaller animal go free.

In Walt Disney's film the male lion is too lazy to kill, but you can say that he is generous.

As animals, lions are famed for their non-aggressiveness.

An elephant is said to fear snakes, mice, drunkards and pigs. His fear of the mouse has a physical cause, since it may crawl up his trunk and suffocate him, mythological projections on animals usually have a hook in reality.

The elephant - being very Victorian - is said only to mate once in a lifetime.

He washes morning and evening and after his bath perfumes himself with flowers.

The integration of the animal nature of man is one of the greatest questions and problems and one to which Christianity has given no answer.

What can I do with my animal nature without repressing or killing it, or letting it loose on others?

The problem came up in Bruder Klaus' time and you see the answer in his unconscious.

When the Berserk-Christ figure said "Goodbye" he saw something shining, like a polished weapon which hung upon a wall.

A polished sword gives a reflection and Klaus saw in this something hidden.

We can speak of mental reflections as reflection, using the word in the psychological sense and meaning that, instead of having subjective opinions, we try to get objectively inside ourselves.

Most people are concerned with their own egos and think they are this or that and con-

sider that as reflecting about themselves, but this is just day dreaming – the ego mirrors the ego – introverts especially like to consider this as deep reflection.

If you try to reflect on your unconscious material you gain a kind of scientific insight into your inner features which is objective reflection and this would be in the nature of an honest attempt.

One can also say that the weapon represents decision and discrimination.

The sword stands for discrimination and aggression, with a sword you also cut things.

Alexander the Great cut the Gordian knot.

But here, instead of being used as a weapon to kill others, it emanates light - integrated aggressiveness.

If every time someone annoys me, I say "Stop" "Why do you get emotional?" then I replace aggression with insight, which would be the same as replacing aggression by discrimination.

Klaus says this is something hidden. It is a mystery to him how this can be integrated.

The sword, according to an alchemist (G. Dorn) stands for the wrath of God.

The angel at the entrance to the Garden of Eden also had a sword and his fiery sword appears as the symbol of the avenging affect of the Old Testament God.

In the change from the Old to the New Testament, when God tried to incarnate in man, He changed the sword of wrath into the hook of love, so you see the sword meant this dark, judging side of the Divinity.

When God appeared in the Vision of St. John in the Apocalypse, a sword came out of his mouth - some are redeemed and others condemned.

This sword should he transformed into the spirit of love, something which takes place here because the Berserk figure emanates love.

If we look at the roots in Germanic mythology of the words "sword" and "shining," we find that the word bright or shining always implies a definite mana emanation - the Shining One, the Splendour of Victors, The Trembling Shimmering Thing - are all names of famous swords.

"To shine" in old Nordic mythology has the meaning of a clear sky, of a good mood - for you are either like a thunder cloud or like the bright sky, in a good mood.

Ziu (Anglo-Saxon Ti or Tiig from which we get Tuesday) is the god of the bright sky.

The Latin word and the Indian word - Deus and Deva respectively - go back to the etymological root and refer to the brightness of the day sky, and this gives the same association with bright and shining in reference to the divine, and to enlightenment.

This figure which emanates such splendor, emanates consciousness and has a divine quality.

Bruder Klaus also experiences fascination and physical attraction when he looks at the Berserk figure, there is a slight homosexual tinge, and he feels so full of love that he is overflowing with it, for he feels that the beaker overflows with love like a pot full of honey into which not another drop could he introduced.

"Minnie" is a very interesting word. Martin Nincke says that it implies more than our word love and means sexual love, affection, and everything which we would call love as well as the loving thought for absent friends – the strong connection with someone not physically present, away on a journey, or dead, and the connection of man with God, whom man does not see physically.

It has to do with the telepathic connection with absent or distant people, like the sudden telepathic connection of a woman whose husband is away.

The true psychic relationship of two human beings is brought about by "Minne."

In olden days, at German parties one drank to the god “Minne" and got another beaker to drink to the dead and that was called the "Minne Beaker", when in loving concentration one became united for a minute with those absent.

Honey ties in here for, as Paracelsus says, honey is the sweetness of the earth. It was thought that honey conveyed a poetical gift and quality.

If you smeared honey on your tongue you could speak in ecstasy.

“Take some milk and honey before sunrise and you will find magic in your heart" is an old recipe.

Honey was used as an offering to the gods.

In the Bhagavad Gita Upanishad II, 5, is another connection between the symbol of honey and the realization of the Self, for there it is said: "This Self is the honey of all beings, to this Self, to this Atman, all creatures are honey.

And what is the Purusha, the divine man, than the Self made from light, energy, and from immortal substance.

What this Atman is, i.e. this Purusha which is made from light, energy and immortal substance, that is this undying thing, this Brahman, this is the cosmos."

So you see the honey in the first part of this sentence means the loving contact between the Atman and all beings, the connection with the divine, with the "Anthropos" figure, which in India is the Purusha.

We might therefore say that the honey motif is like a transformation of the red color which when Klaus saw projected into the outside world at Liestal had a threatening aspect,

but now when the red principle is within has turned into honey.

When Klaus realized that the Berserk was like a pot full of honey and could take nothing more, then he knew everything which was between heaven and earth.

His realization is a realization of love and of knowledge and when he feels this he knows everything between heaven and earth, every inner question is answered, then the Berserk is as much a symbol of "gnosis" as of love.

We always like to think that intellect and heart are opposites, but here the two principles are united in loving understanding, they are not really opposites.

Jung speaks in Von den Wurzeln des Bewusstseins (The Roots of Consciousness) about the blood substance as seen in alchemy.

In alchemy, he says, they were greatly concerned about the so-called rosy coloured blood and often compared it to healing power.

Jung says that this blood substance symbolized a certain aspect of Eros, also symbolized by the rose, which unites the one with the many, making them whole,

being thus a panacea and an elixir pharmikon.

This aspect of Eros, Goethe described very aptly in his Secrets.

This phenomenon, like the idea of the Christian caritas, always points to the fact that in social life there is a deficiency which should he compensated.

In antiquity the lack of love was obvious (slavery demonstrated the lack of human love) and this still survived in the Middle Ages with its cruelty and unreliable jurisdiction and feudal conditions which ignored the rights and dignity of man.

One would expect that Christian love would take its right place under such awful conditions, but what happens when Christian love is blind?

Love alone does not help if not accompanied by understanding.

To make the right use of love a wider consciousness is required, a higher standpoint to enlarge the extent of the horizon.

It is quite true that love is necessary, but it must be coupled with insight and understanding.

The function of love is to light up the areas which are still dark and to bring consciousness to them through understanding (durch “begreifen” – to grasp the objective dignity and meaning of the other individual and to love the other in objective understanding.) outside in the world as well as within in the inner world of the soul.

The more love is blind, the more it is "driven" and the more destructive are its results for it is a dynamic which needs form and direction; the more love is not blind, but is enlight-

ened by understanding, the more we have what could be called real Eros.

We can say that the Berserk with his "Minne" principle typifies such an idea of love and understanding as one thing, complete understanding and loving acceptance of the other's condition and of the surroundings.

You could also call this "absolute knowledge" in the cosmos, which is connected with the experience of the Self.

This, I think, is one of the deepest experiences Bruder Klaus had of the symbol of the Self and one of the most impressive symbols of the totality.

It is, I think, the vision from which came much of his later attitude, such as his prayer to God asking that he might be taken away from everything which took him from God.

There is no reflection or ascetism in it.

He had a very deep and wise love and understanding of his fellow beings which he demonstrated in his consultations where he evinced real comprehension.

Even sharp criticism was always accompanied by consideration for the other person.

The Vision of the Fountain: Through his suffering, and by the will of God, Klaus' sleep was broken. And he thanked God for His martyrdom and His sufferings.

And God gave him grace so that he found support and happiness in it.

Thereupon he laid himself to rest and it seemed to him in his sleep, or in his spirit, that he came to a place which belonged to a community.

There he saw a crowd of people who were working very hard but were very poor.

And he stood and looked at them and marveled very much that, in spite of all their work, they were yet so poor.

Then there appeared on his right a well built tabernacle.

(The tabernacle is the small receptacle in which the monstrance with the host is kept - it houses the host. In Latin the word is "tent." It has now acquired a religious significance. Here it must have been a small construction, or tent, in which the holiest and most sacred divine symbol was kept.)

In the tabernacle he saw an open door and he thought to himself: "You must go into the tabernacle and see what is in it, you must soon go in by the door." Then he came to a kitchen which belonged to a whole community.

On the right he saw stairs going up, about four steps, and he saw some people going up, but only a few.

It seemed to him that their clothes were sprinkled with white.

And he saw a fountain flowing down the step by a big trough to the kitchen and the fountain was of three substances: wine, oil and honey.

This stream flowed as quickly as lightning and made such a loud noise that the place echoed as if a horn were played.

And he thought: "You must go up the stairs and see where the fountain comes from."

And he marveled very much that the people were so poor and that nobody went in to draw from the fountain which they could quite well have done for it was common property.

(That is, why did not these poor people use the wine, oil and honey?)

And he went up the stairs and came to a wide hall.

And there, in the middle of the hall, he saw a large square box out of which the fountain flowed. And he went to the box and looked at it.

And as he went to it he almost sank, as though he were crossing a swamp, and he drew up his feet quickly (had to walk very quickly) and came to the box.

And in his spirit he realized that whoever did not walk quickly would never get to the box.

The box was reinforced on all four sides with strong iron plates.

And the fountain flowed through a pipe and sounded so beautiful in the box and in the pipes that he marveled very much.

And this stream was so clear and pure that one could have seen a hair lying at the bottom.

And however strongly it flowed yet the box remained full and overflowed.

And he realized in his spirit that however much flowed out of it, there was always more there and he saw how it leaked through all the cracks.

And he thought: "Now you will go down again."

Then he saw great streams flow from all sides into the trough and he thought to himself: You will go out and see what the people are doing, why they don’t come in to draw from the fountain which has such a great overflow."

And he went out through the door.

And he saw the people working very hard, but yet they were very poor.

And he watched what they were doing.

And he saw that someone had built a fence through the middle of the square and in the middle of the fence there was a lattice door which a man held with his hand (He invented the Customs and taxation;) and he said he would let no one in or out unless they paid him a penny.

And Klaus saw how someone turned a thumbscrew on one of the people and how he said: "That is to force you to give me the penny."

And he saw a piper who played and who demanded a penny.

And he saw a tailor and a shoemaker and the other craftsmen who all wanted pennies.

And they were all so poor that they could hardly manage to pay.

And he saw nobody go in to draw from the fountain.

And as he stood there and watched, the place was suddenly transformed into a dreary slope like the place where Bruder Klaus' church was and where he lived and he realized within himself that the tabernacle was himself, Bruder Klaus.

This time the tabernacle, as is said at the beginning of the vision, appears on the right

side of the dreamer which shows that it is a symbol closer to his consciousness.

This might have been a vision of St. John of the Cross, or of any other saint, for it is close

to Christian symbolism. P. Alban Stoeckli quotes the famous sermon of Johannes Tauler who speaks of turning to the inner soul.

He says if you turn towards your own inner soul you will find there that from its very depths there is a spring welling up all the time and that is the loving (Minne) intimacy of the Holy Ghost which the mystic finds at the bottom of his soul.

In former times, among the Church Fathers, Christ was often spoken of as the rock from which the water of life flowed forth, the fountain of life.

The water is interpreted psychologically as the immediate fusion and contact with God which wells up from the depths of the mystic's soul.

Medieval art produced many representations of this well of life.

When Christ's side was pierced and some of the lymph flowed out it was said that this would continue to flow in the Catholic Church, just as when Moses struck the rock and the Children of Israel drank from it.

This is a simile frequently repeated in the sermons of the Church Fathers.

The famous painting of Van Eyck shows the blood of Christ flowing from his wound divided up into four fountains and distributed through the whole world.

It is a parallel to the Holy Grail, a vessel which contains the blood of Christ.

Christ in a supernatural appearance is supposed to have given the grail to Joseph of Arimathea.

Afterwards it was transported to France and later became the mystical centre of Arthur's Round Table.

There are many representations of the idea that the blood of Christ is the secret well of life which nourishes man, it stands for the eternal food, the blessing of life which is distributed to everybody.

We could also compare this square contained with the altar in the shape of a vessel which appears in Zosimos' vision.

He sees this large altar in the shape of a vessel in which people are cooked and transformed into spiritual beings.

The water in this connection symbolizes the meaningfulness of the unconscious.

What it is in itself we do not know, but we know that if we can extract the meaning from a dream and integrate it, it has not only the aspect that we know more and have a greater insight, but we obtain at the same time a revivifying affect, and that is the immediate effect of such an understanding, therefore such an experience has always been compared to the "water of life".

In Church symbolism the water of life is a good sermon; if I leave the Church with a better feeling then I have got some of the water of life.

The Catholic Church speaks of the water of the doctrine and says that it has a

revivifying effect to get water when you are thirsty is an indescribable feeling.

"My soul thirsteth for the Lord" says the psalmist, but if you have this experience the thirst vanishes and there is a feeling of well-being and satisfaction and of being embedded in something meaningful.

Water also has a purifying effect.

There are three stages in this vision: the courtyard, the kitchen, and the four steps going up, and then the square well with the water in the centre.

Only a few people go through, it is too difficult for the others.

Then comes the cubic symbol of the reservoir and round this is the swamp where if you don't walk quickly you sink.

From there the water flows down the stairs, it is not quite clear how, and is then dis-

tributed by the three pipes into the basin below. Klaus marvels that people do not make use of it.

The few people who go up have white spots on them - alchemically are close to the

Albedo, they are beginning to be purified, beginning to be more conscious and get more enlightenment - but Klaus is amazed that there are so few.

But still in this courtyard of working people there is an effort to become conscious, namely in the kitchen, but there are still fewer who make the mystical further development illustrated by the four steps to the centre, the symbol of the Self.

From the point of view of value, it is interesting that in the kitchen, wine, oil and

honey are distributed, all very expensive substances, but higher up and of more value

is the water, the cheapest thing is the thing of the greatest value, not the refined

substance, but the cheap water, the aqua vilis.

Wine, oil and honey are substances which have to do with the Christian symbols: the wine - blood, the oil - chrism.

The honey, though not really taken as a symbol in the Catholic Church is regarded as a simile of love.

All three substances are associated with human effort so that you might say that they are aspects of the unconscious which are acquired by effort.

But it needs no outer effort to reach the water, the thing which is everywhere and in the richest profusion.

Beyond the Trinitarian principle with its idea of a spiritual effort and the Christian way of life, there is a fourth step and a fourth substance and this fourth step is not a step higher up, it is rather a re-descent into complete simplicity.

In Zen-Buddhism one finds this same symbolism of the descent after the great effort.

A series of pictures symbolize the process of enlightenment.

The first is concerned with the taming of the runaway oxen, first with the whip and afterwards without.

This is the overcoming of the demands of the animal nature. In western meditation texts

undisciplined animal nature is overcome by meditation and fasting.

Then, having put the whip aside, the adept kneels down and then comes the realization of the Self; there is just a circle, without content.

Then the man has disappeared into the spiritual experience of the Self, and you would say that this is the climax of human development.

When you have got there, you have got as far as a human can go.

But then comes a last picture; it is of a fat beggar man with a big belly who has a kind of

senile smile on his face and a pupil beside him.

He goes now to the market and begs for his food, but wherever he walks the cherry tree blossoms.

It is the return to the water itself after the great enlightenment, the return to being a completely unconscious human being.

He does not intend to do any good, he is even a beggar, and others do something for him.

He has no motive, he is a nobody, but the cherry tree blossoms as he walks by, perhaps he is even so unconscious that he does not notice it.

There is the idea that as long as there is any conscious striving towards becoming

conscious you cannot avoid the ego in the endeavour, for you never get there unless

you take your analysis seriously, or do not try to understand your dreams.

You have to go up the stairs with an effort and this is a stage which cannot be skipped and it leads to a certain very deep inner realization of the Self, but this is not the whole thing, because after that comes the experience of the water which is an experience of the Self in a new aspect, a complete return, away from any conscious striving towards goodness or understanding.

The alchemists, with their strange and more complex way of putting things have the same idea.

They said that the most precious thing in the world was the cheapest and that was the water, which had no price, but that is the most precious substance for those who knew what it is, for those who know the mystery of the permanent water.

In olden times the peasant drew the water from his own well and the container in those days was a wooden box reinforced with iron.

Practically every farmer had one, there was no organized distribution.

People will not look at what is under their noses, the mystery of self-knowledge and of humbly looking at oneself does not cost

anything, but it is not liked.

The many in the courtyard could have it but they do nothing.

They have no libido, and yet it is distributed without charge.

The Chinese rainmaker who has been sent to cure the drought says that when there is a drought everything is out of Tao.

When I got to the place, he says, I was at once out of Tao myself, and therefore I asked to have a hut made and in the three days I have spent in the hut I have done nothing but get myself back into Tao, and then, he says, with a wicked old man’s smile, and then, naturally, it rains! 54-61

1. Marie_Louise_von_Franz_Nicholas_von_Flue.pdf

---

**Lecture 6 The Dreams and Visions of Niklaus Van Der Flue (2021-12-25 04:20)**

[paypal _donation _button border="5"]

[1]Dreams and Visions of St. Niklaus Van Der Flue by Marie-Louise Von Franz

Lecture 6 The Dreams and Visions of Niklaus Van Der Flue

Jung Institute June 19, 1957.

We have not yet finished our discussion on the three men who visited St. Niklaus and whom he took for the Holy Trinity and the fact that they laughed in such an odd way when, in reply to their question as to whether he would devote himself to their service, St. Niklaus said that he wished to devote himself body and soul only to the service of God.

I think here that we have to remember that these three men represent the more archaic form of the Holy Trinity, that is, Wotan and the two other gods, Honir and Loki, or Donar and Loki. Wotan frequently walked about the country visiting the peasants either alone or accompanied by these two companions.

He also represents the Nordic form of the trickster god; he has a certain sense of humour and makes fun of and with the people, an aspect of the image of God which has completely disappeared and is something lacking in God's image in our religion.

The fact that in a number of Christian legends there is a reappearance of the trickster stories, is a proof that the aspect is missed.

There is a story of Christ which says that when sleeping at an inn with St. Peter, he made the latter take the outside of the bed, so that he would be the one to get the beating for not having paid for their food and lodging! Such popular stories illustrate the lack of this element which forms a part of most primitive pagan religions.

The figure of Wotan bears the shadow qualities of the clown and when St. Niklaus' three figures laugh, there seems to me to be an indication of the trickster, for since Wotan is devil and god in one, St. Niklaus' reply that he wanted to serve God only, must have appeared very amusing to them.

Another point I want to bring out is something which ties in with what happens later.

In Schwyz, Uri, Obwalden and Nidwalden, local legend has transformed the wild army of Wotan into something a little different from what it originally was.

In all the Germanic countries there are legends and stories about the wild army which rides about on stormy nights, generally led by a man who carries his head under his arm (sometimes the whole army does this) and hunts in the dark.

People who meet the army are said to go mad and peasants who see it disappear for ever, or never recover from the shock.

Sometimes a man goes ahead of the arm to warn people.

Stories and legends persist through the whole of central Switzerland.

The wild army, or wild hunt, with Wotan as leader, with one eye bandaged, is said to produce all kinds of beautiful music and is called "the blessed people.”

Their character has become milder and more agreeable and they have become a band of musicians.

It is the dead who go around like this for Wotan is also a leader of dead heroes.

Lonely people are sometimes visited by the "blessed people" and to be visited in life-time is a sign of piety and good fortune and a great honor.

This element of the friendly dead who walk around and play music seems to fit in with the local image of Wotan.

This image again shows the same unconscious tendency towards an integration of the "wild hunt" in a positive form in the Christian world.

Now we turn to the next great vision because the motif of music reappears in it.

The text of these visions, hitherto unknown, was found about 1923 in a monastery.

Though the visions seem to have been accurately reported, unfortunately the manuscript begins in the middle of a sentence, though probably at the beginning of the vision. It starts off: ".... which he knew."

The text afterwards is as follows: In a vision he saw a man who came as a pilgrim with a staff in his hand and his hat bound on his head as though he were going walking, and he carried a coat.

And in his spirit he knew that the pilgrim came from the sunrise or from far away.

Though he did not say so, he came from the place where the sun rises in the summer and he came to him (Klaus) and as he stood before him he sang the word "Alleluia.”

And when he began to sing, his voice echoed and everything between heaven and earth held (that is supported) his voice as a small organ does a large one.

And he heard three perfect words which snapped back in a lock, like a very strong spring.

And when he had heard the three perfect words, all of which were quite separate, he yet did not want to speak of them as separate words.

And when he had finished the song he asked the man (Klaus) for money.

And he (Klaus) had a penny and did not know where he had got it.

And the pilgrim took off his hat and received the penny in it.

And the man (Klaus) had never known what a great honour it was to receive a gift in a hat.

And the man (Klaus) wondered very much who he was and where he came from and the pilgrim said: "I come from there" and would not say any more.

And he (Klaus) stood in front of him and looked at him.

And he (the pilgrim) had changed and showed himself without a hat and wearing a coat which was blue or gray, but he did not see the cloak any more, and he was such a noble, well-built man that he (Klaus) could only look at him with longing and desire.

His face was brown, which gave him a noble appearance.

His eyes were black like a magnet, his limbs were so well formed that they were of particular beauty.

Although he was dressed, yet his clothes did not prevent his limbs from being seen.

And as he (Klaus) continued to gaze at him, the pilgrim turned and looked at him.

And then many great wonders came to pass: the Pilatus mountain crumbled away (became flattened out on the ground) and he, the pilgrim, opened up the whole world so that it seemed to him that all the sins of the world became manifest, and a great crowd of people appeared, and behind the people the Truth and all had their faces turned towards the Truth, that is, they stood opposite it.

And on the hearts of all there was a large bodily defect as big as two fists put together.

And this defect was egoism which deceives people (leads them astray) so badly that they could not look at the face of the pilgrim, just as little as man can bear the flames of fire, and, terrified, they wandered around and back again, scolding and affronted so that he saw them from far away.

And the Truth which stood behind them remained there. I will anticipate a little here.

After the first part of the vision, it is said that the pilgrim changes "like a Veronica".

This is an allusion to the fact that St. Veronica, according to the Christian legend, had seen Christ carrying the cross and had offered Him a kind of large handkerchief to wipe the blood and sweat from His face, and that Christ pressed it to His face which thus became imprinted on it. In the legend, St. Veronica is depicted as holding the cloth with on it the imprint of Christ’s suffering face.

There are other versions in which she is distressed at the thought of Christ being crucified and that He came to her in her house and said He would give her a picture of Himself to keep and that He pressed His face on a piece of cloth and gave it to her.

This relic later developed healing qualities and was said to have cured the Emperor Tiberius.

Then there is an old custom, carried out in very bad taste, which consists of making a wooden image with a central picture and one or more pictures super-imposed, so that you get a different picture according to the angle from which you look at it.

It is a trashy kind of picture and changes all the time which gives the connection to Klaus' description that the pilgrim changes all the time "like a Veronica".

Naturally the Christian and traditional interpretation is that the pilgrim is Christ and that the three perfect words he sings - which are one yet do not touch each other - refer to the Holy Trinity and the name of the Godhead.

This seems to me to a certain extent to be correct.

If we take Christ as an image of the Self, we can say that it is an archetypal symbol of the Self, which would be an analogy to Christ with certain different features.

On the other hand, the Wanderer also refers again to Wotan, who is called "The Restless Wanderer."

Some of his other names are: "The One who is accustomed to the Road," "The One who is tired of Walking," or "The One who goes from Place to Place giving Advice."

Frequently he wandered about singing and begging for money, or, like a strange ghost, would come to the King's Court and tell stories, appearing as a one-eyed man in the hall where there was a big fire.

Here he would sit down and tell story after story, fascinating everybody, until suddenly he would get up and disappear and people would recognize the fact that the god Wotan had been there.

He went about wearing a big hat and generally his coat was blue or gray.

He was sometimes described as looking noble and it was said that he had a long beard, but only one eye.

(The pilgrim in the vision has two eyes.)

He is sometimes said to be fascinating, beautiful, and young, and as having a homosexual attraction.

One Icelandic reporter, Snorri Sturluson, says that everybody was fascinated by his beauty on seeing him and Bruder Klaus' vision gives the same nuance.

He says that "his limbs were so well formed that they gave him a special beauty and that they were visible through his cloak."

Wotan was the lord of love and of homosexual love.

Homosexuality between young men, and especially among soldiers, was very prevalent and he was the lord of such men.

Germans still have the tendency to emigrate and wander about.

Before the war they went everywhere and the habit is recommencing for young Germans still roam about in this restless way and Wotan is responsible for this tendency.

It is an expression of an inner longing and restlessness.

On a higher level, there is the same motif in the Nordic idea of the Shamanistic journey.

Most Shamans are able to make "journeys in the spirit"; they fall into a trance and wander away in the spirit and when they return say where they have been and often they have grasped, in a telepathic sort of way, a knowledge of the far away place they have visited.

This is the "journey of the soul" which you read of in material on the primitive medicine man and here it seems to be projected into the form of the wandering god.

Wotan followers generally have this tendency to restlessness in a physical sense, or, on a higher level, to such spirit journeys, as in the case of St. Niklaus.

When Klaus ran away to Liestal, he ran away from the world, but this was stopped.

Later he began to make journeys in the spirit; he would be found in his hermitage with his eyes open and when he returned to consciousness would say he had been to visit friends.

He never gave more details and legends grew up of his having been seen in all sorts of places.

Actually, he did sometimes leave his hermitage and wander round, so that is really true, and the legend of his wanderings has been built up around that.

When we go to the Ranft you will see the monument (given I think by the 41st, 42nd and 43rd Companies of the Swiss Army) which stands on the brow of the hill at the foot of which Niklaus had his hermitage.

These Companies were on the German frontier during the last war at the time when Switzerland was nearly attacked.

Hitler had made a double plan to break through into France from Holland and Brussels and Switzerland, attacking both ends at the same time.

The Germans could easily have done it, but the Swiss army was good and it would have cost a lot of blood and they would have had to continue to keep the Swiss under control.

So they began the attack at the Dutch end, intending if they could not get through quickly there to make an attack on Switzerland.

There were a few days during the war when everybody expected an attack any moment and if France - unhappily for her and luckily for Switzerland - had not broken down so quickly this would have happened.

But during those few bad days, when everyone expected the attack, a few Swiss men from Schwyz had a vision of St. Niklaus protecting Switzerland and the story of this vision spread through the whole country and people were convinced that it was St. Niklaus who protected them.

Small groups of people were asked to volunteer to protect the bridges and fight to the death and the Companies in question were formed of such men.

They were all facing death.

After this collective vision they collected money and put up the monument which we shall see.

Thus St. Niklaus is still a living archetype in Switzerland which illustrates the tremendous impact of his personality.

To return to our vision.

The pilgrim sings the three words which bring an echo from the whole cosmos - earth and heaven and everything between answer so that there is complete harmony and the pilgrim seems to have a key position in this harmony.

This could be explained rationally as an inner experience where suddenly everything falls into place and becomes meaningful.

This is what the Chinese call being "in Tao". It is the experience of the totality of the cosmos.

When such an archetype is constellated, there are generally all sorts of synchronistic phenomena and thus the whole cosmos actually ties in, there is a oneness in the whole reality which is in a meaningful eternal connectedness beyond sidereal time and place.

Suddenly Klaus has the feeling that the three words are shut up like the lock of a door, or a very strong spring.

This seems a strange expression. Psychologically, we can say a thing "clicks".

A mysterious event which we cannot account for rationally but where we can see that something clicks, as in a dream which you interpret, and you have the feeling either that it clicks or not.

There may be an interpretation to which you have an emotional reaction and then you generally get a kick out of it and a lot more vitality and you feel that you are again in Tao and on the right track, and these interpretations which "click" are those which bring forward the inner process of development for these are the rare moments when "It" clicks.

We might say that here a part of the unconscious energy gets associated with the ego complex and goes over into the ego.

You can describe it as a dynamic event, but it is a very mysterious process for something gets assimilated to the conscious personality which was not there before, something has snapped into place.

Every true cognitional process has this feature of a widening of consciousness.

Pauli, the physicist, defines cognition as the "click" of concepts with the experimental results.

If the experimenter has a model of the reality of the atom and it clicks with what the

experimental results show, he feels that he is on the right track.

Therefore physical recognition would be the click of the inner model with the outer reality.

Naturally, this is not only true for the scientist, but also for the psychologist who tries to find the thing which brings about the click, the way of approach, which can open things.

That is the famous symbol of the key.

You can open up connections if you have the right knowledge of something for then you can bring order into the chaotic state. St. Peter has the keys of Heaven and the Catholic Church has the right knowledge which anybody can use (Apocalypse 3, 7).

In alchemy there is the symbol of the philosopher’s stone as a key.

It provides the right method of getting along with the outer and inner reality, through it you can make things click, a working hypothesis.

You have the reaction: "Ah-ha, now I see!"

It seems to me that this pilgrim has the essence of what makes things click, he has the key position of cosmic harmony, which shows that he is a symbol of the Self.

Singing, combined with the idea of a lock is also found in Nordic tradition, There is a

Greenland report of a woman Shaman who had, to exorcise some ghosts.

She first called the women of the village and said that they must sing a certain song, so that the spirits would he attracted.

The song was called "The Locking Song."

There you have the same combination, namely that a song is like a lock which opens or

shuts, it opens for the right spirits and shuts for the ghosts.

We have the same idea in the vision of St. Niklaus for after the pilgrim has finished his song the vision of the Truth comes.

So his song opens up the inner truth and Klaus suddenly sees with the eyes of the spirit the Truth standing behind the world.

The god Wotan was supposed to be able to open through his song what had been shut or locked up.

If we try to define this psychologically it would refer to the so-called frozen affect which can be studied in schizophrenia, but is found also in the realm of the normal person.

If an affect reaches a certain climax, it is no longer "hot" but becomes "cold."

If you are really furious, you set into a cold rage and freeze up in bitterness and anger.

This is the climax of the affect of rage; or any exaggerated emotion can lead to coldness and a feeling of lameness.

All very strong affects have a tendency to freeze if they reach an exaggerated climax.

People say it was "as though something snapped in me and I had no further emotion."

Strong emotional shock affects can bring about this reaction.

People in the war in a moment of terrified shock instead of experiencing a tremendous reaction felt nothing, they would be quite calm and reasonable - but not quite there.

Normally, the emotional reaction comes later, but the longer the state of being "frozen" continues, the worse people are neurotically affected afterwards and the greater the damage.

Very sensitive people have this condition frequently.

There are people who remain frozen for a lifetime, for a corner of their psyche is not linked up and leaves the whole as though dead, and if touched may produce such an effect that it has to be left locked up.

If you have to treat such a situation you have to see what the dreams say.

What I have seen in such cases is that a tremendous amount of symbolism appears, Wotanic if the background is Germanic, and Dionysian if the background is a Mediterranean one, for Wotan is a god with many similarities with the Mediterranean Dionysus.

If a person in such a condition can be helped it is generally by a tremendous religious

ecstatic experience which breaks through suddenly and then the affect, so to speak, falls into its right place because it serves the Divine.

You might say that only a numinous archetypal reality is worth such an affect.

In primitive religions all strong emotions are given to the Divine and tie into the religious devotion, really deep emotions serve the religious realm, which explains why you find tendencies to such ecstatic cults in which frozen affects are realized in the service of a god or goddess, and it seems to me as if in the dreams of modern people you still find the same tendency.

That is the symbolism of being "locked up" (verschlossen) for the person cannot break out.

The ecstasy in drunkenness has to do with this condition.

The ecstatic, dark emotional side has been shut out from the Christian religious experience and teaching.

In the early cults it held an important place, but the Christian religion has cut it out, which is unfortunate for people who have this side in them for they cannot be redeemed by the Christian faith.

They say that it does not touch their depths, and they prefer a Communist assembly where there is emotion and shouting, they have the feeling of being moved by emotional impulse.

Therefore the fact that our religion does not deal with the emotional aspect is dangerous for it may then burst out and make mischief where there should be reason.

We might say that the pilgrim is Wotan, but he sings the definitely Christian word "Alleluia", and you would have to say that Wotan worships the Christian God.

The word "Alleluia" does literally mean "praise the Lord" and here there is the idea that the pagan god sings praise to the Lord.

The three visitors also sometimes spoke as though they were God and sometimes as though they wore not.

This double aspect seems to point to the fact that it is an appearance of the archetypal image of God which does not coincide with the Christian image but has something complementary to it – the same thing, but different.

One cannot understand it, I think, without the key given by Jungian psychology.

The archetype of the image of God appears afresh in the soul of St. Niklaus.

The Alleluia song seems to represent a tendency to the unconscious for a more emotional idea of God, not a contrasting, but a complementary one.

The Wanderer and St. Niklaus look at each other and suddenly the Pilatus crumbles and there appear many people and beyond them the Truth personified.

This again fits with the symbolism of Wotan who bears the title of the True One, the One who manifests everything which has been hidden, and so the song of Wotan opens the whole world.

When we have our outing you will see that the Pilatus shuts out the north-west and makes the place where St. Niklaus sought out his hermitage into a lonely corner of the world.

Pilatus is a place where Wotan "spooks" and also where pagan Celtic remains have been found.

Animal sacrifices must have taken place there and the pagan Germans took over the Celtic cults.

They had no temples, they worshipped their gods in woods and on mountains.

The old name for the Pilatus is Mons Fractus, the broken up mountain, so naturally it lends itself to the idea that the mountain would break up and disappear.

It opens not only a side of the world but the inner situation of human beings, suddenly Klaus sees the inner situation of the world, of humanity.

So we might interpret the mountain as a kind of symbol for an emotional blockage, for something which has been blocked.

A frozen affect, for instance, is such an emotional blockage which covers the collective unconscious and when it breaks down the deeper situation manifests itself.

St. Niklaus had the gift of the Shaman or medicine man and could see what was hidden in the hearts of men.

People had no need to talk, it is as if the blockage which prevents us from seeing what is in people had fallen down in his soul and this gift the god Wotan had given him, for Wotan is the lord of ecstatic love and of complete devotion, the love which devotes itself without condition or discussion, just undivided devotion.

The lord of such an emotional attitude breaks down the blockage, and thus it becomes manifest that the great disease of the collective situation of that time was egoism

(Eigennutz), the desire always to profit oneself, to save one’s own skin; the opposite of love, a mercenary spirit which, as we know from history, was a very obvious

disease of the Swiss at that time.

It is, in general, a disease of the peasant who has such a hard time working on the soil and is in danger of losing the spirit of love.

But I do not think we should project it on to them only.

This idea of mercenary profit is a disease and strangely enough is especially apparent in Christian civilizations which preach a religion of love.

We are the most mercenary people in the world: I think that has to do with the fact that the Christian symbol has lost its root in the archaic layers of the personality; it has dried up and become so intellectual and has taken away from people the gift of being moved and generous.

The spirit of generosity is connected with the depth of ones own emotional nature for if we are not connected with our instincts we cannot be generous; people who live only in their heads cannot be generous for this side can only be lived by someone who has accepted his animal nature.

We are social beings and if we reject the animal side we can isolate ourselves in intellectual egoism and not share in our fellow creatures' sorrows and difficulties.

The great god of ecstasy and love makes manifest the disease of the 15th century.

We have become the opposite of what our faith professes, mercenary and egotistical. In the middle of the last millennium, the Gothic attitude came to an end and was succeeded by that of wanting to take possession of the earth (colonization, etc.).

It is this cold, mercenary spirit which makes us so much hated by other races.

It is as though St. Niklaus saw the nations turning their backs on the truth, they turned, so to speak, from their inner truth and ran into their disease of egoism.

The vision then continues as follows:

And his, the pilgrim's, face changed "like a Veronica" and he (Klaus) had a great

longing to look at him further.

And he saw him again, as he had seen him before, but his clothes were changed and he stood before him in trousers and coat and with a bearskin over them.

The bearskin was sprinkled with a golden colour.

But he saw and recognized it very well as a bearskin.

The bearskin suited him particularly well, so that the man (Klaus) saw and realized that he (the pilgrim) had a specific beauty.

And as he stood in front of him (Klaus) and let himself be looked at, so elegant in the bearskin, Bruder Klaus realized that he must leave him.

He said to him: "Where do you want to go?" He answered him: "I want to go up the country."

And more he would not say. And as they parted, he (Klaus) gazed at him continuously.

And then he saw that his bearskin shone, more or less as though one passed a shining weapon over it, the glittering of which one can see upon a wall.

And when the pilgrim was about four steps away, he turned round and he had his hat on again, and took off his hat and bowed to him (Klaus) and left him.

Then he (Klaus) knew such love for him, that he was quite one with him and he (Klaus) realized that he did not deserve this love, that the love was a part of him.

And he saw in his spirit that his face and his eyes and his whole body was as full of loving humility as a vessel filled with honey into which not another drop can be introduced.

Then he saw the pilgrim no more but he was so saturated with him that he needed nothing more of him.

It seemed to him (Klaus) that he (the pilgrim) had made known to him everything that was in heaven and on the earth.

This motif again fits the god Wotan, for he is the one who changes all the time.

Wotan could transform himself continually, like Hermes in Greek mythology. In his naiveté St. Niklaus describes this ability to change as a Veronica and now Wotan reveals

himself in a bearskin which gleams with a shimmer of gold which strikes him as beautiful.

In Lithuanian mythology the bear is called "gold foot," he is the king of the beasts.

Gold represents the highest value and incorruptibility. In alchemy the gold would also represent this.

The bearskin I have already interpreted with the Berserk, the one who wears the bearskin.

God is now a Berserk, and has the quality of "going Berserk," which originally had not the negative connotation but meant being possessed by the god of war and having the capacity to accomplish great deeds in a state of ecstasy.

The idea of affect or the dangerous aspect of the man in the bearskin is like the sharp brilliant weapon which reflects in the light.

To St. Niklaus it represents a great mystery.

The one problem which Christianity has not solved and which is therefore the great

problem of our civilization is how to deal with evil.

As Jung has said in Aion, Christianity suffers from the dogmatic idea that evil is only the lack of good, the privatio boni.

Darkness is said to have no substance in itself but to be simply a lack of light and evil only the lack of good.

As Jung says in Aion that is as though somebody had forced me to put my hand in the fire and then said that it was not hot, or that in the North Pole it is not cold, there is only a lack of warmth.

Intellectually, you can pretend that this is so, but normally and practically, and that is the aspect we have to deal with in psychology, evil is as great a reality as good.

If I am jealous or envious, that is a reality.

If my We have to admit that evil is a very strong reality in us and not just the lack of good.

If you deny it, it just gets at you from behind.

To slaughter a few million Jews and make soap from them and then say that is "only a lack of charity" is cynicism.

Such mass murder is constantly breaking out among us and Christian teaching does not prevent it.

Therefore it might be wise to take the problem of evil more seriously.

We have to admit that in us there are evil tendencies and it does not help us to say that they are not there for we cannot talk them away and if someone overcomes an evil quality it is a great event and I think one might better overcome it if one first accepted it.

The greatest sin of mankind is unconsciousness and the evil that people do is the result of that.

Intellectual realization is not consciousness, there has to be a full realization with an ethical impact and shock, and then sometimes the evil does stop, but it must be a realization by the whole person.

If the shock is great enough people may cease from the evil, but it takes a very bad shock.

Assume that a mother is eating her child and realizes this during the analysis, really realizes that she is killing or castrating her son, a real shock may stop her, but if she sees it only intellectually, she will go on.

If the shadow is to a great extent integrated, then the individual is touched and can deal with it in its immediate surroundings and does not contribute to its evil any longer.

What is not seen in the shadow contributes to the collective evil and everyone who accepts his share lessens the collective evil.

The iniquity in the godhead is a mystery beyond human comprehension, but we might

try as far as our personal evil is concerned and it is more helpful to accept the fact of evil.

We should take it as an immediate and very real reality and try to deal with it. Carl Jung, Zarathustra Seminar, Page 46-53

1. Marie_Louise_von_Franz_Nicholas_von_Flue.pdf

---

**Lecture 8 Dreams and Visions of Niklaus Van Der Flue (2021-12-26 04:43)**

[paypal _donation _button border="5"]

[1]Dreams and Visions of St. Niklaus Van Der Flue by Marie-Louise Von Franz

Lecture 8 Dreams and Visions of Niklaus Van Der Flue

Jung Institute July 3, 1957

Last time we spoke of the four substances: oil, honey and wine, and then, in a class of greater value, the cheap, ordinary water of the spring.

I quoted texts from the German Fathers who compare the body of Christ and the vision of God with the spring or well of water within the depths of the human soul.

The swamp, psychologically, is quite relevant in the approach to the fourth, the dangerous element.

In going to the kitchen and taking the wine, and honey and oil, there is no danger, but in approaching the fourth, the central symbol, we come to the dangerous problem of the step from the three to the four; it is a moment when one might be swallowed up by the unconscious, it is the psychological problem.

Technically, we can say that the swamp comes about through the water overflowing, as it would do in an ordinary fountain in a country place, creating a dirty swampy place around.

This would probably be the association here.

One could say that the water itself stands for the immediate spontaneous manifestation of the unconscious psyche and that the box in which it is kept would refer to the fact that such contents should be realized and retained by human understanding.

All our activity in psychology is directed to the effort to catch the water of the unconscious, so that it should not build up a swamp in the person's psyche, but remain pure and have a revivifying effect.

If spontaneous unconscious manifestations are not grasped and realized in some form, they degenerate in the psyche and create unconscious possession: unclean phantasies of a destructive nature.

Jung even says that we can cure schizophrenic conditions to the extent that the patient can be got to give form to his inner contents.

Otherwise there is the situation of the swamp; one is swamped by the unconscious overflow of impure phantasies in which the most sacred and the most profane ideas are intermingled.

If you study a schizophrenic's flood of talk you will find a juxtaposition of contents of the most numinous feeling value with the most profane. e.g. such an individual will simultaneously carry on a telephone conversation with the Virgin Mary and storm and rage about the non-arrival of food or tobacco.

Jung once had a patient who would disappear into herself "to telephone to the Virgin Mary."

This blurring of values, of the important and unimportant, has to do with the affect and feeling life of such people and it is this confusion which creates the swamp around the well.

Therefore the inner well has to be purified and kept pure by conscious understanding.

Whether it creates a swamp or a well of life in the psyche depends on the human conscious understanding.

The official Church interpretation would be the swamp of sin, but I think for this vision that would be too narrow for here we are concerned with the innermost sanctuary.

I think it has rather to do with the danger of degeneration of the inner fantasy which is

not understood, for if we are unable to explain and understand the most important creative impulses of the unconscious psyche they degenerate into power and profane sex fantasies, or, into possession by a power figure such as Hitler, for instance, who identified with the archetype of the inner god so that he became megalomanic.

It degenerated into a wrong kind of fantasy life.

The fact that St. Niklaus has to cross this swamp to reach the central symbol reminds one of the crossing of the ford or the waters, which plays a great role in religious systems.

In the Gnostic sect of the Perates, their central symbol represented such an idea. The Perates lived about the time of Christ.

The name came from the Greek word meaning "to cross" and the Perates are those who went over the water and crossed the big ocean.

They say that they have given themselves this name because the world is a big swampy sea and they are the people who went beyond it to the "other shore."

In the sea the people without "gnosis" sink and are drowned, but the Perates cross over and get to the place of peace and inner salvation.

They quote the crossing of the Red Sea by the Children of Israel saying that the drowned were those without gnosis.

The gods of the lost and the gods of salvation are together in the place of the utmost union of the opposites; they live together on the other shore which is what the Perates try to reach.

Jung quotes this in Mysterium Coniunctionis Vol. I, p. 217, where he says that the Red Sea is the water of death for unconscious people, but for the conscious it is a baptismal water of rebirth and the going over into the Beyond.

The unconscious people are those who have no realization as to the essence and meaning of man within the cosmic realm; in modern language, those who do not realize the personal and collective contents of the unconscious.

The first part would be the shadow or inferior function which would refer to the sin and impurity of the neophytes.

The collective unconscious is expressed in the teaching of most of the mythological mystery cults which reveal secret knowledge as to the origin of all things and the way of salvation.

Unconscious people who have not been cleansed from the shadow and are without guidance, drown, that is, they no longer continue to develop psychologically.

To go over and reach the other shore they should realize something hitherto unknown to them, namely the inner opposites, all those contents which are predominately in opposition.

I think what Jung says there about the origin of Christianity what was to a certain extent

true at the time of St. Niklaus, for the realization of the opposites was lacking then also.

His unconscious made a serious attempt to unite the light and the dark and to bring the opposites into one reconciling symbol.

In the vision, the swamp and the well of life are in the same place and St. Niklaus succeeds in stepping across the swamp and not being drowned in it.

Probably, without the meditation exorcises he did at that time he could easily have been drowned in the unconscious and become a funny day-dreamer, walking about and talking to himself.

If such people open up to someone, they spill out material consisting of dissociated unconscious and dissolved fantasies.

They are a good picture of what it means to get stuck in the swamp, but St.

Niklaus was able to get a more central symbol for he concentrated on what was

important and allowed his feeling function to focus on that and to grasp it.

His Directeur de Conscience, Heiny am Grund, had given him exercises which consisted of prayers to be made every three hours on the theme of the suffering of Christ.

These prayers were undertaken as follows:

At 6 p.m.

He thanked his Christ for the love He gave mankind as demonstrated by His washing the feet of his disciples and by the Eucharistic meal;

At 9 p.m.

He thanked his Redeemer for His love in having suffered and sweated blood for mankind and Niklaus begs Him to free him from the fetters of evil;

After midnight: He says Mattins and thanks Christ for His love and for His sufferings in the house of Chiapas where He was despised and spat upon.

By the shameful treatment He suffered, Niklaus begs to be forgiven the shame of his sins; in the early morning: He thanks Christ for the love which enabled Him for Niklaus'

sake to be mocked by Herod and his soldiers and begs Him for grace with which to bear all attacks with the same patience;

At 9 a.m.

He thanks Christ who through His love submitted to the scourge and begs that he, Niklaus, might be scourged on earth so that he might be spared punishment in eternity.

At 12 midnight: He thanks Christ for allowing Himself to be crucified.

At 3 a.m. He thanks Christ for His death and for having died for him upon the cross.

This meant getting up several times in the night.

At the time when he had his depressions and consulted Heiny am Grund he was advised to do these exercises arid to pray daily at definite hours.

This helped him to a certain extent but the depression, only really stopped after he went to Liestal and decided to become a hermit, though the exercises lessened his sufferings and gave to his personal conflict a super-personal point of orientation which enabled him to understand that his sufferings were parallel to Christ's and not just that of the ego in conflict, but of the Self and its demand: for incarnation.

God's wish for incarnation is the real reason for his sufferings and takes away some of the neurotic aspect but naturally does not banish suffering.

The next thing I want to discuss is the motif of the profane court to which Niklaus returns and where he wonders why the people behave so peculiarly.

In an individual this is normally the problem of the inferior function, the function by which the inner person relates to the super-personal, so that it even becomes the function of religious experience.

One has a religious approach through the inferior function because the latter is contaminated with the whole unconscious and, not being differentiated; it carries the whole thing with it, the Self as well, so that the unconscious totality of the person is touched.

The inferior function cannot be integrated totally, one can only adapt to it to a certain extent.

By working on yourself you fish up one auxiliary function and then another and in time have the three out of the chaos of the unconscious and so far you have not had to give up your standpoint and you can fish up all the time.

But then comes the crucial moment for you cannot put down your hook and get up the fourth, you have to go down yourself, so that the whole process of development changes.

The ego must give up its superiority and humiliate itself and agree to things which seem foolish and unnecessary, it has to let itself be over-run in order to assimilate the fourth function.

One has to give up the claim of being master in one's own house voluntarily: only through this voluntary submission can one relate to the fourth function.

It can become something close to you by which you can relate to the unconscious, but you can never integrate it.

You can say that there are four functions but only three steps and, as Jung says, this

corresponds to the Christian idea of the three ages.

First comes the state of mind of man in the Old Testament where there was no problem of the opposite, of light and dark.

The contradictions in God Himself did not bother Him.

The image of God mirrors His own mood: He wants to bless man, but then is angry with him and drowns him and then has to make a rainbow to remind Himself.

Jung illustrates this by the example of the Elgonyis (an African tribe) who, as long as the sun shines say that life is wonderful, but when the night comes they disappear into their huts and say that everything is wrong - they have forgotten the daytime where everything was good.

We know from our own childhood that we were like that, at one minute everything

was all right and the next, when you were thwarted, everything was wrong – you just

switched, and that is the state of deep unconsciousness.

Then comes the age of the New Testament and the first realization of the problem of the opposites as an ethical problem.

In the first stage people do good and then wrong, but do not suffer from this, and if you reproach such people they evade the point.

There are many people still in this stage who have no real shadow problem because the shadow, though it appears to them from time to time, does not become a crucial ethical problem to them.

In the next stage, however, it does become a major ethical problem and there is a serious and whole-hearted attempt to take it seriously and try to solve it.

This leads to the cross and crucifixion and that is what the Christian teaching meant, the problem of the opposites.

But the cross is death, i.e. it leads to an impasse and anybody who has tried to go on with that attitude too long has to give it up after a time.

There have been saints who have tried their utmost but they have come to the conclusion that there must be something which leads beyond it.

St. John of the Cross, for Instance, says there are three ways for the inner development of man, to the right - the way of the world, to the left - the way of asceticism and mortification (the Carmelite Order to which St. John belonged was dedicated to this and this is what they practise in that Order).

St. John practiced it to an extreme degree.

He says this way leads, to a certain extent, to inner development, but then becomes a cul de sac, for it is as bad as the other.

It must be given up again and a middle way found for development.

Pushing the problem of the ethical opposites and striving for one or the other, results

in a dead end, it is against life, you cannot go further.

If you stick in the second stage, you have to die.

The early Christian martyrs chose death; they lived the second stage to its bitter end.

But if one does not wish to follow a religion which leads to death, one has to find the third stage that of the Holy Ghost, as Joachim of Fiore put it.

Psychologically, that means an attitude of no longer trying to solve the problem with the ego consciousness, but by submitting to inner guidance, the spiritual guidance of the unconscious, when the ego gives up its own standards of good and evil and submits to guidance, and that is St. John of the Cross' third way.

So we have four elements and three procedures.

The same is true within an individual faced with the integration of the fourth function for then all ethical values and evaluations of consciousness which one hitherto held have to be given up.

Sometimes one has even voluntarily to suffer the defeat of consciousness, the thing for which one strove most, that very thing is in this stage thrown away.

In this one gains the whole totality in which the fourth element is embedded because one submits and goes down into it and gets the human contact with nature and the super-personal elements of life.

Analysis becomes synthesis at this moment and the whole attitude changes, and the whole method of the unconscious changes in this phase.

The three procedures are very beautifully illustrated by a German mystic, Heinrich Seuse, who says that the religious inner life consists of three steps; first, the way of purification in which one has to practise mortification and suffering and sink into a stage of feeling lost and helpless.

Then the way of elevation and realization of the sufferings of Christ, the Christians, and the worship of the Virgin Mary.

Then, the third step, in which contemplation comes in and in which the grace of sanctification begins to act and in this third step one reaches the gift of wisdom.

Jung illustrates the same idea when he speaks in The Psychology of the Transference (The Practice of Psychotherapy) of the stages of the anima figure, beginning with the biological as represented by Eve, then Helen on the aesthetic level where woman has already acquired some value as an individual, then the realization of the Virgin Mary, a spiritual form of the anima, and then one could not go higher, so the way goes down, because the fourth is wisdom and wisdom is a bit less, and then it is wisdom to lessen again.

It is more to be wise than to have a white attitude, though apparently, looked at from the outside, it is like going down again being less super-human and less white.

Seuse says something similar when he speaks of the worship of the wisdom of God - a contemplative attitude towards the inner things.

There is a certain parallelism here.

Christians who have had the courage and the uncompromising attitude to try to live according to Christian teaching have come to the conclusion that a bit less is even more than the one-sided spiritualization with its cramped attitude.

St. Niklaus also said that a state of contemplation was like enjoying a dance, and people said of him that in a good mood he was incredibly gay.

A young man once asked him if he should contemplate and Niklaus said "Yes" that he should, "it was something wonderful, like dancing."

The young man looked shocked and Niklaus repeated what he had said.

He had a mind of simple cheerfulness.

When theologist's came to check up on his orthodoxy and tried to catch him out and prove that he was a fraud, he would say that he was a completely unlearned peasant and could not read or write, and would they please not ask him such difficult questions.

In that way he was not at all oily and pompously saintly.

We have now to discuss the problem why in the first courtyard people are troubled by unnecessary activities and try to extort money from each other: they make fences, they tax, there are different crafts, etc.

They work and work and destroy themselves and are not much better off at the end.

So Niklaus wonders very much why they do not go a bit further and find everything they need.

This at first seems easy to interpret, if one forgets to look at it from the subjective level. You could say that it was the beginning of the Renaissance of degeneration into worldliness, the age of horizontal expansion, of the discovery of new continents and the development of trade, etc., and that the spiritual realization of the Middle Ages had turned over into powerful and driven worldly expansion, that the increase of self-discipline and consciousness of Christianity in the Middle Ages was now used to conquer this planet.

The destructive features which make Christians so much disliked among the family of man because we have more concentration and more brain and have increased the boundary of our consciousness, began to be evident at this time.

We owe much to Christianity but make bad use of it and this mercenary spirit of the white man is in a very immediate way linked with our religious development and has led to all the dubious phenomena of Christians who believed that their contradictions could he reconciled with their religion.

The illegitimate child of Christian teaching - egotism - is what manifests in this atmosphere of the courtyard and is the shadow of the 15th century, so to speak. St. Niklaus repeatedly said that the men of the Church were eaten up a mercenary spirit: parsonages were bought, and so on, the mercenary spirit overwhelmed Christian life and the State began to put out its claws over people.

That is how it looked from the outside and how the problem of the time was constellated, it was the beginning of worldliness and its dangerous consequences.

But there is still more to this motif.

In the other vision there was the bearskin Christ who asked for a penny from Niklaus.

In this present vision He is a profane plurality of people who are the beggars, so we must say that these profane beggars must be connected with the beggar man in the former vision.

We have experiences in our time which show exactly what is meant.

If a claim of the unconscious, a claim towards individuation receives no attention, it is replaced by an inner mass spirit.

People who have realized what the problem from within might be are put before the choice of either going the way of individuation or becoming one of the mass.

But what is even more important, is the fact that, whether Communism gets our country or not, we are all on the way to become communistic from within - something you can observe every day in your practice.

People dream about it all the time and you are continually confronted with: "Oh well, what is the use of making such an effort inside, there are thousands of other lives, so what is the meaning of mine?"

Or, in a woman it is the animus which thinks: "One ought", "It should be done", "Everyone thinks so."

The animus of a woman is a doctrinarian, an announcer of collective rules and not of rules for one person and no one else.

As soon as one notices: "One should" or "I know it is so", as soon as I do not take myself seriously any more in any way I am, psychologically speaking, on the road to inner Communism, I am building a road for the mass man, where the individual is unimportant.

It is necessary for young people to adapt to collective consciousness that is a normal phase of development, but not all share in this, some do it outwardly only, but a certain amount of normal adaptation is necessary.

If we are on the way to individuation we do not begin to walk about naked, just to annoy others, it does not mean to be ill-adapted.

But to allow oneself to think in a collective way is always destructive, even in puberty, instance, if a girl starts to "date" boys because "One has to" she is already on the way to a love life of prestige instead of feeling.

Whenever one feels compelled to behave like the others that is already animus possession.

The Communists say that time works for them and psychologically they are right, because more and more people come under the spell of the "mass" from within.

There is perhaps national resistance to Russian methods, but all “isms” prepare the way and one can eve be anti-Communist in a collective way.

One should stop thinking in collective terms and try to make an honest attempt to a re-evaluation of the individual and its importance and instead of fighting, turn away and concentrate on what is more important.

The bearskin Christ figure refers to the Wotan experience and later historical events have shown what has happened. In Professor Jung’s article on Essays on Contemporary Events you will see that he evaluates Nazism as Wotan-possession which has not been recognized as a religious experience.

Instead of being that it has become a completely destructive mass movement.

Its centre would have been a Wotan experience had the Germans been able to keep it within and not allowed it to become a collective movement.

If it had been kept on an inner mystical level it would have led to such experiences as St. Niklaus had, but instead it became a mass movement and thus the process of individuation becomes demonic possession.

In this vision the danger is already expressed; the beggar who wants the penny could become a profane greedy man.

In the background of Nazi wishful fantasies is the desire to establish a superior kind of man and a kingdom of justice.

The same wishful fantasy is in Communism.

With a religious attitude, this would have been right and would not have led to destruction, murder and war, but the ideas were projected into concrete reality and became destructive.

In the vision suddenly the whole place changes into the place where St. Niklaus

himself lived, and he realizes that he was that tabernacle.

The end of the vision hints at the fact that all he saw was happening within himself, though it did not come from him personally.

The people who ask for the penny could refer perhaps to his own doubt as to whether he was not just a queer sort of fool who wanted something extra for himself - not saintliness, but just a queer impulse - in modern language a schizophrenic condition.

The doubts he had would stand for the collective within him which questioned the rightness of his lonely way.

Everybody told him that he should not leave his family and that he could serve God just as well by staying at home and that to leave his wife and children was a mean thing to do.

He did really put such questions to himself; he had the collective element which is personified in this vision.

He wondered whether in continuing his lonely way as a saint, he was not pursuing a kind of personal ambition.

The Swiss especially hate to be eccentric, for their idea that everyone should try to be alike, there is a strong collective atmosphere which is even more emphasized among the peasants and anyone outside the average is viewed askance.

St. Niklaus was surrounded by that atmosphere.

To be a peasant in the country and then to become a local saint in the same place was a great affront to collective feeling and he must have felt the impact from within as much as from without.

He knew how foolish he looked to others and he had to have the backbone to stand up to that.

This inner conflict was responsible for his depressions, for he was not yet quite sure what he should do.

The Third Vision St. Niklaus' sleep was broken through God's and his own sufferings and he thanked God for His suffering and for His martyrdom.

And God gave him grace so that he found support and happiness in it.

Thereupon he laid himself down to rest.

And when his spirit was bound, though he thought that he was not yet asleep, it seemed to him that someone came in by the door and stood in the middle of the house and called out to him in a strong clear voice and asked him what his name was, saying: "Come and see your Father and what he is doing."

And it seemed to him that he arrived quickly at the target (that is, the distance which an arrow travels) in a beautiful tent in a great hall.

There a few people lived and the man who had called to him stood at his side and acted as his intercessor.

And though this man spoke, yet St. Niklaus did not see his face and did not even wonder about it, and he spoke for St. Niklaus and said: "This is the man who lifted up and carried your Son and came to His help in His fear and distress. Thank him for it and be grateful to him."

Then there came through the palace a beautiful and stately man whose face was like a

shining light and who wore white robes like a priest’s alb.

And he put both his arms round Niklaus’ shoulders and pressed him to Him and thanked him fervently for having come to the help of His Son in His distress.

And Niklaus was cast down and felt very unworthy and said: "I do not know that I have ever done your Son a service."

Then the man left him and Niklaus did not see him again.

And then there came through the palace a beautiful, stately woman also dressed in

white and Niklaus saw clearly that the dress was freshly washed.

And she put both arms round his shoulders and pressed him warmly to her heart with overflowing love because he, Niklaus, had helped her Son so faithfully in His distress.

And Niklaus felt unworthy and said: "I do not know that I have ever done your Son a service except that I came here to see what you were doing."

Then she left him and he did of see her again.

And then Niklaus looked round and saw the Son sitting in a chair beside him and he saw that He was also dressed in the same way and that His clothes were spotted with red as though they had been sprinkled with a brush.

And the Son leaned towards Niklaus and thanked him profoundly for having helped Him in His distress.

Then Niklaus looked down at himself and saw that he also was dressed in white sprinkled with red, like the Son.

And that surprised him very much for he had not known that he was dressed like that.

And then suddenly he found himself in the place where he had lain down so that he thought he had not slept.

In the writings of German Christian mystics, like Teuler, when the human soul appears before the throne of God, God comes down and embraces the soul and thanks it for its sufferings, for anyone trying to live a Christian life is actually helping God.

Such an idea was to be found in many mystical texts of the time and compensates a doctrine which ascribes everything to God the Redeemer.

But the Divine and the human are intertwined, since man does something for God.

It is interesting that the Holy Ghost tells God to thank Niklaus.

He is ordered to do so.

The Virgin Mary does not need to be told, for she has more softness and she thanks him for what he has done for her Son.

The Unknown Being with the clear, strong voice seems to be the Holy Ghost, the Paraclete, the Comforter and Counselor, and Niklaus is confronted with the Holy Trinity and the Virgin Mary as the fourth parson.

Imagine what this vision meant in the 15th century!

Already there we have the whole background of the dogma of the assumption of the Virgin Mary, she is already the fourth person of the quaternity and from the white robe which she has like God’s, she is equal to the Father, Son and Holy Ghost.

She is now the queen of heaven, but not yet a goddess.

She is the mistress of heaven and earth but is still denied the title of a divinity; she is nearly, but not quite the same.

The dogma lags a little behind the development of the time, but it is amazing that in the 15th century such a development appears.

As Professor Jung says in his comment on the Assumption of the Virgin in Answer to Job, the Assumption has to do with the idea that a further incarnation of God, which began with Christ, is still going on, and that it now reaches ordinary man and not only one chosen man, Christ.

The Assumption of Maria therefore expresses a great hope, the great longing in the human soul for the union of the opposites.

What I said about the unity of the three you can apply to the dogma of the Virgin Mary.

Probably the Pope was very much concerned at the political situation of the time, but Niklaus had these visions because he himself was torn by the ethical conflict and the Virgin Mary in this situation became the reconciling symbol.

It is in the nature of woman not to intensify the opposites, not to put them against each other, but to strive for relatedness and peace.

A woman can stand a blurred situation without being upset by it as a man is. Jung always quotes Anatole France's anecdote where the short-sighted saint went to a lonely island and saw a lot of men in smoking jackets walking about and from the boat gave them a collective baptism.

He had not noticed that they were penguins!

That put Heaven in a tremendous difficulty and the heavenly assembly got into a great to-do because if a being is baptized it has an immortal soul should one therefore bestow immortality on the penguins?

So all the Church Fathers assembled and here was a great discussion, but in the end God thought it better to ask Catherine of Sienna, and she said: "Oh just give them a soul, but a little one!"

For a woman that was quite simple!

The same applies if someone gets into a dead issue in a fight with the shadow.

A man in such a case would need the reconciling appearance the anima that brings in Eros which is beyond the opposites.

Niklaus was attacked by the devil several times at the beginning of his retreat and the Virgin Mary frequently appeared and comforted him.

She could smooth the ethical conflict when it got out of hand.

On one occasion she appeared to him the top of an apple tree.

That is original role of the feminine principle, reconciling through love what is irreconcilable from a logical standpoint, by being human and having human

understanding for the other.

The patriarchal tradition in the Christian religion has cut out this female element too much. Everything must be clarified.

That has its advantages, it has pulled us out of a certain swamp but it also has destroyed a certain Eros attitude, the reconciling attitude, which is why the Assumption of the Virgin Mary creates a new healing symbol, a symbol which may point to a possible way out of the present situation.

The split in the world, between East and West, is once again the problem of the shadow which each projects on to the other, neither wanting to give in.

Actually, as Jung says, we have an iron curtain between ourselves and our shadows and there we would have to begin to be human and have human understanding.

So we have the first amazing attempt of the unconscious to integrate the female element and build up a quaternity symbol.

St. Niklaus is rather lost, and says he has not done anything, but in the end he discovers that he is completely identified and assimilated with Christ, he is a second Christ. Marie-Louise Von Franz, Dreams and Visions of Niklaus Van Der Flue, Page 62-70

1. Marie_Louise_von_Franz_Nicholas_von_Flue.pdf

---

**Lecture 9 Dreams and Visions of Niklaus Van Der Flue (2021-12-26 04:49)**

[paypal _donation _button border="5"]

[1]Dreams and Visions of St. Niklaus Van Der Flue by Marie-Louise Von Franz

Lecture 9 Dreams and Visions of Niklaus Van Der Flue

Jung Institute July 10, 1957.

2510

Last time we left off in the middle of the vision in which St. Niklaus sees first the Father in a white robe then God the Mother, robe and also in a white robe, both of them thank him for what he has done for their Son and then suddenly St. Niklaus

notices that he is sitting beside Christ, who also thanks him for what he has done, and he discovers that he is wearing exactly the same garment as Christ Himself, namely a white robe sprinkled with red, probably with blood.

There is also a further invisible figure, the Holy Ghost, the intermediary, for he asks first God the Father to thank Niklaus and then introduces him to God the Mother, thus making the connection between these four figures.

So we have the heavenly quaternity of Father, Mother and Son and the fourth would be St. Niklaus who is integrated to the divine quaternity.

With the fourth element, man enters the quaternity and the Holy Ghost functions as

the quinta essentia, the spirit of one-ness which makes the four one.

This role of the Holy Ghost is, in accordance with tradition, the Paraclete, and people

filled with the Holy Ghost, according to the Bible, will do even greater things than Christ, so that you could say that the Holy Ghost is the instrument by which man assimilates even further the Christ-figure and is so able to enlighten other individuals so that they become -parallel figures to Christ.

This would be even orthodox Christian teaching.

Through suffering the inner opposites and through his tremendous effort towards genuine personal religious experiences, we can say that St. Niklaus has suffered crucifixion.

The process of individuation has become so real to him that he has been torn by the opposites and therefore wore red and white like Christ, the colors of the alchemical opposites.

The last stages of the philosopher's stone are the albedo, whiteness, followed by the rubedo, redness, and the heavenly marriage is represented as the coming together of red and white, and this same symbolism is expressed in the red and white garments of Christ and St. Niklaus.

Through suffering and going through the process of individuation Niklaus becomes a

twin brother of Christ, thus fulfilling the role of the philosopher's stone which was

conceived by the alchemist'

s as an analogy to a twin brother of Christ. In Psychology and Alchemy (German version pp. 480-483, 1944 ed., and pp. 339-341 English translation) in the chapter on the relationship between the symbol of the philosopher's stone and the symbolism of Christ, Jung

says: "The alchemists never thought of identifying themselves with Christ; on the contrary, it is the coveted substance, the lapis that alchemy likens to Christ.

It is not really a question of identification at all, butof the hermeneutic sicut "as" or "like unto" which characterizes the analogy.

For medieval man, however, analogy was not so much a logical figure as a secret identity.... Without knowing it, the alchemist carries the idea of the imitatio Christi a step further and reaches the conclusion we mentioned previously, namely that complete assimilation to the Redeemer would, enable him, the assimilated, to continue the work of redemption in the depths of his own psyche.

But this conclusion is unconscious...." (Namely, by pushing the imitation of Christ as far as possible so that one reaches a certain state of analogy with him, then one would also have the gift of redemption of others.) "

....The artifex himself does not correspond to Christ; rather he sees this correspondence to the Redeemer in his wonderful stone."

(You see, he does not think, I am the brother of Christ because I push his redemption further, but that his stone is something of the kind.) "

From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious - indeed some mystics pressed the materialization of the Christ figure even to the appearance of the stigmata."

(You can say that Christian mysticism has not gone as far as it could have done, the alchemists went further on this road. Christian mysticism with its phenomenon of stigmatization, gave more the appearance of identity with Christ.)

"Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or - to be more exact, that he, regarded not as Ego but as Self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as analogous to Christ, but Christ as a symbol of the Self. This tremendous conclusion failed to dawn on the medieval mind."

The first part of this is clear, namely if the human being lives the imitation of Christ to its utmost, or even a step further, then he becomes identified with Christ, he is an analogy, but not as the Ego, only as himself in his greater totality, for as the analogy of Christ he can perform the works of Christ. The work of Christ is to redeem man, but the further step is to redeem God.

That is also the difference between the figure of Christ, and the philosophers stone. In the Christian of redemption Christ comes to redeem man, what happens to the creature, the trees and animals, and the stones, is left vague.

The alchemist said that his mystical aim was not to find redemption for himself, he was interested in redeeming what he thought was the divine essence in matter, so he tried to redeem God, so to speak, to redeem the divine essence in matter and the divine spark in creation.

If we make an analogy with our modern attempt to come to terms with the unconscious, one is not interested oneself in one's unconscious in hope of feeling better or getting an easier life - an egotistical idea - but one goes into analysis with the idea of getting rid of certain symptoms.

But after a while, if this stage is overcome, there comes a turning point in the process individuation where one begins to be interested in it for itself, one no longer asks how can I get a dream to help me to feel better but, what is the secret hidden meaning of the unconscious and what does it want me to do?

And then you become the servant of a power in the unconscious which, subjectively looked at, is the super-personal, and the process of individuation begins to be a service, the work of serving the greater thing within, and no longer asking does this bring me suffering or happiness, but how can I helptowards realization of this thing that is deeper than me?

The task is no longer the redemption of the Ego, or man, or some sociological helpfulness, this is not denied, but it goes a step further for ultimately, the only really interesting thing is to serve as a process of individuation.

This is anticipated by certain mystics who from doing good deeds and good works, progressed to the condition of becoming the absolute servants of the divine centre, no matter what their own situation, or what it implied in suffering.

The same idea was unconsciously realized in alchemy, for the alchemists were searching on the same lines, but with them it did not come quite to consciousness so that they only expressed it symbolically.

They were probably hindered by certain Christian prejudices, not realizing that they themselves were attempting to push Christian mysticism beyond its former limits.

In the last vision of St.  Niklaus the same idea is expressed, namely that by really living without compromise the burden of his own inner process of individuation and taking upon himself all the suffering, without realizing it, he had become an analogy with the figure of Christ and a redeemer of God.

This has never been emphasized by the theologians, it has been skipped.

But if you have read Answer to Job you may remember that Jung tries to point out that God's decision to become man and suffer crucifixion is ultimately due to the fact that God Himself suffers from His own darkness.

The official version is that God had to become man to redeem us, so the sins were ours, and God the generous figure who became man to redeem us from them.

But if we realize that man cannot carry the load of the divine shadow and that therefore a great part of man'

s sinfulness is not his doing but is forced upon him through the shadow of God, you can say that if God decides to become man and be crucified He accepts the opposites within

Himself and accepts the suffering of His shadow, redeeming Himself and paying for His own opposites, more than for the sins of man.

Becoming Christ-like is a divine development by which St. Niklaus tries to redeem himself from being split.

Every man who takes upon himself the same problem of the opposites, though on a small scale, becomes, as it were, the realization of a process which really goes on within the image of God Himself.

That St. Niklaus had to have this vision shows that he had not realized this.

If we ask ourselves in what frame of mind a person has to be to have such a vision, I could make a guess, though I cannot prove it.

As we know that he was depressed at this time, I would say that the frame of mind would be that he took his suffering too personally, that he tried to the right thing and did not understand why he was doing it and that he was lost in the narrow considerations of this world and did not quite understand what was going on in the dark background of his own soul.

He did not at that time understand his task and that what was hidden to him, what was happening, that he was becoming Christ-like.

He was drawn into the process of becoming an analogy of Christ.

Such a person must be someone deeply impressed by his own shadow and who, being depressed by this painful realization, does not understand the suffering from the shadow in a greater connection.

Being troubled as he was by what seemed to be a conscious conflict, i.e. leaving the family and how he could best serve God, he did not realize what the deeper root of his suffering and restlessness and unhappiness meant and therefore the unconscious gave him this vision to show him that by suffering this conflict he had become assimilated with Christ.

Thus every time someone goes through this process of individuation it means that God partially becomes man in him, every process of individuation is a process of incarnation of the Divinity, if you take it in its projected mirrored form.

In his book Answer to Job Jung says that the vision of St. John in the Apocalypse anticipated the second part of the conflict of the fish Aion, which began about the year 1,000 A.D. and lasted up to our time.

In the figure of Christ, he says, only the light side of God became man for Christ was born and begotten without sin.

Great care was taken that He became man without touching His darkness and only the light side of God incarnated, this might have been with the purpose of creating a solid basis for a further incarnation. In St. John’

s vision the idea is that God would once more incarnate and this time with his dark side

as well as his light side, namely in the child of the woman who fled into the desert.

In the vision of St. Niklaus you see that he is chosen to become one of the vessels of a further incarnation of God.

The fact that the same vision the Virgin Mary is represented on a higher level than the dogma of that time, as the mother goddess beside God, and St. Niklaus is represented as a twin brother of Christ, is closely connected.

The Virgin Mary as a human being has always been represented by the Christian theologians by two other figures in the Bible.

In the Wisdom of Solomon there is the female figure of the Wisdom of God who was always with him, a divine being who was with God before creation.

Theologians have artfully identified this figure with Christ, and thereby skipped the fact that it is a feminine figure and they have thus eliminated the essential feature.

Other theologians have identified the Sophia figure with the Virgin Mary.

After the death and Assumption of the Virgin Mary there is still another figure in the Bible for the Apocalypse makes mention of a woman with a crown of stars that gives birth to a new savior.

This, the theologians affirmed, must again be the Wisdom of God, or again the Virgin Mary, because they did not know what else to say.

If you accept Jung' s interpretation in Answer to Job you can say that this poor post Marianic figure of Sophia would be the anima figure which carries the process of a further incarnation of God in man, the process of individuation for each male human being.

It is interesting that St. Niklaus who suffered this process was so hit by the problem and speculated a great deal about the figure of the Wisdom of God with which a further vision of his is concerned.

He contended that the Virgin Mary should be recognized as divine and a super-personal figure and he identified her with the personification of the Wisdom of God.

He also believed in the Immaculate Conception which was not a part of the dogma of his time but was accepted later.

But St. Niklaus anticipating the further development of the problem, believed in it, showing that his concern with the figure of the Virgin Mary was linked with the tendency to bring forth more the feminine and psychic element among the figures of the divinity, to include more of the substance of man in it.

The Virgin Mary, an ordinary human being, has now ascended to heaven, this time in an incarnation of the divinity; a female, the inferior figure, has been accepted in the heavenly world, which demonstrates the compensatory unconscious tendency of the time to try to alter the one-sided spiritual realization of the patriarchal religious system which does not allow

enough reality for the world of Eros and the ordinary man carrying the process of individuation.

The fact that the Virgin Mary appeared to St. Niklaus in an apple tree shows a further element, namely the greater inclusion of the life of Nature, another point lacking in the Christian religion, namely the acceptance of Nature in its beauty and natural features.

The official Christian symbol is a dead man hanging on a dead tree, and St. Niklaus has a living woman in a blossoming tree - the whole difference of the unconscious idea is thus expressed.

The symbol of God as a dead man hanging on dead wood expresses the idea that totality, as portrayed in crucifixion, can only be realized after death through complete mortification of the human being.

The living woman would portray the process of individuation in this life and in complete accordance with Nature, as a process of living growth and in the blossoming of the tree.

All the previous visions of St. Niklaus occurred before his retreat to the Ranft.

Afterwards he became very silent about his inner life.

According to his visitors, he was sometimes gay and happy and at others sad and introverted; much must have happened to him to which, in his peasant reserve, he never referred.

Also, after his retreat, he became such a famous person surrounded by many people.

An unknown person can afford to say more about himself, but after his retreat St. Niklaus was so surrounded by public attention that he had to he more careful, particularly as he was checked up on by malignant theologians who did their best to catch him out.

The only vision we know of after his retreat was one he had in the years between

1474 and 1478, which would be about 13 or 14 years before his death, which occurred

in 1487, when he was 70 years old.

So he must have been about 56 or 57 when he had the vision.

Heinrich Wolflin reports that St. Niklaus had a vision after which everyone who saw him was terrified when they looked at him.

He had had such a shock himself that people turned away from him in terror after it.

When he was asked why this was he said that he had seen in a vision a penetrating light which represented a human face and that at sight of it he had feared his heart would break into little pieces and he was so overwhelmed that he had turned his face away and thrown himself down on the ground and because of what he had seen his face had become terrifying to other people.

Another biographer, a little less reliable, the French humanist Karl Bovillus, who had also visited St. Niklaus and had had conversations with him, describes the same vision and says that there appeared to St. Niklaus on a clear, starry night, a human face bearing a dreadful expression both angry and menacing.

He seems to have had the vision during the night and the two reports agree that he saw the face of God which terrified him so much that he nearly lost his reason.

Psychologically, the symbol of his heart breaking into pieces would mean schizophrenia, that is, that he could not stand the experience.

Dismemberment - exploding, into little fragments is a picture of an outburst of insanity.

But St. Niklaus threw himself on the ground and again you have evidence of his basic, instinctive sanity, which makes the whole difference between a schizophrenic and a normal person.

Instead of going off his head he knew how to cling to reality, the earth being the basic physical reality of human life and he clung to that so as not to be pulled out of himself through trying to face something beyond human understanding.

He showed that utmost simplicity and humility of attitude which is lacking in the schizophrenic who goes about saying that he himself is Christ or God.

St. Niklaus did not identify with what he saw but held on to the reality where he belonged and thus was able to bear the experience.

This picture has been compared with that of the avenging Christ as described in Revelation 1, 13, where He is the avenger with the sword coming out of His mouth.

Jung has also pointed out that this ultimate and last vision is connected with the visions he had before. First he saw the star and the light in heaven, and then was touched by the light when it hit him in the abdomen, after which he did not eat, and now again he sees a light, but this time in the shape of a human face.

The light has come closer and closer.

At first he only sees it far away, this time he sees with his own eyes a content within, it has become a personal being.

Taking it psychologically you could say that it was a process of approaching consciousness for a content slowly comes closer and when the person sees a human face it means that now the content has reached a stage where the human being can have a human reaction towards it, it has advanced a step and has reached a layer where it can be understood or assimilated,

Only when it has reached human shape can you realize it. St. Niklaus does not say much about this vision. Some therefore who do not like the vision have criticized this fact, but

anyone who has had such an inner experience knows that the deeper it is the less one says about it.

I want first to go on with Bovillus description.

He says that St. Niklaus saw a face and on the head was a three-fold tiara, or papal crown, in the middle of which was the sphere of the world, and on the sphere a cross.

The face had a long three-fold beard.

Six sword blades without handles seemed to go out from the face in different directions.

One went from the forehead upwards and penetrated the sphere and the cross, with the broad part in the forehead and the point upwards.

The others emanated from the two eyes, having their points in the eyes and the large part outside, two came out of the nose with the broad part in the nostrils, the sixth had the broad part upwards and the point in the mouth.

Bovillus was affected with pre-Reformation ideas and put into his description a negative figure of the Pope.

Martin Luther says this shows the wickedness of the papal system and the whole vision is said to show the rottenness of the Pope and the Catholic Church.

So you see St. Niklaus might have done better to say nothing, for the thing was so twisted by others that he had to be more and more silent about it.

It is an interesting fact that it is said that after this vision Niklaus had a painting made of it in his hermitage, so you see the importance of it.

According to reports, the painting is not as Bovillus describes the vision, but more like what we have seen in the church at Sachseln.

The actual painting shows a face with a beard and a wheel around it with six pointed rays within the wheel, three going out and three coming in.

In his own comments on the wheel Niklaus never mentions swords, but speaks of the spokes of a wheel, so probably Bovillus saw the painting in the darkness of the cell and thought the spokes represented swords, but the saint himself never said so, but gave a long explanation of the spokes of the wheel.

A copy of the panting made in his cell is in the church at Sachseln but the face has been painted over by someone who could not stand the original threatening face, and turned it into a sweet face of God.

One can see that there is a different picture underneath but the church does not want the threatening face to be seen.

A German named Ulrich, a kind of mystic who wandered about on a pilgrimage, as Niklaus had wanted to do, but of whose background we know nothing, made a report which was printed in Augsburg in several versions.

He says that he had an interview with St. Niklaus when the latter asked him if he had seen his will and his book of wisdom and brought him (Ulrich) a drawing with only the spokes and gave this pilgrim the following explanation: I would like to let you see my book in which I am studying and whose teaching I try to understand.

He showed the drawing of a wheel with six spokes as shown and he said: Do you see this figure, the Divine Being is in the center that is the undivided Godhead in which the saints find their inner joy and pleasure.

The three points which point towards the inner circle, those are the three persons

and they emanate from the one Godhead and embrace heaven and the whole world which is in their power, and as they emanate from divine power, so they are one and indivisible in everlasting power.

As you see by the wheel from the inward turning point of the inner circle there is a great breadth which ends in a small point.

As is the meaning and form of the spoke, so is the all powerful God who covers and surrounds the whole of Heaven and who, in the form of a little child, entered and came out of the highest Virgin without violation of her virginity.

(You can say that God is great within and when he becomes man in the outer world he is a helpless little child, born of a Virgin, so he narrows Himself when He comes out.)

He has also given us the same delicate body as a food together with His indivisible Godhead.

As you see by this spoke which is also broad at the inner central circle and small at the outer circle, even so is the greatness of the all powerful God in the small substance of the host.

Now observe a further spoke of the wheel which is also broad at the inner circle and small at the outer, that is the meaning of man's life. In this short time we can, through the love of God, earn an unspeakable joy which has no end.

That is the meaning of my wheel.

One cannot be quite sure whether the further texts are St. Niklaus' or the pilgrim's, so I am omitting them.

You see, what seems to have happened is that first St. Niklaus had a terrifying vision and then he had a painting made of it and covered that with a mandala.

The idea of the wheel and the spokes probably comes from mystical texts.

In all probability St. Niklaus had seen such drawings and treaties by German mystics where God is represented as a circle.

For instance, Seuse represented Him as an indivisible circle.

The idea of the mandala is widespread in the German mysticism of the time and St.

Niklaus probably knew of it and somehow felt the urge to integrate this terrible face into such a mandala drawing.

Jung says in speaking of him, that through his loneliness and his turning to inner things, St. Niklaus had looked so deeply into himself that he had a terrible and wonderful genuine inner experience.

In this situation the dogmatic idea of the godhead in the mandala was very helpful because it enabled him to assimilate the vision of God and saved him from disintegration.

Jung's idea is that he made use of the traditional image of the circle and its dogmatic interpretation and with the help of this mandala drawing, which served as an instrument of order, he protected himself from psychological dissociation, or from a schizophrenic outburst.

The mandala has the function of holding the person together, conserving the totality of the person from disruption and is the instrument of assimilation of such a tremendous experience.

The idea of the godhead being a circle is a general mystical idea, but the idea of the wheel is original.

It is a mandala and has the function of bringing order into the inner chaos.

It serves, as Jung says, to make the experience understandable.

A stone which falls into quiet water makes circles of waves and in the same way such a sudden and violent vision has a long later affect.

It is like a shock which has to be slowly assimilated by living it over and over again and therefore there will be a tremendous spiritual effort at integration.

The shocking experience needed assimilation by human understanding.

The vision is a hunch, an "Einfall", it is something which "falls into" your mind, or occurs to you.

Such a vision, Jung says, is a powerful "Einfall" in the original meaning of the word and therefore there was always the effort to make rings round it, like the rings round the stone which fell into the water.

As it was the teaching of the time that God was the highest good and perfection, such a vision with its tremendous contrast with the dogmatic teaching must have had a great moral effect and he therefore needed many years to integrate it into consciousness and he did it with a mandala, as man has always done since the Bronze Age, for even Paleolithic material

shows mandalas.

But even if no such writings had come to the Ranft and if St. Niklaus had never seen a round window in a church, he probably still would have been able to put his experience into this form because it is archetypal.

It is a refugium, a method of saving oneself, which is why he has put the circle over the terrifying face.

We might still add one point to the symbolism of the wheel for which we have to go into the meaning of the number six.

There are two groups of three.

According to number symbolism the three represents any kind of dynamic creative power and six represents the reaction of the receiving creature to creation, the creative emanation and the counter-reaction towards the centre which is why R. Allendy in his book, Le Symbolisme des Nombres 1918, says that six represents the tension between the creature and his creator.

In antiquity six was the number of Aphrodite and of marriage which again means the equilibrium of two poles of opposites.

Six is therefore an equilibrium as a dynamic fact.

It is a polarity through which counter action tends to stabilize itself in opposition.

In Neo-Platonism much is said about mystical, magical wheels, symbols of the relation between the upper and higher spheres.

We can say that the wheel is an effort to put into form the dynamic dialectical process in which St. Niklaus tried over and over again to relate to the shocking experience till a process which is going on; it turns round and carries the process within him in a constant effort for relation to it from another and still another angle, which is the typical kind of assimilation for a very vital symbol.

It was still a “process” going on in him probably till his death.

It is depressing and shocking in a way to think that a man who has devoted his whole life to God and totality has been rewarded by this shocking and terrifying experience, it shows that the process of individuation is not a kindergarten affair for those who want safety and a life free from suffering.

Jung says that in the neighborhood of death, and in the evening of a long and meaning-ful life, a view opens sometimes into great spaces, for in old age one is no longer concerned with the vicissitudes of daily life but in the observance of far away things.

In old age the outer shell becomes thinner and people become sensitive under the mask of not minding any more and then the spirit of God can penetrate more easily and call man again to the fear of the immeasurable Godhead.

The dangerous age for the outbreak of schizophrenia is between puberty and 30, and again in old age, because in these periods consciousness weakens and if a content of the unconscious breaks through and there is not enough healthy personality to hold it, schizophrenia occurs.

St. Niklaus carried the potentiality of this experience all through his life. It was probably the whole nagging and tormenting quality in his psyche and, as a flower opens, the vision came at the end of his life, but at that time he was able to assimilate it.

It is also the completion of the Wotan motif, which I tried to show you, going through the whole series of the visions, because the divine figure looks at him with an expression of anger and menace.

The name of the god Wotan is connected in Gothic language with fury, brutality and rage, with being possessed and mad.

The same word is also connected with the idea of being poetical, inspired, and with storm, courage, sexual impulse and even sperm and ecstatic love.

All these words are etymologically akin and Wotan was said to look at people in a penetrating way so that they became terrified and shocked.

Nietzsche whose illness was due to the invasion of such an image refers to the great hunter, the unknown god who looked down at him through clouds with a mocking eye.

But his heart did burst into fragments.

If we ask why this Wotanic influence comes up again, why does the image of God as it breaks through have such an archaic form, I would not say that it was Wotan, though it carries an amazing number of analogous features to that god, as well as having the features of the Judeo-Christian divinity.

We must ask if the image of God reveals itself from the unconscious of the human being and, if it has a certain background, we must ask why does the unconscious pick up old archaic features and fill them with these ideas?

There must be a purpose.

We can say that there two things lacking in the Judeo- Christian image of God.

First the relationship to Nature, though God did reveal Himself in the rain or in the burning bush, or other natural phenomena, but the connection of God with the surrounding cosmos was much thinner than that of Wotan who is the storm in the woods.

The Judeo-Christian God is more an entity outside cosmic nature.

But there is another feature which is as much emphasized as in the old Germanic tradition, namely the relationship of God to what Jung calls the principle of synchronicity.

Wotan is the inventor of the throwing of runes, sticks with certain drawings on them, something similar to the I Ching.

Conclusions were drawn in accordance with the way the sticks fell, it was an oracle technique which is still carried on in some African tribes.

The medicine man has a collection of animal bones or sticks and from the patterns they make on the floor he is able to see hidden facts, it is a technical help to visualize the unconscious.

If we take these mantic methods seriously psychologically, then we have to free ourselves from causal rational thinking.

Jung has introduced into our understanding of a series of events the idea of synchronicity, which means a principle of correspondence or similarity which makes things which are not causally connected like to coincide at a certain moment.

The fact that I throw the sticks does not produce the victory, but it coincides with it, it is a Just-So story without causal connection.

Wotan was the inventor of this technique with the key position in synchronistic events.

You can find traces of the same thing in Jewish tradition.

Dr. Hurwitz has informed me that the old Jews had an oracle technique to find out the will of Yahweh.

This was an archaic remnant which had been dropped, while in the Germanic religion it was the living means of contacting the Godhead, a spontaneous connection of the divine within nature.

These features of the God are important to the lonely individual who wants to find out where he stands in surrounding nature and to relate to the Divine, for he needs its manifestation.

What does it help me if I pray to God and have no answer? How do I know I have touched something which is real to me?

If there is no manifestation, no hint from the Divine it needs a lot of faith to believe in it.

In the Christian faith we have just to believe and hope for the best, but if one never has personal confirmation faith becomes difficult, and, as we see in our civilization, any kind of anti-Christian propaganda can destroy it in us and it can be dropped as an illusion.

Therefore there is a feeling need for direct connection with God and there our eyes naturally turn to Nature and again back to the phenomenon of the miracle or marvel and there you see people experience synchronistic events which they generally, take as confirmation of the fact that they are touching something real, that they are realizing something which is

greater than themselves, that they are " on the track."

One woman, for instance, dreamt that she met three tigers and next day in an ordinary Swiss barn came across three tigers.

There is no causal connection but it is a direct experience, which will naturally make the dream more real to her and make her more concerned with its content.

The archaic man within us will take it as a sign, a hint from the gods, that this dream is really important.

We must reckon with the archaic man within us and respect him as older than ourselves.

St. Niklaus living in this green dark valley only confronted by the trees and no house or any other building in sight, was right in nature and it is therefore only natural that his experience of God would include nature.

The experience wanted to reach him in its full reality. St. John of the Cross also had a very close relation to nature, though not so close as that of St. Niklaus.

This complete inclusion of nature makes St. Niklaus a very special kind of saint.

As a Christian saint he is enriched and completed with the more archaic features of the healer, the medicine man, and the Shaman, and it seems as if in the process of individuation there is a return to a more archaic and pagan layer leading to the inclusion of the outer reality of nature and primitive physical man.

In that sense you can say that his inner experience and development anticipated features of the process of individuation in modern man because now, a few hundred years later, we have met with the same questions and problems.

In history great future developments are often anticipated through a few lonely persons and after a time more and more people discover them, so we can say that we are confronted with the same problems which St. Niklaus touched upon a few hundred years earlier, so that in the study and experience of his visions for I do not mean that we should imitate him – we can learn about our own problems and those with which civilization is now confronted. Marie-Louise Von Franz, Dreams and Visions of Niklaus Flue, Pages 72-80

1. Marie_Louise_von_Franz_Nicholas_von_Flue.pdf

---

**~Marie-Louise von Franz The Idea of the Macro- and Microcosmos in the Light of Jungian Psychology (2021-12-26 06:08)**

[paypal _donation _button]

[1]Marie-Louise von Franz (1965) The Idea of the Macro- and Microcosmos in the Light of Jungian Psychology,

THE title of this paper, which seeks to combine such widely separated subjects as alchemical symbolism and modern psychology of the unconscious, might perhaps cause surprise.

For the benefit of those unacquainted with the work of Jung I would therefore like to make just one point in advance, which is that modern psychology of the unconscious, as a branch of medicine, is a late descendant of that scientific spirit which, at an earlier date, manifested itself in alchemy, so that when we modern psychologists take an interest in alchemical symbolism we are actually looking back to the historical roots of our own approach.

Moreover we largely concern ourselves with the same subject, that unknown, living factor which the alchemists thought to be the animating power in matter and which for want of a

better name we now call the unconscious.

In doing so we must leave the question of its relationship to matter open.

Actually it is quite possible that it is a question of the self-same reality which, looked at from within and from without is described by depth psychology and by physics respectively.

In the oldest yet known alchemical texts the idea is already developed that the formation of the Philosopher's Stone represents an analogy to the creation of the world.

Specific traces of an analogy between metallurgy and the creation of the world exist even as far back as Babylonian thought!.

The minerals about to be smelted in the furnace are called Ku-bu in the Babylonian texts of the library of Assurbanipal.

The translation of this word is disputed and may mean either embryo or foetus.

Either the ores are Ku-bu, or they were heated in the smelting furnace together with such Ku-bus.

The monstrous body of the primal goddess

Tiamat is also called Ku-bu after she has been killed by Marduk, when he uses it for the creation of the world.

Ku-bu therefore also indicates the primal substance of the universe, so that an analogy exists between the embryonic primal substance of the world and the ore used in the earliest metallurgy.

The same analogy emerges again in the oldest specifically alchemical texts, i.e., the Greek documents of the third century A.D. and is more clearly developed there in relation to the approximately contemporaneous so-called Hermetic scriptures (third century A.D.).

Thus, for instance, it is said in the Corpus Hermeticum, lib. 8. 5.3 that man is formed after the image of the cosmos and later it is said that the cosmos is a son, and man a grandson of God.

In this way they are all formed after the same likeness. In the compilation of the older Greek texts, most of which are attributed to Democritus the following is quoted from Olympiodorus:

"Hermes calls man the small cosmos because he too is endowed with all that the cosmos possesses.

The great cosmos has land and water animals. Man has fleas, lice and worms.

The great cosmos has rivers, wells and oceans, so equally man has his intestines.

The macrocosmos has the dwellers in the air, man has mosquitoes. The macrocosmos

has breath which ascends as wind, man has the same.

The macrocosmos has the sun and moon, man has his two eyes; the right eye corresponds to the sun, the left to the moon.

The macrocosmos has mountains and hills, man has his bones. The macrocosmos has the heavens, man has his head.

The heavens have the twelve signs of the zodiac, from the Ram as the head to the Fishes for feet.

This is the cosmic image so often mentioned by the alchemists, of which Zosimos also speaks in his book.

It is also the basic earth of the cosmos.

We must therefore mollify and project i.e. carry out the basic alchemical operation on-man himself for, says Zosimos 'I have brought evidence out of the cosmic analogy that it is the egg'.

And in the text called "The Pyramid" Hermes uses the egg symbolically when he says that the substance of silver and chrysocolla is the egg.

Earlier he also calls the egg the golden-haired cosmos, for he says that in reality the cock is 'a man cursed by the sun ... .' "

This absolutely fundamental text certainly requires a little elucidation.

First, a simple parallel is drawn between the structure of man and that of the universe which requires no explanation.

It is maintained, however, that this is the idea of the cosmos of the alchemists and the earth or basic substance of the cosmos itself.

Accordingly, the parallel itself is not only an idea it is also a substance, indeed it is man who is the material to be worked on in the alchemical opus.

But this does not appear to be the actual empirical man, the alchemist himself, for instance, but a "substance" which is somehow also man.

The whole range of similes is actually used to describe this human substance, that he is a cosmic egg, the cock (in the egg) or the mole (in the earth) or the "man cursed by the sun".

No doubt the alchemist in his capacity of worker would, psychologically, be the ego.

The cosmos-accursed-man appears, however, to be also identical with him, but is somehow not the same thing either.

It is probably a sort of Anthropos in the Gnostic meaning of the term.

The text connects him with Adam, the first man who, according to contemporary doc-

trine was, like the universe, created from the four elements.

Therefore his name signifies virginal earth, fiery earth, carnal earth, red earth and bloody earth.

According to the above mentioned alchemist Zosimos of Panopolis there existed a Gnostic doctrine in Egypt in the third century A.D. concerning this Adam, which Jung has already published and commented on in his book "Psychology and Alchemy", so that I need only summarize it briefly here:

The first man, Thoth or Adam, is a divine man, his name is called virginal earth, carnal earth, fiery or bloody earth, and the four letters of his name are associated with the four elements and the four points of the compass is first name means "Light". In Paradise the so-called powers of destiny and the elements persuade him that he should incarnate in the outer, physical, mortal Adam, who is composed of he four elements.

By this means he becomes

Man, enslaved and suffering, but he only appears to suffer, turns back to his Father who dwells in the realm of light, drawing to himself all those enlightened men who belong to him. At the same time he throws his mortal body to the evil powers as an offering.

According to Zosimos' interpretation the alchemical work is clearly concerned with this Primal Being, who also resembles the cock (-sun-bird) concealed in the egg, which must be hatched out.

Therefore Zosimos even calls the work oPVt8oyovLa,the begetting of the bird. From these texts we chiefly perceive the following facts, man is an image (replica-fLLfL7JfLU) of the cosmos, but this is not just an analogy, for the parallel itself is something concrete.

It is, so to say, a substance, the earth of the Universe, which is also called the primal matter of the Cosmos.

This primal matter is, as other texts declare, characterized by opposites; masculine-feminine, or it consists of chrysokolla and silver etc. It is the Anthropos, the egg, the cock (in the egg).

the mole, a "man cursed by the sun" and a carnal substance.

This analogy, seen as matter, is latent as the "Divine Man" within every single human creature.

We must keep sight of the problem of how a parallel, that is something which appears to us to be an abstract conception (i.e., a content of consciousness) can at the same time be something concrete, a kind of cosmic primal substance.

But first I would like to discuss a few more passages from old texts.

We have already seen that an analogy can be perceived between the first man Adam, the primal substance of the world (this recalls Tiamat's body Ku-bu) and the basic material of the Lapis, which was described among other things as an egg.

Therefore a text attributes the four elements to the eggs.

"They called the egg because it is an image of the Universe and contains the four elements in itself.

They also called it the stone which the moon rolls, the stone which is no stone, the alabaster stone that is found in the brain.

It is also called the living creature of the philosophers".

Another text says of the stone "They call it the ore-bearing stone, the stone in the brain, the Egyptian stone or replica of the Cosmos."

We hear still more concerning this same egg from Olympiodorus1o, namely that it

is also the dragon biting its own tail, which is full of dots (stars) whose order

corresponds to that of the celestial stars; it exists before the four elements and is the most universal, the Mediator, the Divine, the Egg, the immutable, infinite and at the same time the finite origin.

Just as the raw material of the alchemists represents an analogy to the primal substance of Creation, so equally the alchemistic work forms a similar parallel. Thus Zosimos says that as the demiurgic Nous (the world-soul) has separated Heaven and Earth, so too in the work must body and soul be separated.

The question arises here as to whether he is referring to the world soul or the individual soul.

The first view is supported by the following passage, where he says; "For those who wish to save and purify the divine soul", which is bound in the four elements, or who seek to rescue the divine Pneuma from out of the body, a symbol of chemistry may be deduced from the Cosmogony, for then the following analogy holds good; as the sun is the heavenly blossom of fire and the right eye of the Universe, so also is the ore, when

through the purification it is brought to its flowering, an earthly sun, a king upon earth, as is the sun in the heavens".

This passage supports the view that the "soul" is here referred to in a cosmic sense. There are however also some subjective aspects as we shall soon see.

The meaning of the analogy varies from pure parallelism to an even more precisely determined relationship between the macro- and microcosmic aspects of the Opus.

A direct connection, which goes further than the conception of pure analogy, is to be found in the idea, appearing since the earliest times, that the magically correct moment for the chemical operation should be taken into account.

This idea is already present in the previously referred to Babylonian text1which says

Sacrifices, libations and purification ceremonies are also mentioned.

"Le jour favorable" accords with the basic tenet of nearly all magic, to take the time into account.

Here, since we are dealing with Babylon, we might think more specifically of an astrological connection.

The magically propitious moment plays a very important role in the work of Zosimos and other early alchemists.

With Zosimos this goes so far that he speaks technically of tinctures subject to the Ka£p.

This text is important, for before Zosimos advances the above quoted doctrine of the Anthropos he speaks in the same treatise of the secret, spherical, two-fold primal substance as the "round element" which, in exoteric language means Ocean, origin of the gods, but whose esoteric name is not knowable.

This round element comprises the knowledge of the divine water.

The tinctures would, however, have made his book on the furnaces ridiculous, Zosimos continues, since certain people would have been favoured by their Daimon and would have obtained tinctures, so that they then made fun of Zosimos.

But, says Zosimos, one could not bring them to reason until their own Daimon "transforming itself according to the Heimarmene, should bring them to misfortune".

Such people are unreasoning followers of the Heimarmene, (the compulsion of the stars), in contradistinction to those who, following the Divine Man, overcome this compulsion.

The text clearly shows that in this context carries the meaning of a transformation of metals engendered through a propitious astrological constellation.

According to Zosimos however, such effects come about through the co-operation of the individual Daimon who is subject to the compulsion of the stars, and is therefore not to be relied upon in the end.

For which reason one should raise oneself above such astrologically and demonically restricted lucky results and strive for the higher power of the gnosis of the "Divine Man".

Through this relationship to the astrologically definable moment a relationship to the emotional situation of the alchemist is also indirectly implied, since through his Daimon he himself stands in relation to the astrological constellations.

For which reason certain temperamentally introverted alchemists tended from the first to take the positive influencing of the individual psychic state as the starting point of the alchemical opus.

For they correctly perceived that this is precisely the point of the unification of the inner and outer events in the great cosmic pattern, the place where man could most easily set to

work with his influence in a direct manner.

Zosimos carries this insight so far that he even rejects the astrological connection in favour of the inner gnosis, i.e. growth of consciousness, for the former brings constraint, while the latter makes freedom possible.

The following text for instance makes this clear.

Zosimos says to his spiritual friend Theosebeia, "Do not hasten around in order to seek God, Oh Woman, but rather sit thyself down at home, and God the All seeing will come to thee, and not only a locally bound demon.

When thou hast seated thyself bodily seat thyself also in regard to the emotions inordinate desire, lust, anger, grief and the twelve thousand demons of the dead.

And when thou hast so attuned thyself (8t£v8vvovua) then call the Divine unto thyself.... And when thou so labourest thou wilt also achieve the real and natural KatptKal.

Do this until thou hast perfected thy soul all round.

When thou perceivest however that it is perfected, then relinquish the natural aspect of the substance and hasten down to the Poimandres, immerse thyself in the krater and hasten upward to thine own kind".

This relates as Jung shows in "Psychology and Alchemy" to the doctrine of the Hermetic sect of Poimandres, according to which God despatched a vessel filled with (awareness, enlightenment) to earth, in order that the souls which immersed themselves therein should be enlightened.

The hastening upward to one’s own kind means the return once more to Paradise, to the Divine Man.

This is a final stage of an inner transformation which begins with the so-called real material transformations, but which finally leads far beyond it.

This quotation of Zosimos’ which is also transmitted in other versions, refers especially to the already mentioned idea that the work on one’s own individual psychic condition is of essential importance to the Opus, and this throws a new light on the previously referred to quotation concerning the separation of body and soul.

It shows that this separation is also to be understood as an inner psychic event, a microcosmic happening, a mystical mortification and spiritualization, the "mors voluntaria" as a much later writer calls ip.

A similar interpretation is to be found again and again in certain alchemists.

To summarize the foregoing we can accordingly speak of the following aspects of the micro- and macro cosmic ideas in alchemy; four analogous things are set up, God, the Universe, Man and the Stone.

The comparison is always made to the same symbolic image, which is that God created the Universe and man after his own image and that man creates the Lapis after the same pattern, the God-image which he carries within himself.

This parallel is however also a material reality, not a mental perception.

It really exists in the form of the Anthropos-image, in the Divine Man, the egg, mole etc.

In addition to this analogy is also a relationship between the astrological constellations

in the cosmos and the alchemical work on the one hand, and between the inner psychic condition and the alchemical work on the other.

The latter is the place where the individual has definite freedom, and where perhaps the most intimate relationship between alchemy and the psyche of empirical man exists.

A further train of thought which seems to arise more indirectly out of the texts followed these reflections: man himself in his own body is composed of the same elements as the Macrocosmos and consequently by becoming aware of his own physical being he can reach the mystery of living matter.

This understanding is not, however, obtained from "without", through dissecting corpses for instance, but through meditative introspection, through sinking down into the endo-somatic psychic feelings and sensations, so to speak.

As Eastern yoga arrived at an inner psychic pattern of physical processes, so also did alchemy.

A fine example of this is offered for instance by the following text of Morienus, which probably dates from the eighth century A.D.l9:

"This stone is that thing which is found more in thee (than in any other way) created by God, and thou art its "prima materia" and out of thee will it be drawn, and wherever thou mayest ever be, so will it ever remain with thee–.

And as man is composed of the four elements, so also is the stone, and so it originates in man and thou art its "prima materia" by virtue of the process, and out of thee will it be extracted, to wit, through the separation; in thee it abides inseparably on account of the science.

Otherwise expressed the thing works secretly in thee, that is to say in the Mercurius of the philosophers.

Thou art its "prima materia", in thee it is enclosed and thou guardest it in secret and out of thee will it be extracted, since it will be redeemed and reduced to its essence by thee.

While without thee it cannot be completed, and without it thou canst not live, thus the end of the beginning is called to mind, and vice versa".

The old idea that the Lapis is to be found in the brain also indicates an inner psycho-

somatic origin whereby the site of the soul and of consciousness was projected into the brain as still often happens today.

The Arab mystic and alchemist of the tenth century, Mohamed ibn Umail, known in the West as Senior, also arrived a similar formulations.

According to his statement God created all things from water.

This water is the Arche of the world (Caput mundi) and of the microcosmos.

It is the one living thing that does not die so long as the world lasts, and which revives all dead things.

It brings the hidden colours to light and hides away the manifest ones, every man needs this water, which is within him, and without which he cannot exist.

It is also the "red egg’ between Heaven and Earth which contains all the four elements and by Hermes is called a microcosmos.

In another part of his "Starry Earth and Silvery "Vater" Mohammed ibn Umail explains further that the water is that which could transform the things from their potential-and into their real state of being.

Thus it is clear that his term "Water" describes a mystical, divine, world-creating principle.

In man this water becomes semen and therefore the primal substance of the origin of man.

The water (semen) coagulates in woman, who serves as vessel to the masculine substance and thus becomes a completed child which steps forth into the world.

All this, Senior proceeds, is the description of the preparation of the stone.

In such texts that unknown substance about which the alchemists concern themselves is, as it were, brought physically closer to man, being as it were a mystery bound up in his body.

"When one makes an overall comparison of numerous alchemistic texts it is clear that the relation of micro- and macrocosmos occurs especially in two phases of the work.

Firstly, right at the beginning, with the description of the raw material, I will merely call to mind the examples of the cosmic egg and the water, and secondly, in the last phases of the work, when at the end of one of the oldest texts the "Art" is compared to the rotation of the heavens.

In a text "Komarios and Cleopatra", which might date back even to the first century A.D. the soul is described calling to the body; "Wake up out of the underworld and arise from the grave, clothe thyself in spirituality and godliness, for the voice of Resurrection has reached thee, and the elixir of life is brought to thee.

Spirit, soul and body will then become one, and of one unchangeable divine substance".

The text then turns to the mystery of the "whirlwind", which is the body and at the same time the art, which resembles the wheel which is above it, meaning the celestial pole with its constellations.

It becomes clear that this text establishes an identity with the upper heaven, and that this lower heaven is also an elixir permeating all bodies.

In other texts the substance in the retort is directly equated with the dead Osiris in his lead coffin, and the treatment of the metals is called mummification.

This is of importance for our subject because in the final stage of the work a unification of spirit and body takes place, and above and beyond this a union with the macrocosmos, for the final product is an all permeating breath-body-substance. All this probably goes back to the chemico-magical procedure of embalming in the Egyptian ritual of the dead, in so far as this could be interpreted as the preparation of an indestructible body and, at the same time as the becoming one of the dead, as Osiris, with the Universal God.

This idea of the human being becoming one with the cosmos, mostly projected into the time after death, runs right through the whole of alchemistic tradition, and is still clearly expressed by the alchemist and pupil of Paracelsus, Gerhard Dorn, for instance.

For him alchemy consists of the following basic process; extraction of the soul from the body and uniting it with the spirit (unio mentalis).

This says Dorn, is what all Christian mystics understood as the separation from the body, the "Mors voluntaria" and the surrendering of the instinctual desires to the spiritual part of the soul.

As the final result, however, the separated body lies there lifeless.

So Dorn outlines a "unio corporalis", which goes further than the Christian idea, in which the body is again re-included in the inner unification.

This comes about through an alchemical procedure in the retort.

At the same time there results a further unification of the soul-spirit-body triad (already combined into one) with the "unus mundus", the one world, by which Dorn meant the

potential totality of the macrocosm of which existed in God’s mind before the

Creation.

This idea also explains the previously mentioned Morienus text, according to which "Beginning and end clasp hands".

At the close a return to the state of unity with the primal substance take place on a higher, that is a more spiritually conscious level.

If we do not wish to collect these data as historical items only, or as curiosities

in the history of ideas, then naturally the question arises as to their possible validity to-day, and concerning the feasibility of a modem interpretation of these concepts.

Here we cannot avoid referring to the parallel discoveries of the modern psychology of the unconscious and especially to those of C. G. Jung, who was himself the first to place the above quoted alchemistic documents in the forefront of scientific discussion.

He endeavored, cum grano salis, to do the same as the alchemists, to undertake a purely empirical introspection, as unprejudiced as possible by a religious or philosophical attitude, into the unconscious psychic processes of modern man.

Condensed and reduced to the most essential, he came to the following results:

The psychic reactions in man, including his intellectual functions, are influenced and energized in the background by the so-called complexes, the emotionally toned clusters of ideas and mental images which group themselves around a central "nucleus".

Certain of these complexes appear to be acquired through particular life experiences, many however seem to be structurally inborn in every human being, as is shown by the similarity of emotions and feelings, and associations of ideas which arise without any outer influence in people of the most varied times and places.

These general, one could almost say normal complexes, which function as dynamic "nuclei" in the human psyche, are called archetypes by Jung.

Among other things they engender similar or analogous Symbolic images in the souls of people of the most diverse races and cultures.

As, in spite of all individual differences, man everywhere has an upright posture, two eyes, a nose and so forth, so equally he appears to possess fundamental structural elements in his psychic make-up which constitute the relative similarity of his psychic functioning.

Jung calls this basic layer of the human psyche the collective unconscious. Its contents are, on the one hand the cause of psychic Symptoms of disintegration, as may be seen in schizophrenia, but on the other hand they are also the therapeutic healing factors. par excellence, since they act as liberators of the instinctual reactions similarly to the "patterns of behaviour" in the animal world.

During this period of his discoveries Jung left the question of the relation of these archetypes to the bodily processes open, and proceeded next to the study of the phenomenology of the psyche from the hypothesis that it is a entity existing for itself, whose nature we do not however understand.

The fact though, that there are psychogenic illnesses and psychogenic cures of physical pathological Symptoms permits us from the start to conjecture a connection with the bodily somatic processes, about which, however, we know just as little or as much as does psychosomatic medicine as a whole, i.e. we know that a connection does exist, but we cannot yet

give an accurate causal description of its details or of the laws governing its functioning.

It was almost to be expected that this psycho-physical aspect of the unconscious should be discovered within the framework of scientific psychology.

Nevertheless another aspect which was wholly unexpected and surprising came to Jung's notice through the treatment of the unconscious problems of his patients, namely the fact that with the intensive constellation of an archetypal complex, events were observed in the outer vicinity of the individual concerned which appeared to stand in a meaningful connection to the inner processes which were reflected in symbolic images.

For such meaningful "chance" coincidences of inner and outer occurrences Jung coined the term "synchronistic" phenomena.

It is a question here of a combination of events through a realized similarity of meaning and not through casual conditioning.

It is probable that Zosimos meant just such synchronistic occurrences.

The statement that the connection of two events is meaningful is however, an anthropomorphic interpretation.

But we cannot see, at least today, what precisely this meaning may be in itself. Chinese philosophy also arrived at the same conception of something rational lying hidden in the objects themselves.

This also accords with the later Peripatetic doctrine of the "nous", world consciousness, which was treated as a part of natural science.

And Dorn says too: "Indeed the form, which is the intellect of man, is the beginning, the middle and the end of the process, and this form will be made manifest through the yellow colour, by which it is plainly indicated that man is the greater and the essential form of the whole alchemical opus".

This corresponds with the idea of a meaningful disposition of events in the universe, which is similar to human consciousness.

When causally unconnected outer world happenings coincide to produce patterns of events which affect man as being "meaningful", this actually pre-supposes that a knowledge or latent consciousness exists, not only in the collective unconscious and its archetypes, but that these can also appear outside of man.

This pre-supposes an a priori psychophysical "orderedness", the archetype being the inner psychic aspect of this order.

What these alchemists describe as the image of God, the egg, water, the primal Divine Man and the beginning and end stages, corresponds exactly to the empirically demonstrable fact of the collective unconscious within ourselves, or it is still symbolized by the same images in the dreams of modern people.

The unconscious does not, however, appear to consist of a chaotic accumulation of archetypal "nuclei", but it exhibits a structure which crystallizes around a centre which Jung has named the Self.

This central content of the collective unconscious manifests itself empirically in various God-images and symbols, such as the Oriental Mandala, the Dorje, or in the West the Philosopher’s Stone.

This content also shows more outstandingly than others that "meaningful disposition", that factor similar to consciousness in inorganic, material, outer-world events.

The anthropomorphic meaning of outer-world happenings is however, not only a formal factor, but also a reality which, alas we are not yet any closer to defining, but can only describe.

By way of example I wish to give a brief psychological interpretation of the previously mentioned Morienus text, in order to point out the psychological parallels.

"This stone is that thing which more than elsewhere is found in thee".

The Self is in the unconscious psyche of man as the most powerful manifest operative factor. "It is created by God", the Self is an imago Dei.

"And thou art its ’prima materia’ ".

Human individuation is the starting point of those experiences which lead to the coming to consciousness of the Self. "Out of thee will it be extracted".

\When we make an unconscious content conscious we draw it up or extract it out of ourselves.

"And wherever thou shalt be, so shall it remain inseparably with thee".

He to whom such a content becomes conscious through experience is forever united with the impersonal centre, it is a transforming event which remains unforgettably with the individual.

"That is what the alchemists call the fixatio’ ".

Religious and traditional symbolic concepts and dogmas serve moreover as instruments by the use of which the content may be brought over and integrated into consciousness.

"And as man is put together out of four elements, so also is the stone".

Self a well as consciousness exhibits a quaternary Structure.

"And thou art its ’prima materia’, by virtue of the process, and out of thee will it be extracted, to wit through the separation, and in thee it abides inseparably on account of the science".

Here the earlier ideas are repeated and varied.

As Jung says, the end of the text shows a repetition of the original condition.

That is exactly what happens in the psychic process of becoming conscious, in that there too the primal unconscious predisposition to wholeness develops into the conscious experience.

All the symbols which I have mentioned, the egg, the stone, the Divine Man, Adam, and so on, are symbols of the Self, and from these according to Zosimos, the correctly understood emanate as meaningful synchronistic events.

Should the Jungian idea of synchronicity prove to be a serviceable hypothesis for science we would unexpectedly witness a rehabilitation of the concept of the correspondence between macro- and microcosmos in modern empirical science.

Furthermore this idea appears (in modern psychology) not only as a concept but also as the manifestation of a concrete living principle which cannot be described either as dead matter, nor as "only" psychic (with the implication of not being connected with matter).

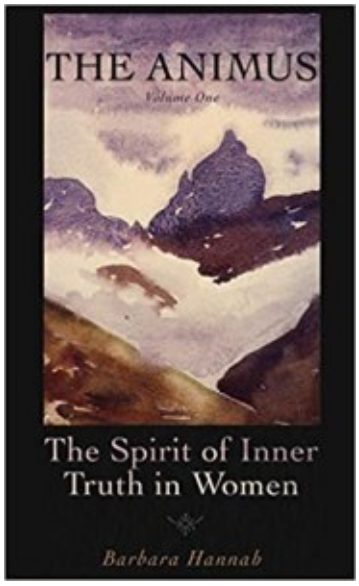
It is a power which brings forth acts of creation in time.  In this principle, still entirely unknown to us, the macro- and microcosmos actually merge into a total psycho-material or human-cosmic unitarian reality in that the remotest so-called chance events happening in the universe manifest themselves in meaningful connection with the inner psychic constellations in individual human beings.  Marie-Louise von Franz (1965) The Idea of the Macro- and Microcosmos in the Light of Jungian Psychology, Ambix, 13:1, 22-34, DOI: 10.1179/amb.1965.13.1.22

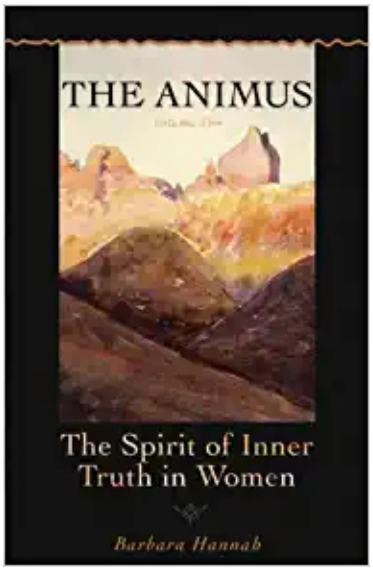
1. http://dx.doi.org/10.1179/amb.1965.13.1.22

---

**Barbara Hannah - The Animus:  The Spirit of Inner Truth in Women - Quotations (2021-12-26 06:21)**

[paypal _donation _button border="5"]



[1]



[2]The Animus: The Spirit of Inner Truth in Women, Volume 1

[3]The Animus: Spirit of the Inner Truth in Women, Volume 2

**Barbara Hannah - Spirit of Inner Truth in Women**

**Jung pointed out that as soon as a woman begins controlling her animus or a man his anima they come up against the herd instinct in mankind. Barbara Hannah, Spirit of Inner Truth in Women, Page 14**

**Emma Jung said in a seminar that there are times when one should use emotion. Jung added that this was true, but one should never be its slave. One should only use emotion when one is not identical with it, when one can just as well do without it. Barbara Hannah, The Animus, The Spirit of Inner Truth in Women, Page 226-227**

**… Jung once poínted out that the animus, in and of itself, is neither good nor evil, but is a completely dual figure. He only becomes infernal when he hooks onto egotistical demands in the human being. Barbara Hannah, Spirit of Inner Truth in Women, Page 35**

**Marie-Louise von Franz is our expert on fairy tales at the C. G. Jung Institute, Zurich. I would like to express my gratitude to her here, for she has taught me practically all that I know concerning this issue. Barbara Hannah, Spirit of Inner Truth in Women, Fn 56**

**The animus also very often appears as a plurality. Jung mentioned Christina Alberta's**

**Father by H. G. Wells more than once in his seminars as an excellent example of the way that the animus works in women. Barbara Hannah, Spirit of Inner Truth in Women, Page 17**

**One of the techniques that Jung recommends for getting acquainted with our animus is to keep a sharp lookout on our speech, in particular our thoughts, and to constantly question them as they pass through our minds: Barbara Hannah, Spirit of Inner Truth in Women, Page 17**

**The visual form in which the woman watches her animus objectively and learns to take a hand in the game herself is at least equally, effective. Some women prefer to do things silently with their animus, just feeling his presence, and so on. The important thing is to find the way which suits the individual. Aniela Jaffe, Spirit of Inner Truth in Women, Page 22**

**The thing we must never forget in dealing with the animus is that he is dual, he always has a negative and positive aspect (a fact that, of course, also applies to the anima). Barbara Hannah, Spirit of Inner Truth in Women, Page 15**

**Barbara Hannah - The Animus The Spirit of Inner Truth in Women**

**By the term Animus, I understand the masculine, spirit or unconscious mind of woman. Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 2**

**Now when a woman writes of the animus, she is always up against the fact that the animus himself may have his own views on the matter. Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 4**

**Jung once pointed out in a seminar that, whereas portraits of the anima are exceedingly common in literature, good portraits of the animus are very rare. He thought this might be because the animus to a great extent writes the books of women himself and prefers not to give himself away. (The anima, on the contrary, seems to be rather fond of sitting for her portrait!) Thus when I write, I never feel quite sure how much the animus, like a wily old fox, is obliterating his tracks with his brush! Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 4-5**

**In fact, you can never arrive at the animus unless you see the shadow, unless you see your own inferior sides. When you see your shadow, you can detach from the animus, but as long as you don't see it, you have not a ghost of a chance. Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 9-10**

**On the one hand, these figures have a personal aspect so that we can talk of my animus or your anima and, on the other, they are inhabitants of the collective unconscious so that it sometimes seems far more correct to speak of the animus and the anima. Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 13**

**Therefore it seems to me of vital importance to never forget that the animus— however personally we may take him— is also a figure of the collective unconscious. Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 14**

**The thing we must never forget in dealing with the animus is that he is dual, he always has a negative and positive aspect (a fact that, of course, also applies to the anima).**

**Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 15**

**Perhaps the most usual and least unpleasant way of learning to know our animus is through our dreams. In dreams he usually appears personified, and it is there that we first lean to regard him as a person. Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 17**

**The place where the animus usually makes us most unhappy is when he interferes in our relationships. As mentioned before, ' the leading principle of women and the anima is Eros, and that of men and the animus is Logos. Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 18**

**It is also in our vital relationships to men that we usually first discover the animus in projection. As long as. the projection fits, we are generally totally unaware that it exists. Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 18**

**The animus, therefore, can have an exceedingly severing effect. If the relationship— to the husband, analyst, or someone else— is important enough to us, we shall suffer a great deal in this respect. But this also forms an invaluable incentive to investigate and discover the animus. Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 18**

**These conversations with the anima or animus are a form of so-called active imagination, a technique which is unsurpassed in providing a middle territory where conscious and unconscious can unite. Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 20**

**(It is true that a modem woman who faces her unconscious because her life is disturbed by knowing too little of her own mind or animus, is in a very different position from the Brontes.) Barbara Hannah - The Animus The Spirit of Inner Truth in Women, Page 21**

**One day, when a woman who did a good deal of active imagination was talking to her animus, she heard him suddenly remark:**

**"You and I are in a most awfully difficult position. We are linked together like Siamese twins and yet belong to totally different realities. You know, your reality is just as invisible and ghostlike to me as mine is to you." Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 22**

**The animus opinions have turned us into a beast of prey. But if we admit and know that we let the animus catch us (in this case, facing the fact that we have lost the hour and made a nuisance of ourselves, if not worse), we suffer the penalty and thus, by our suffering, give the blood that can transform the animus. Barbara Hannah. The Animus The Spirit of Inner Truth in Women, Page 24**

**The animus, which appeared in the first dream as a bird-headed monster with a bubblelike body, begins to lose its dangerous and destructive character in a dream where he is living on the moon as the ghostly lover of a human girl. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 23**

**The animus. it is true, will always turn the tables very neatly and if he fails in his en-**

**deavor to make a woman blame the analyst, husband, partner, or whoever it be, then he will attempt to throw the whole balance on the woman herself. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 24**

**Doubt is the crown of life and all certainty is merely one-sided. For in uncertainty and doubt, truth and error come together. Doubt is life, truth is often stagnation and death. When you are in doubt you have the greatest opportunity to unite the dark and the light sides of life. Carl Jung, The Animus The Spirit of Inner Truth in Women, Page 25**

**Extreme certainty in the animus is always a sign that only one side of him is constellated, for his real dual nature forms a most painful paradox. Enduring this paradox is one of the chief ways we can give the "blood" needed to transform the animus. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 25**

**In order to get a real idea of the practical side of the animus, we must see him at work in a human life. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 26**

**The appearance of Mary Magdalene "herself," who tells Jeanne that she is finally liberated, agrees with our own experience, according to which it is only with the help of the Self that we can be freed from the animus in his possessive aspect. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 39**

**Jung has often pointed out that the animus thinks in terms of 11,000 virgins, that is, statistics and numbers. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 30**

**The shadow not only maims the animus but destroys the woman s instinct as well. And all the princess can rescue is the head. (Talking to a head is a well-known archetypal motif: Wotan and Mimirs head, for instance.) Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 52**

**Of equally great importance In every woman's life is relationship, for here she experiences the conditio sine qua non for freeing herself from the tyranny of being possessed by the animus, a possession which often happens entirely unknown to the woman herself, for the opinions he insinuates destroy the flow of all spontaneous life. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 62**

**This animus interference on. the outside has several aspects. First he interferes between us and the outside world and particularly in our relationships. With irrelevant opinions he cuts us off from our environment, from reality and from everything which is near, dear, and important to us. His is not the outside realm, but the inner. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 65**

**The sapientia, wisdom, will then tell us the important things and save us from the superfluities of our animus opinions and will save a man from the promiscuous arrows of Cupid:.. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 70**

**One might even say that the main purpose of working on the animus is to lead our interest back to, the moon, that is back to a woman's own principle so that she may be the**

**counterpart of man (and man the real counterpart of woman). and not a weak imitation. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 95-96**

**Unlike the anima, it is very difficult to find good material in which to see the animus at work. When I lectured on "The Animus in Literature" in 1957, I read a great many books by women with this point in view. I must break it to you that the harvest in literature has, on the face of it, been exceedingly disappointing. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 106**

**I asked myself therefore where the animus was in such a woman as Jane Austen? Although he does not portray himself, he cannot help from bowing into the game somewhere. The Evil Vineyard by Marie Hay which Jung introduced to me and said that it was the best example of a woman's plot he had ever met. This book shows the spiritus rector particularly clearly. And then, if we have time, I should like to consider the books of Mary Webb particularly Precious Bane, which is the best animus story I know with the exception of Wuthering Heights. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 107-108**

**A man writes with his conscious mind; he can hold the line of his plot and his anima creates the atmosphere or the feeling tone of the book. Whereas a woman usually is quite at home in the feeling tone and can hold it consciously herself, but the life of the book, the plot, is in the hands of her spiritus rector. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 108**

**The animus, as spiritus rector, creates the structure of women's plots, whereas the anima leaves this to man's conscious mind and provides the atmosphere and feeling tone of his book. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 109**

**When a bad animus case produces a marvelous opinion one must say "Is it really yourself? Do you really stand behind this thought? Are you convinces that things are really like that? Then a woman will often realize that she actually does not really think that herself and one has to ask whose opinion it is. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 113**

**…since animus and anima were originally deities, everything belonging to them is exceedingly important. One should always go into the secret history of such cases in order to find out the value of apparently quite unimportant little things, for they have some secret value and powerful magic effects. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 115**

**A woman's vessel cannot be made by the mind but must be formed by Eros, by relatedness. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 121**

**As you know, the animus is in his right place only when he is functioning in that unknown invisible existence where he belongs. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 129**

**The tendency to distort reality on the part of both animus and anima is perhaps the most common reason why people have such difficulty with active imagination. They have not yet succeeded in imprisoning their animus, he is still all over the place, and he succeeds in distorting any direct experience of the inner world until it seems too silly to be taken**

**seriously at all. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 132**

**Maria Prophetissa's marriage of gum to gum is meant to sublimate the elusive, fugitive Mercurius, near cousin of the animus Hermes, the two being practically synonymous. Hermes, remember, is set at the highest stage in Jung's four levels of development. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 136**

**As far as my experience goes, a desire only becomes an object of the animus if in one way or the other we are not taking the full responsibility for it and are indulging in fantasies about it. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 139**

**A vitally important point, and one we are apt to be very sentimental about, is the fact that it requires cruelty to glue down the animus. We have depended on him, spoiled and pampered him without realizing it, and thus it requires downright heroism to turn against him. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 142**

**But we can be sure that if we are controlling our anima or animus, we will get into a situation that is exceedingly difficult; we will be put to the test for sure. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 143**

**Controlling the animus or anima is like creating a vacuum. When you lift yourself out of a certain volume of space, it leaves a vacuum and then everything rushes in to fill the gap. People who make an attempt to take control over these figures meet other conditions that almost force them back to their former state. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 155**

**In real life, women generally deal with not the entire animus but with that part of the animus that is mostly an opinionating substitute for the depths of the spirit. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 146**

**The animus in the literary of women serves very much indeed as a form of the spirit, the spiritus rector, the ruling spirit of the work so to speak. The literary "spirit" of a woman's novel has individually recognizable features. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 147**

**Before the Middle Ages, the animus is but scarcely documented. The animus of women had little chance to differentiate itself and develop, as it was so well contained by projection onto men—husbands, warriors, priests, statesmen, and the like. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 147**

**More direct examples of the animus can be seen in the personality and deeds of Judith in The Book of Judith or in Sarah and Asmodaeus in the Book of Tobit. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 148**

**The animus, in a demonic form, was known to possess women (as we witness with the sixteenth-century nun Jeanne Fery) or appeared in the form of the Grand Master among witches. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 148**

**I personally wasted many years trying with intellectual means to catch the animus at work in myself. This is somewhat like the dog chasing its own tail. One never catches the**

**animus when he is constellated through writing, speech or thought, for these are tools of the spirit. It was first thought Eros that I got a glimpse of a feeling of a certain unreality, when the animus was aroused. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 148**

**The animus does his best to swallow you and then despises you when he succeeds. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 148**

**I f the animus can take apart and take apart the object, it is a sign that we are actually only seeing our own faces in the object, and we are failing to perceive the object itself. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 149**

**Nothing but despair or great love will provide a woman with the necessary impetus to have it out with her animus. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 150**

**The more we can expel the animus from the personal world by strengthening our hold on the Eros principle, the more chance we have of developing our minds. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 150**

**What imprisons our animus is seeing reality by learning to experience what is true without the destructive veils of opinions in between. This tendency to distort is the reason why people such difficulty in. active imagination... Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 154**

**To imprison the anima or animus means a great sacrifice. It is an extraordinary accomplishment for a woman to say to her animus: "I will put you in a test tube for later examination." Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 154**

**If the animus is free and all over the place, he can kill life with his opinions much like an arrow or spear can kill any living creature. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 155**

**The animus is the factor that forms projections. The same applies to a man but in the case of the anima it is a mood or a resentment. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 169**

**Animus means "mind" or "Spirit and corresponds to the paternal logos. The man's anima performs the same function. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 169**

**This apparently extraordinary situation is due to the fact that when animus and anima meet, the animus seizes his sword of power and the anima sprays her poison. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 170**

**Nature is conservative and is not easy to disturb, and animus and anima defend their rights to the last ditch. Having a profound doubt as to the wisdom of forcing something upon nature with which it would have been better not to interfere, we then perhaps feel as if we should not bring things to consciousness. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 171**

**Jane Austen depicts a woman's world of gossip but, in her early books, a world seen through the eyes of the animus. As I see it, she made an attempt to put her animus in the resin thus partially humanizing this woman's world. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 199**

**A woman's writing is, to some extent, a "having it out" with her animus, or in more ordinary language, her creative spirit. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 201**

**An animus-possessed woman cannot return to her instinct directly but must go through the spiritual side of the animus and reach the instinct again by that route. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 222**

**Moreover, the anima in her role of Maya, the world, is always trying to entangle a man in the outside world, whereas the animus tries to cut a woman out of her natural eras entanglements with her environment and to direct her attention to the inner world and to the animus himself. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 272**

**It is my considered opinion that the ego alone can do very little with the animus, for he is always too clever for it. Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 301**

**But the animus, in his original form, always tries to belittle the importance of the three-dimensional world, and here he reduces it to his favorite formula: "nothing but." Barbara Hannah, The Animus The Spirit of Inner Truth in Women, Page 308**

**By the term animus. I understand the masculine. spirit or unconscious mind of woman. Emma Jung pointed out recently that one should differentiate very carefully here between the anima and the animus. The anima, as is well known, is Jung's term for the feminine soul of man. But it is really a contradiction in terms to speak of the animus as the masculine soul woman. (This error was made in the early days of Jungian psychology and is still often done today.) In Latin the word animus means intellect, memory, consciousness, character and spirit. It is often equated with "mind" and is also used to mean. courage, vivacity, bravery, and will. In Jungian psychology it is used primarily to denote the phenomenon of "spirit" in women, and the contrast between the feminine soul (anima) and the masculine spirit (animus) gives us a valuable hint as to the difference between these two figures. Barbara Hannah, The Animus, The Spirit of Inner Truth in Women, Page 2**

**In conclusion for today, I would like to add a thought that Emma Jung shared with me. During the summer holidays, she read Emma Gaskell's Life of Charlotte Bronte and Jane Austen's Emma and noted that their fathers were more than one could bear. I can think of no female English writer who was not a father's daughter. Fanny Burney was also a fathers daughter, backed up by a cortège of other father figures such as Samuel Jackson and "Daddy (Samuel) Crisp."**

**After they died, she married a French aristocrat a good deal older than herself. Maria Edgeworth gave her whole life to helping her father and wrote her first book in collaboration with him. Then there were the Brontes, George Eliot, and Mary Webb. Barbara Hannah, The**

**Animus, The Spirit of Inner Truth in Women, Page 178**

**Thus animus possession, negative as it is in itself, can in the end turn out to be a great gain. It is difficult to reach your mind without going through a period of animus possession. Learning to use it is well described in Emma Jungs excellent paper on the problem of the animus. Nothing helps more than this type of possession, for the animus is primarily her unconscious mind. It may sound peculiar that Gideon gets her as a slave and at the same time gives her something that she wants so badly. But the animus is completely paradoxical. If one can stand the test and not go completely under— which Prue succeeds in doing— then one can gain a lot even from such an animus as Gideon. Barbara Hannah, The Animus, The Spirit of Inner Truth in Women, Page 216-217**

**Emma Jung said in a seminar that there are times when one should use emotion. Jung added that this was true, but one should never be its slave. One should only use emotion when one is not identical with it, when one can just as well do without it. Barbara Hannah, The Animus, The Spirit of Inner Truth in Women, Page 226-227**

**Barbara Hannah, The Animus: The Spirit of Inner Truth in Women Vol. II**

**The experience itself is the important thing, not its intellectual classification, which prove meaningful and helpful only when the road to original experience it blocked. -Carl Jung, The Animus: The Spirit of Inner Truth in Women II, Page ix**

**Since I have no wish to construct a world of speculative concepts which leads merely to the barren hair-splitting of philosophical discussions, I set no particular store by [reflections on these three terms] . If such concepts provisionally serve to put the empirical material in order, they will have fulfilled their purpose. -Carl Jung, The Animus: The Spirit of Inner Truth in Women II, Page 141**

**To me there is no liberation a taus prix. I cannot be liberated from anything that I . . . have not experienced. Real liberation becomes possible for me only when I have done all that I was able to do, when I have completely devoted myself to a thing and participated in it to the utmost. -Carl Jung, The Animus: The Spirit of Inner Truth in Women II, Page ix**

**However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Our own era is the child of the Middle Ages and it cannot disown its parents. -Carl Jung, The Animus: The Spirit of Inner Truth in Women II, Page 62**

**Never have we been more in need of the Christian virtues than in the dark days we live in, when evil seems to predominate as never before, and it is just as bad to forget the good we are capable of as to be unable to see our defects and the evil we are capable of. -Carl Jung, The Animus: The Spirit of Inner Truth in Women II, Page 7**

**If we equate cognitio with consciousness, then Augustine's thought would suggest that the merely human and natural consciousness gradually darkens, as at nightfall. But just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, that is at once the evening and the morning star-Lucifer, the light-bringer. Carl Jung, The Animus: The Spirit of Inner Truth in Women II Page 302**

**For the knowledge of the creature, in comparison with the knowledge of the Creator,**

**is but a twilight; and so it dawns and breaks into morning when the creature is drawn to the love and praise of the Creator. Nor is it ever darkened, save when the Creator is abandoned by the love of the creature. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 149**

**Jung was allergic to the negative animus/ So if you approached him when your animus was uppermost-even to say good morning-you were helped to realize this fact in a way you would not so quickly forget. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 1**

**Emma Jung used to emphasize how necessary it was to differentiate carefully between the anima and the animus. The anima, as you all know, is Jung's term for the feminine soul of man, whereas the word animus means "spirit" or "mind." Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 3**

**That is why creative work is so invaluable to a woman: she cannot work creatively without a direct relation to her own mind, and this particular part of her mind is, in the beginning, oftentimes unconscious. This is also why so many women prefer to let their husbands do creative work for them or, as Emma Jung emphasized, prefer to have another child. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 4**

**It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between God and the soul automatically precludes any devaluation of the latter. Carl Jung, CW 12, Para 11**

**As Jung makes so clear in his essay 'Woman in Europe," it is Eros, her relationship to the man, that is really all-important for woman; less essential is the sexual side, so all important to man. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women Volume II Page 5**

**The animus, in his original untransformed shape, is just like a jealous lover himself, and he will continually try to possess the woman for himself. This "jealous lover who destroys relationships with men" will also be seen in the wildly possessive nature of the spirits reported by the medieval nun Jeanne Fery. The animus also loves to project himself onto the wrong man, and then when the woman is bitterly disappointed, he whispers: "Poor dear, but you know all men are the same, you will only be happy quite alone with me. " Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 5-6**

**Jung used to say that the animus wanted to settle everything for the 11,000 virgins for the next 10,000 years. The absolutism of the political state completely disregards the claim of the individual; it even regards it as worthless compared to the mass of the people. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 14**

**For behind the animus is the far more powerful figure of the Self that alone can easily set the animus in his right place. I wasted a lot of time arguing directly with the animus from the ego, but he was always too clever for me and led me down the garden path until at last I realized it was really a matter of being in Tao, of being in myself, and having the right attitude. Carl Jung, The Animus: The Spirit of Inner Truth in Women II Page 14**

**Optimists invariably hope that humanity learns by its mistakes, and that things will be**

**better after a particularly foolish error. But history teaches us the opposite. It swings from white to black and black to white and, when the cycle is fulfilled, it begins all over again. Consciousness has increased, but historical evidence shows that morality has not . . . . -Carl Jung, The Animus: The Spirit of Inner Truth in Women II, Page 14**

**Jung says, in his "Psychology of the Transference," that when you can see your shadow, then you can begin to detach from the anima or animus, a task that entails a tremendous effort and that is well portrayed in the symbolism of a crucifixion. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 17**

**In another seminar Jung pointed out that as soon as a woman begins controlling her animus or a man his anima, then they come up against the herd instinct in mankind. Man's original state was one of complete unconsciousness, and this condition still persists in us all today. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 22**

**Jung says in his article "The Relation Between Ego and the Unconscious" that a man must submit to a kind of prehistoric kindergarten schooling until he has won a realistic conception of the powers and factors of a world other than the visible. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 23**

**It would certainly be quite incorrect to say that the appearance of the masculine figure in women-which Jung has called the animus-only goes back as far as the Middle Ages. In her excellent paper on St. Perpetua, Marie-Louise von Franz has shown us the existence of this figure in the dreams that Perpetua had shortly before her martyrdom circa 200 A.D. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 32**

**And long before her, we have a wonderful description of an exceedingly negative animus in Asmodaeus, the demon lover of Sarah, who Tobit freed with the help of the angel Raphael. This demon lover, as you will remember, had purportedly killed seven husbands of Sarah before Tobit took the matter in hand. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 33**

**As Jung has often pointed out, no matter how far our conscious ego may have moved away from the Christian religion, our whole psyche is deeply imprinted with the Christian point of view. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 38**

**Jung once said in a seminar that mankind has always been possessed by the animus and anima, and it is incredibly difficult to change an outer fact that has existed practically forever. When I asked him if I could publish that passage, he refused his permission on the grounds that it would be badly misunderstood by the general public (much like that one sheep that I mentioned earlier that separates itself from the fold). Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 64**

**Emma Jung also related that she once met a well-known and very rational Swiss psychiatrist who was on his way to visit a Capuchin monk for exorcism with a patient he could do nothing for. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 64**

**Jung once mentioned a medium he knew who had an unusually rich unconscious until she began using it for money, and then she began producing the poor superficial stuff typical of professional mediums. This is what makes it so difficult to read spiritualistic literature.**

**Moreover, using mediumistic gifts for money or personal gain is the beginning of black magic. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 77**

**As Jung was looking at some pictures during the Eranos lectures in Ascona by the monk Opicinus de Canistris, he remarked that the animus, like all archetypal figures, is completely dual natured, neither good nor bad. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 77**

**If so, the contrary is presumably possible, that is, Jeanne Fery would eat fantasy food and be nourished as if with real food. That such a thing is possible is testified by the Swiss Saint Nicholas of Flue, who supposedly ate nothing at all-except occasionally the host-during the last twenty years of his life. Yet somehow he was nourished. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 80**

**Furthermore, when Jung and a few priests compared notes, they noticed that both in confession and analysis there is a considerable tendency to confess the lesser sins or make a fuss about trifles and thus avoid seeing the really painful things within. The animus is an archdemon in this way. He artfully pulls the wool over women's eyes to prevent being discovered himself. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 86**

**Jung once said that though we cannot quite accept the Indian doctrine of reincarnation due to the lack of scientific evidence, it is actually a psychological fact that people seem to have souls of different ages. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 92**

**Whereas other people, who seem to have gone through a great many reincarnations and experience Deja vu-like memories, seem to be compelled by super personal destinies. (It does seem generally true in analysis that one should try to find out the age of the soul that you are dealing with.) Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 92-93**

**Jung has often said that quarrels between married people and people living too close to each other frequently have the purpose of creating more distance. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 93**

**Most certainly it is extremely unwise to regard any illness as only psychological. And if there was anything the matter with us while working with Jung, we were always sent to see a general practitioner. Many people go much too far in regarding any illness as psychological. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 98**

**In psychology, it is the man who knows his own abyss who can really understand. Jung often quotes Carpocrates: "Thou canst not be redeemed from a sin thou hast not committed," a great truth for the man who knows what he is talking about. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 103**

**Jung also had a patient who went up in the air at the mention of polygamy and who, on being shown that he was polygamous, became impotent for a time thereafter. Such instances prove how the animus and anima can lie so well that one does not even know it oneself. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 106**

**Jung said that a person who has read a thousand books and forgotten them is still in a totally different position from the person who has never read any at all. That Mary Magdalene took the blessing for Jeanne meant something along these lines. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 109**

**I remember Jung once said to me of such a life: well, if the Tibetans are right and there is a Bardo where we go between existence, Mr. So-and-So will very soon not be able to remember this existence at all. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 157**

**Here is one of the great differences between the two sexes in respect to plots. Jung notes that women's plots are more personal, while men's are more distant in a sense and more likely to be coming from the collective and super personal layer of the unconscious. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 163**

**We will try now to observe our Spiritus Rector-that is, our animus-in an extreme example. Jung speaks about Marie Hay's The Evil Vineyard already in 1925. And when I said I would like to write a lecture on "women's plots" he recommended it to me as the best example he knew. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 170**

**Whenever the anima is projected, she immediately surrounds herself with a peculiar historical feeling which Goethe expressed in the words: "In times gone by you were my wife or sister." Rider Haggard and [Pierre] Benoit had to go back to Greece and Egypt to give expression to this insistent historical feeling . . . Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 174**

**Emma Jung first drew my attention to the importance of this shadow figure, who comes up, as it were, just this one time out of the unconscious. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 202**

**Emma Jung suggested in the discussion after the last lecture that, as we first hear of the love story from Fraulein Alten-who certainly represents the shadow-it might not belong to the legend, but rather it might have originated in Mary's imagination. This idea casts an interesting light on the book's suggestion. This figure would then be a figure made by Mary's own fantasy out of the substances of her subtle body, the "celestial or super-celestial body" of Ruland's definition. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 217**

**I shall never forget Jung saying, in October 1939, at the beginning of the war, that it was man's constant attempt to escape suffering that brought about such appalling catastrophes. "Man has forgotten that life is sacrificial" were his actual words. Like every other phenomenon, life is made up of equal parts of light and shadow, and if we try to avoid the latter, we only obstruct the course of the former. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 243**

**Jung was, I think, one of the happiest people I have ever known. He had a genius for enjoying life, and yet not many have suffered more. And I never knew him try to avoid it. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 245**

**To be able to read, reckon, and write means an enormous gain in consciousness for an illiterate girl, and, as Emma Jung made so clear in her excellent paper on the animus, nothing is so helpful in overcoming animus possession as to work with the conscious mind. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 263**

**As Jung once noted: religious fundamentalists hold us to a two-thousand-year-old tradition actively given to us by God at that time without, however, allowing God to add anything new since Tobit belongs to this latter class of believers. He is as much concerned with traditionalist dictates as were the old Egyptians. Neither way is open for new ideas. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 308**

**As Jung noted, a really loving woman can hold the fort against the devil himself. A firm hold on the Eros principle can work miracles. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 321**

**Jung often speaks of the piety of animals and of how much nearer they live than we to God's will-to their true nature. Referring to the logion in the Oxyrhynchus papyrus, Jung writes: "That means the instincts, one could almost say the blind instincts; the way of nature will bring you quite naturally where you have to go." Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 335**

**Jung once said that one should choose or support the animus figure that is in connection with the instinct because he is the one who is in direct connection with life. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 339**

**In Aion, Jung quotes the Syrian Apocalypse of Baruch who claims that the time preceding the coming of the Messiah will fall into twelve parts, and the Messiah will appear in the twelfth. As a time division, Jung notes, the number twelve points to the zodiac, of which the twelfth is the sign of the fishes.56 It is then at the end of time-and the coming of the Messiah-that Leviathan will rise out of the sea. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 340**

**Throughout the history of symbolism, the fish often represents an all-devouring concupiscentia. In Aion Jung says that the fish owes these bad qualities to its relationship with the mother and love goddesses, Ishtar, Astarte, Atargatis, and Aphrodite.**

**Venus reaches her zenith in the zodiacal sign of the fishes where Atargatis and her son are also found. We still eat fish on Friday, the "Day of Venus." Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 341**

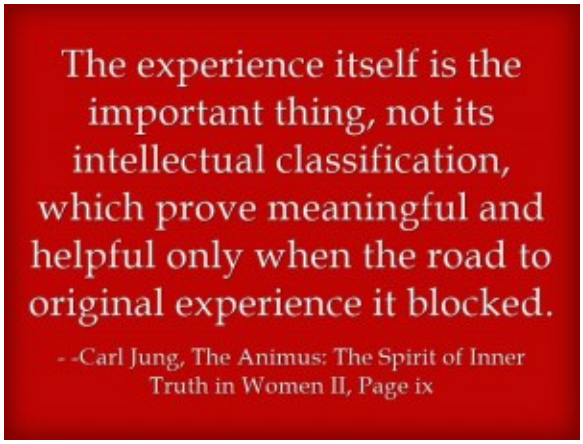
**Jung notes that we can see "from the example of Leviathan how the great 'fish' gradually split into its opposite, after having itself been the opposite of the highest God and hence his shadow, the embodiment of his evil side. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 342**

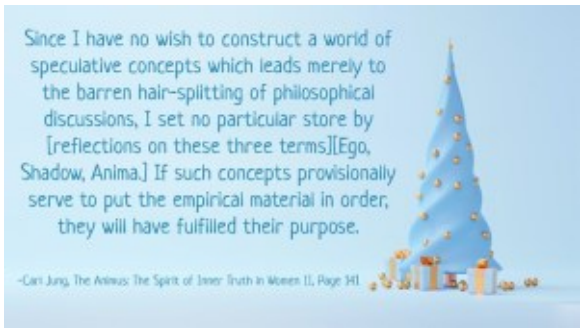
**He also points out in the Visions seminar that the punishment of Prometheus for stealing the divine fire was not only being chained to the rocks but also to endure an eagle constantly eating his liver. Jung speaks here thus of the liver being the thing that lives in us, the symbolic seat of life. Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 347**

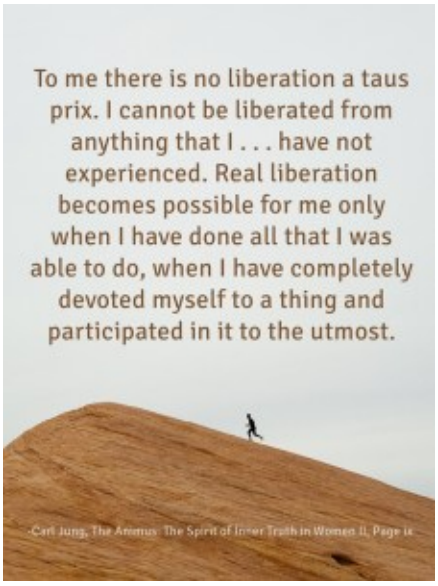
**In another place, Jung says that the liver is connected with the emotions, the center of passion. (As you know, a liver upset is often the result of an outburst of fury or, even more often, due to swallowing emotion.) Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 347**

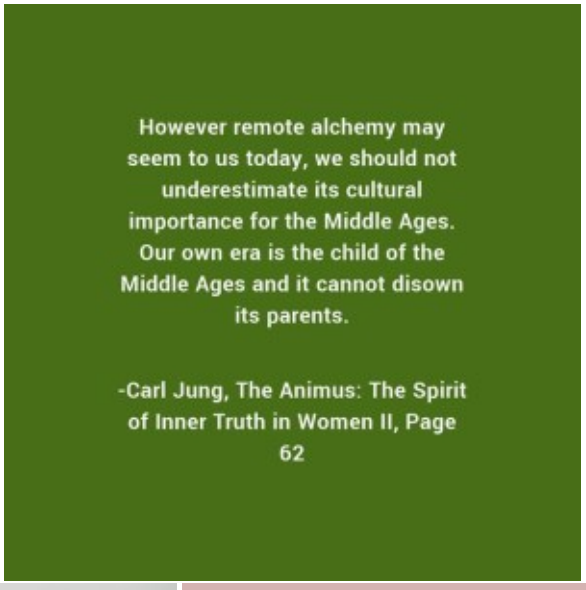
**At first the spirit [that is, animus] comes toward us from outside, to the child mostly from the father or from a man who takes his place, later a teacher, an older brother, a friend, the husband, and finally then in outer objective expressions of the spirit, the church, the state, society and its institutions, and in the creations of the sciences and the arts. Most often the woman has no direct access to these objective manifestations of the spirit; rather she finds them first through a man who is her guide and her mediator. This guide, this mediator, then becomes the carrier or the representation of her animus; onto him the animus is projected. There is no conflict as long as this projection succeeds, that is, as long as the projected image is more or less covered by the man who carries it. On the contrary, this state of affairs would in a certain manner appear to be perfect, in particular when the man who is the carrier [of the animus projection] is also a man whom the woman experiences as a human being and with whom the woman has a good relationship. When such a relationship is continually maintained, then we have what could be called an ideal relationship, without conflict, whereby the woman remains unconscious. Today, however, we can no longer remain unconscious. This seems to me to be proven by the fact that many women, if not practically all, who believe themselves to be happy and content in such a presumably perfect animus relationship are plagued by nervous disorders or physical symptoms. Anxiety attacks, disturbances in sleep, and general nervousness occur, or headaches, distortions in visual perception and even problems with the lungs may arise . . . . Carl Jung, The Animus: The Spirit of Inner Truth in Women II, Page 28**

**The same constellation naturally occurs in a reversed manner with the man. He also wants to see the anima image that hovers before him in the woman, and through this wish, which effects her by means of suggestion, compels her to live not her own life but to become his anima figure. This situation is then coupled with the condition that the anima and animus are constellated juxtaposed to one another, that is, an anima statement on the one side conjures up the animus on the other. And vice-versa. And thus a vicious cycle is set in motion that is difficult to break and creates one of the worst complications in the relationships between man and woman. -Carl Jung, The Animus: The Spirit of Inner Truth in Women II, Page 29**

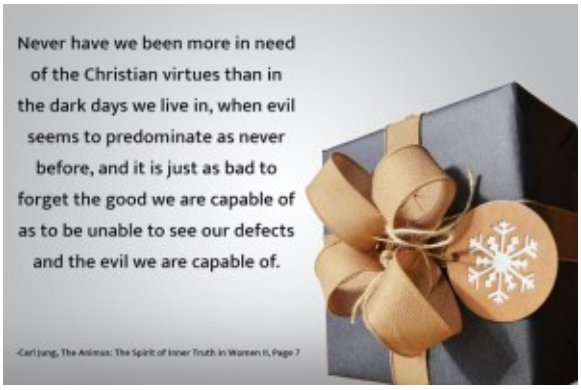

The experience itself is the important thing, not its intellectual classification, which prove meaningful and helpful only when the road to original experience it blocked.
- -Carl Jung, The Animus: The Spirit of Inner Truth in Women II, Page ix


Since I have no wish to construct a world of speculative concepts which leads merely to the barren hair-splitting of philosophical discussions, I set no particular store by [reflections on these three terms][Ego, Shadow, Anima.] If such concepts provisionally serve to put the empirical material in order, they will have fulfilled their purpose.

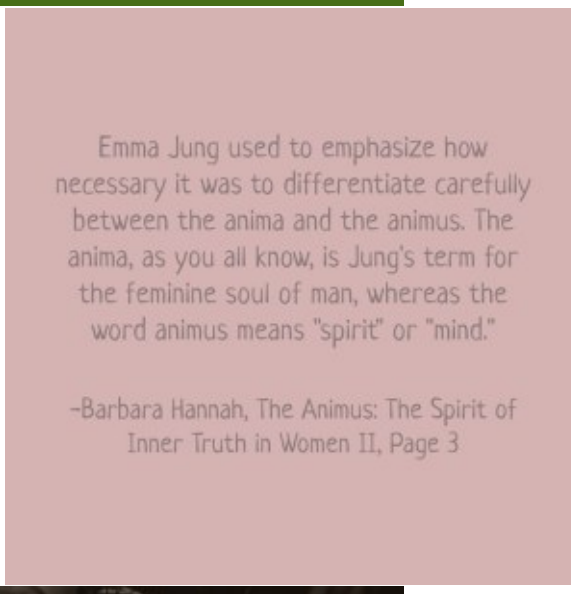

To me there is no liberation a taus prix. I cannot be liberated from anything that I . . . have not experienced. Real liberation becomes possible for me only when I have done all that I was able to do, when I have completely devoted myself to a thing and participated in it to the utmost.


However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Our own era is the child of the Middle Ages and it cannot disown its parents.

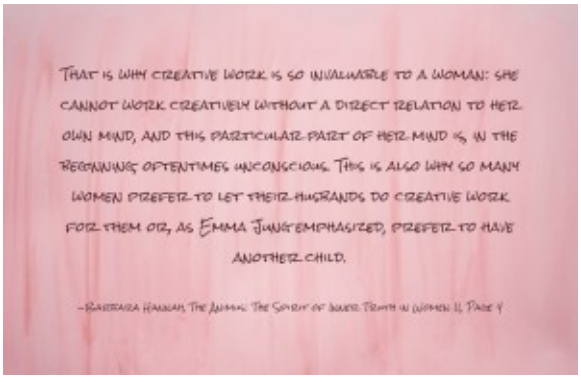
-Carl Jung, The Animus: The Spirit of Inner Truth in Women II, Page 62

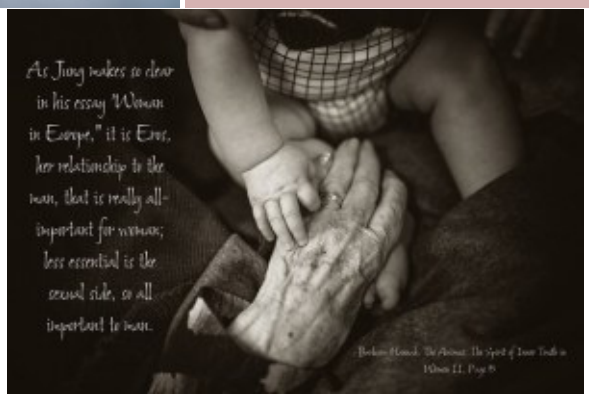

Never have we been more in need of the Christian virtues than in the dark days we live in, when evil seems to predominate as never before, and it is just as bad to forget the good we are capable of as to be unable to see our defects and the evil we are capable of.

Jung was allergic to the negative animus . So if you approached him when your animus was uppermost-even to say good morning-you were helped to realize this fact in a way you would not so quickly forget.

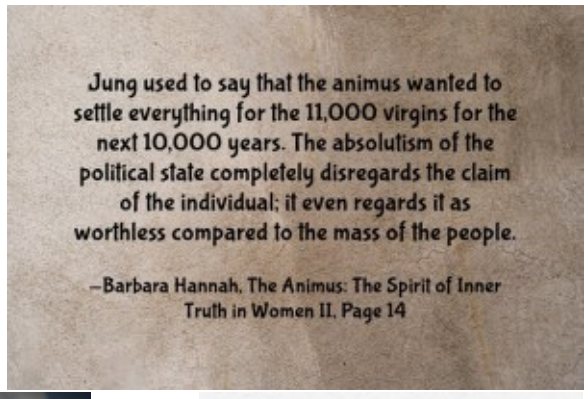

Emma Jung used to emphasize how necessary it was to differentiate carefully between the anima and the animus. The anima, as you all know, is Jung's term for the feminine soul of man, whereas the word animus means "spirit" or "mind."

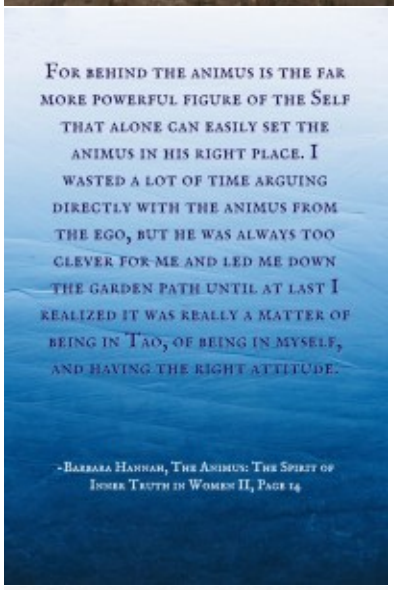
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 3


That is why creative work is so invaluable to a woman: she cannot work creatively without a direct relation to her own mind, and this particular part of her mind is, in the beginning oftentimes unconscious. This is also why so many women prefer to let their husbands do creative work for them or, as Emma Jung emphasized, prefer to have another child.

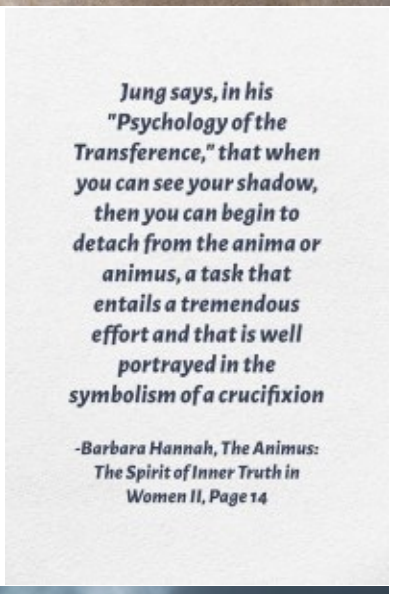

As Jung makes so clear in his essay "Woman in Europe," it is Eve, her relationship to the man, that is really all-important for woman; less essential is the sexual side, so all important to man.

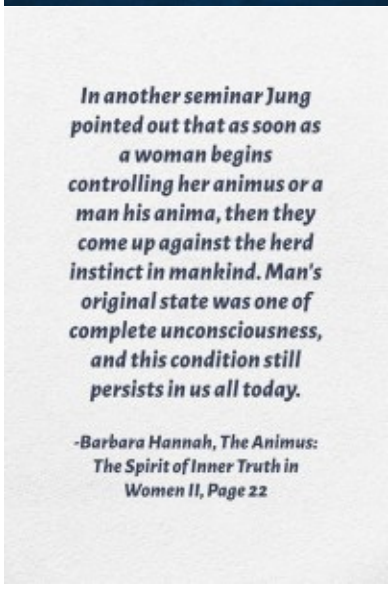
The animus also loves to project himself onto the wrong man, and then when the woman is bitterly disappointed, he whispers: "Poor dear, but you know all men are the same. you will only be happy quite alone with me."
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 6


Jung used to say that the animus wanted to settle everything for the 11,000 virgins for the next 10,000 years. The absolutism of the political state completely disregards the claim of the individual; it even regards it as worthless compared to the mass of the people.
–Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 14


For behind the animus is the far more powerful figure of the Self that alone can easily set the animus in his right place. I wasted a lot of time arguing directly with the animus from the ego, but he was always too clever for me and led me down the garden path until at last I realized it was really a matter of being in Tao, of being in myself, and having the right attitude.
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 14

Optimists invariably hope that humanity learns by its mistakes, and that things will be better after a particularly foolish error. But history teaches us the opposite. It swings from white to black and black to white and, when the cycle is fulfilled, it begins all over again. Consciousness has increased, but historical evidence shows that morality has not . . . .
-Carl Jung, The Animus: The Spirit of Inner Truth in Women II, Page 14


Jung says, in his "Psychology of the Transference," that when you can see your shadow, then you can begin to detach from the anima or animus, a task that entails a tremendous effort and that is well portrayed in the symbolism of a crucifixion
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 14

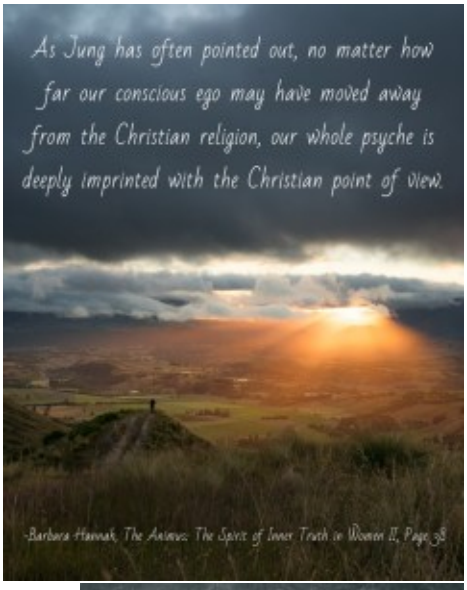

In another seminar Jung pointed out that as soon as a woman begins controlling her animus or a man his anima, then they come up against the herd instinct in mankind. Man's original state was one of complete unconsciousness, and this condition still persists in us all today.
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 22

In another seminar Jung pointed out that as soon as a woman begins controlling her animus or a man his anima, then they come up against the herd instinct in mankind. Man's original state was one of complete unconsciousness, and this condition still persists in us all today.
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 23

In another seminar Jung pointed out that as soon as a woman begins controlling her animus or a man his anima, then they come up against the herd instinct in mankind. Man's original state was one of complete unconsciousness, and this condition still persists in us all today.
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 22

And long before her, we have a wonderful description of an exceedingly negative animus in Asmodaeus, the demon lover of Sarah, who Tobit freed with the help of the angel Raphael. This demon lover, as you will remember, had purportedly killed seven husbands of Sarah before Tobit took the matter in hand.

-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 33


As Jung has often pointed out, no matter how far our conscious ego may have moved away from the Christian religion, our whole psyche is deeply imprinted with the Christian point of view.
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 38

Jung once said in a seminar that mankind has always been possessed by the animus and anima, and it is incredibly difficult to change an outer fact that has existed practically forever. When I asked him if I could publish that passage, he refused his permission on the grounds that it would be badly misunderstood by the general public (much like that one sheep that I mentioned earlier that separates itself from the fold).

-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 64

Emma Jung also related that she once met a well-known and very rational Swiss psychiatrist who was on his way to visit a Capuchin monk for exorcism with a patient he could do nothing for.

-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 64

Jung once mentioned a medium he knew who had an unusually rich unconscious until she began using it for money, and then she began producing the poor superficial stuff typical of professional mediums. This is what makes it so difficult to read spiritualistic literature. Moreover, using mediumistic gifts for money or personal gain is the beginning of black magic.

-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 77

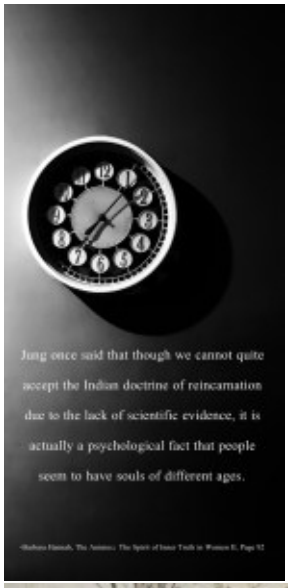
As Jung was looking at some pictures during the Eranos lectures in Ascona by the monk Opicinus de Canistris, he remarked that the animus, like all archetypal figures, is completely dual natured, neither good nor bad.

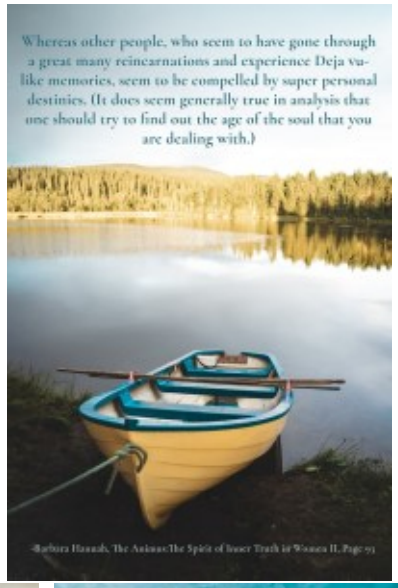
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 77

If so, the contrary is presumably possible, that is, Jeanne Fery would eat fantasy food and be nourished as if with real food. That such a thing is possible is testified by the Swiss Saint Nicholas of Flue, who supposedly ate nothing at all-except occasionally the host-during the last twenty years of his life. Yet somehow he was nourished.

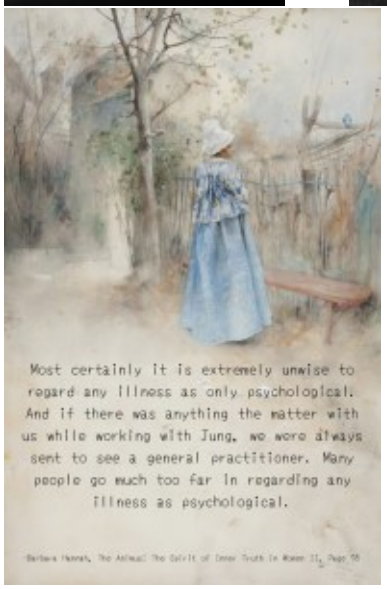
Furthermore, when Jung and a few priests compared notes, they noticed that both in confession and analysis there is a considerable tendency to confess the lesser sins or make a fuss about trifles and thus avoid seeing the really painful things within. The animus is an archdemon in this way. He artfully pulls the wool over women's eyes to prevent being discovered himself.

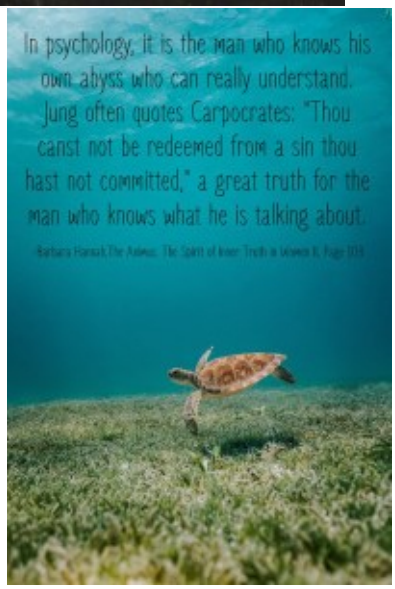
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 86


Jung once said that though we cannot quite accept the Indian doctrine of reincarnation due to the lack of scientific evidence, it is actually a psychological fact that people seem to have souls of different ages.


Whereas other people, who seem to have gone through a great many reincarnations and experience Deja vu-like memories, seem to be compelled by super personal destinies. (It does seem generally true in analysis that one should try to find out the age of the soul that you are dealing with.)

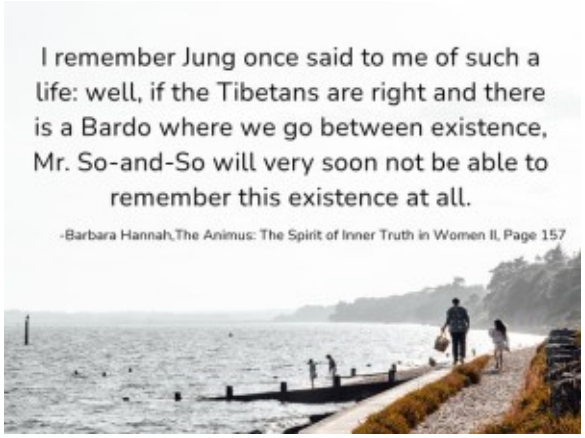
Jung has often said that quarrels between married people and people living too close to each other frequently have the purpose of creating more distance.
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 93

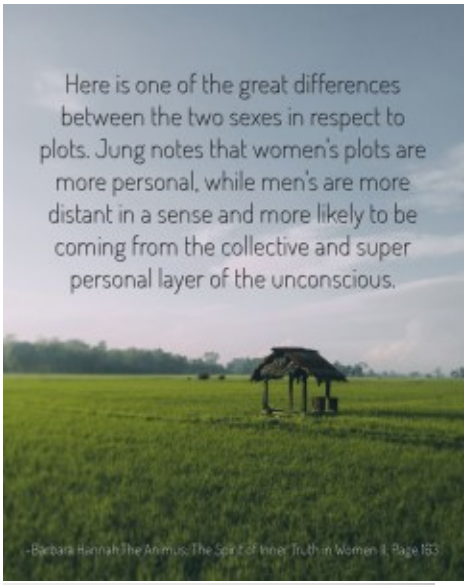

Most certainly it is extremely unwise to regard any illness as only psychological. And if there was anything the matter with us while working with Jung, we were always sent to see a general practitioner. Many people go much too far in regarding any illness as psychological.


In psychology, it is the man who knows his own abyss who can really understand. Jung often quotes Carpocrates: "Thou canst not be redeemed from a sin thou hast not committed," a great truth for the man who knows what he is talking about.

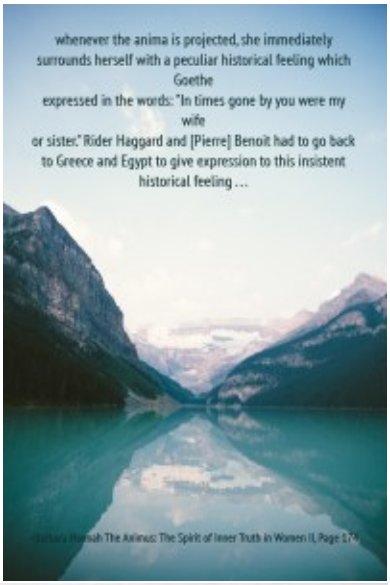
Jung also had a patient who went up in the air at the mention of polygamy and who, on being shown that he was polygamous, became impotent for a time thereafter. Such instances prove how the animus and anima can lie so well that one does not even know it oneself.
-Barbara Hannah,The Animus: The Spirit of Inner Truth in Women II, Page 106

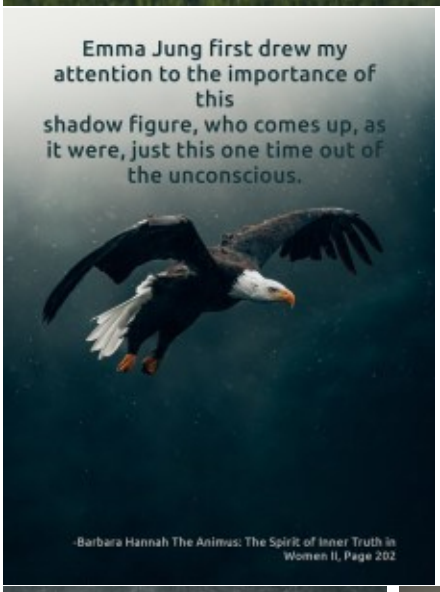
Jung said that a person who has read a thousand books and forgotten them is still in a totally different position from the person who has never read any at all. That Mary Magdalene took the blessing for, Jesus meant something along these lines.
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II, Page 107

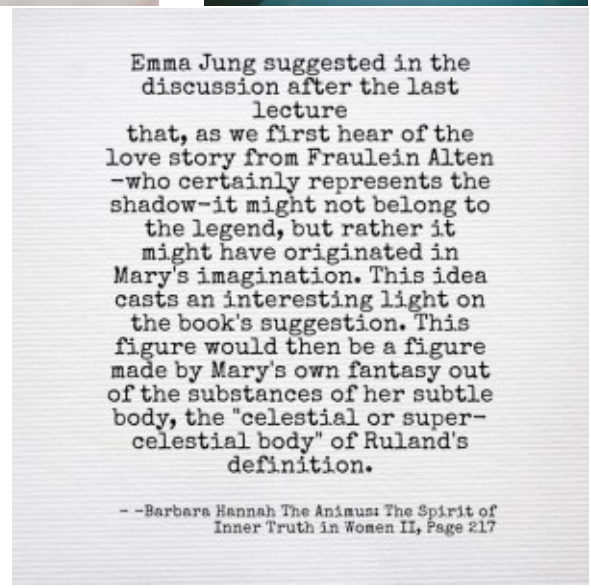

I remember Jung once said to me of such a life: well, if the Tibetans are right and there is a Bardo where we go between existence, Mr. So-and-So will very soon not be able to remember this existence at all.
-Barbara Hannah,The Animus: The Spirit of Inner Truth in Women II, Page 157

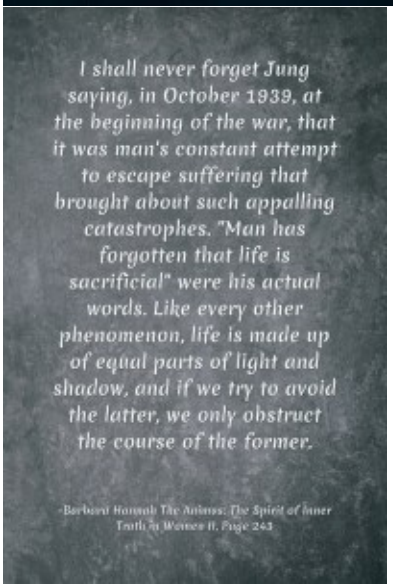

Here is one of the great differences between the two sexes in respect to plots. Jung notes that women's plots are more personal, while men's are more distant in a sense and more likely to be coming from the collective and super personal layer of the unconscious.

We will try now to observe our Spiritus Rector-that is, our animus-in an extreme example. Jung speaks about Marie Hay's The Evil Vineyard already in 1925. And when I said I would like to write a lecture on "women's plots" he recommended it to me as the best example he knew.
-Barbara Hannah The Animus: The Spirit of Inner Truth in Women II, Page 170

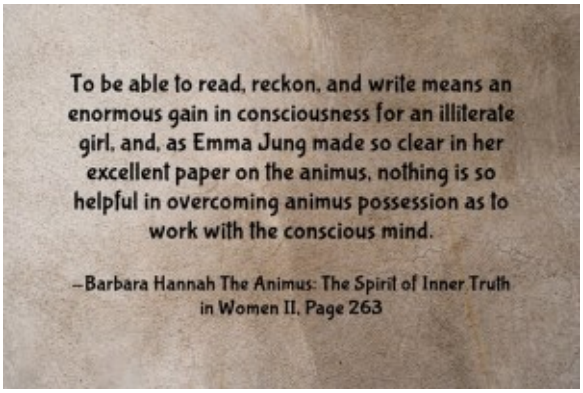

whenever the anima is projected, she immediately surrounds herself with a peculiar historical feeling which Goethe
expressed in the words: "In times gone by you were my wife
or sister." Rider Haggard and [Pierre] Benoit had to go back to Greece and Egypt to give expression to this insistent historical feeling ...

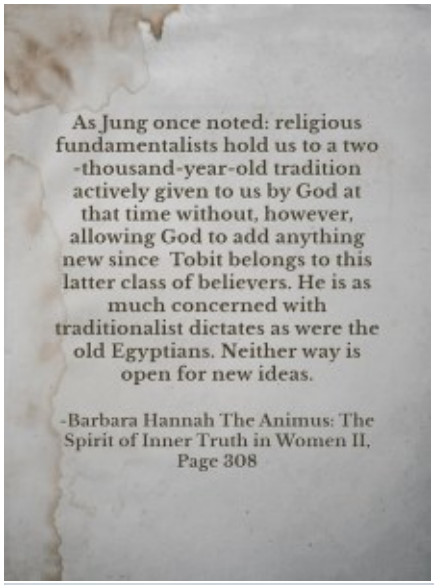

Emma Jung first drew my attention to the importance of this
shadow figure, who comes up, as it were, just this one time out of the unconscious.
-Barbara Hannah The Animus: The Spirit of Inner Truth in Women II, Page 202


Emma Jung suggested in the discussion after the last lecture
that, as we first hear of the love story from Fraulein Alten -who certainly represents the shadow-it might not belong to the legend, but rather it might have originated in Mary's imagination. This idea casts an interesting light on the book's suggestion. This figure would then be a figure made by Mary's own fantasy out of the substances of her subtle body, the "celestial or super-celestial body" of Ruland's definition.
- -Barbara Hannah The Animus: The Spirit of Inner Truth in Women II, Page 217

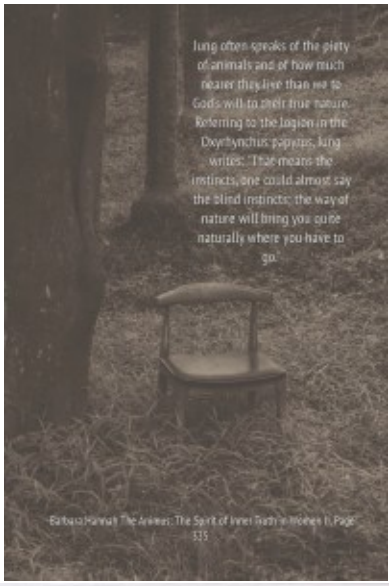

I shall never forget Jung saying, in October 1939, at the beginning of the war, that it was man's constant attempt to escape suffering that brought about such appalling catastrophes. "Man has forgotten that life is sacrificial" were his actual words. Like every other phenomenon, life is made up of equal parts of light and shadow, and if we try to avoid the latter, we only obstruct the course of the former.
-Barbara Hannah The Animus: The Spirit of Inner Truth in Women II, Page 243

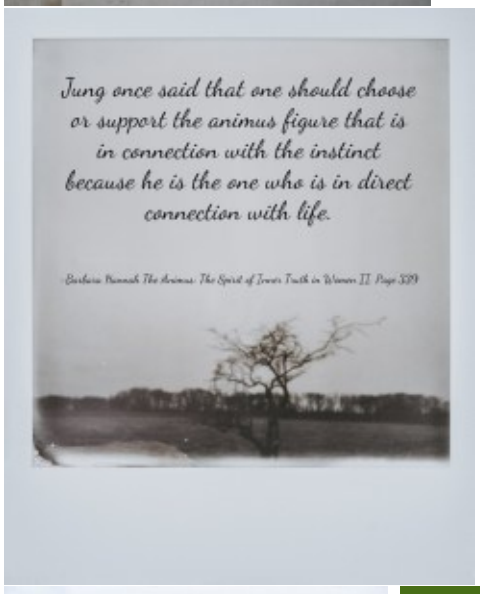
Jung was, I think, one of the happiest people I have ever known. He had a genius for enjoying life, and yet not many have suffered more. And I never knew him try to avoid it.
-Barbara Hannah The Animus: The Spirit of Inner Truth in Women II, Page 245


To be able to read, reckon, and write means an enormous gain in consciousness for an illiterate girl, and, as Emma Jung made so clear in her excellent paper on the animus, nothing is so helpful in overcoming animus possession as to work with the conscious mind.
–Barbara Hannah The Animus: The Spirit of Inner Truth in Women II, Page 263


As Jung once noted: religious fundamentalists hold us to a two -thousand-year-old tradition actively given to us by God at that time without, however, allowing God to add anything new since Tobit belongs to this latter class of believers. He is as much concerned with traditionalist dictates as were the old Egyptians. Neither way is open for new ideas.
-Barbara Hannah The Animus: The Spirit of Inner Truth in Women II, Page 308

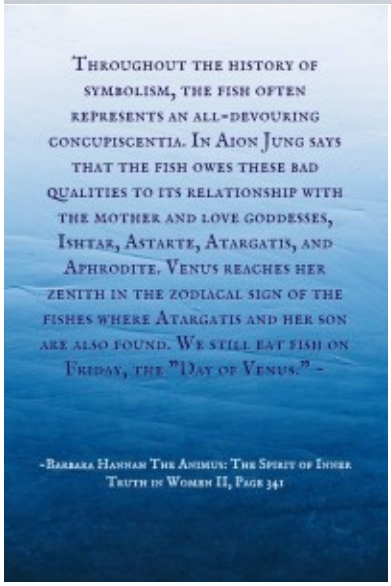
As Jung noted, a really loving woman can hold the fort against the devil himself. A firm hold on the Eros principle can work miracles.

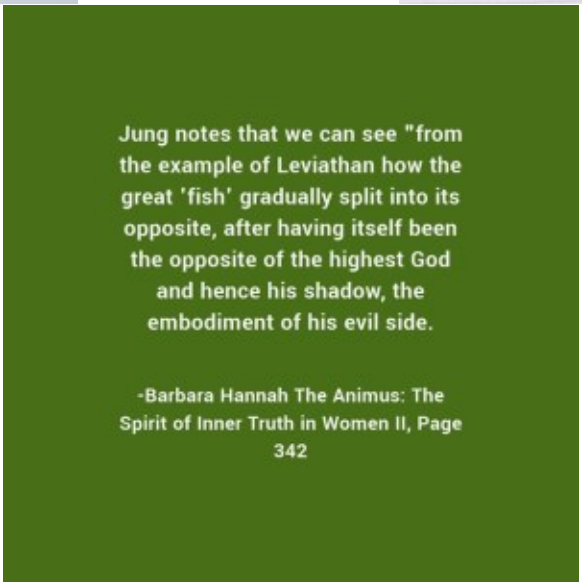

Jung often speaks of the piety of animals and of how much nearer they live than we to God's will to their true nature. Referring to the logion in the Oxyrhynchus papyrus, Jung writes: 'That means the instincts, one could almost say the blind instincts: the way of nature will bring you quite naturally where you have to go.'

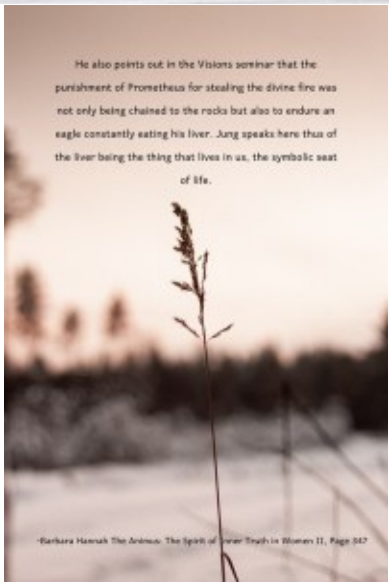

Jung once said that one should choose or support the animus figure that is in connection with the instinct because he is the one who is in direct connection with life.

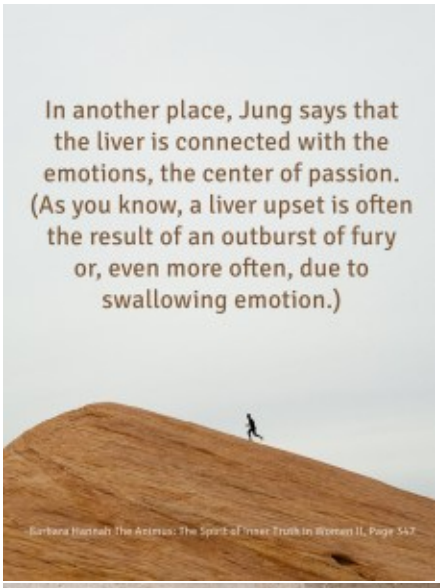
In Aion, Jung quotes the Syrian Apocalypse of Baruch who claims that the time preceding the coming of the Messiah will fall into twelve parts, and the Messiah will appear in the twelfth. As a time division, Jung notes, the number twelve points to the zodiac, of which the twelfth is the sign of the fishes.56 It is then at the end of time–and the coming of the Messiah–that Leviathan will rise out of the sea.

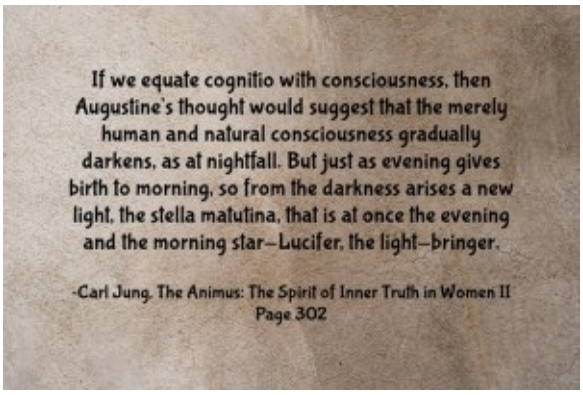
– –Barbara Hannah The Animus: The Spirit of Inner Truth in Women II, Page 340

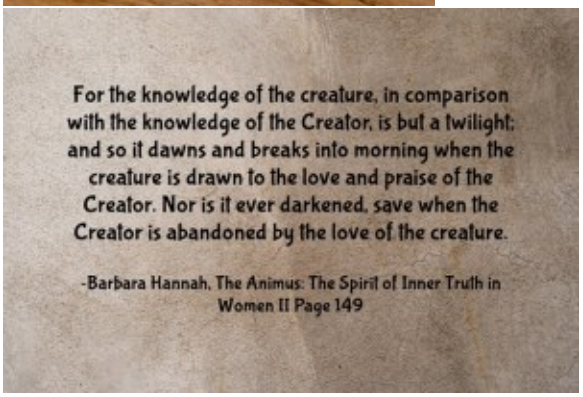

Throughout the history of symbolism, the fish often represents an all-devouring concupiscentia. In Aion Jung says that the fish owes these bad qualities to its relationship with the mother and love goddesses, Ishtar, Astarte, Atargatis, and Aphrodite. Venus reaches her zenith in the zodiacal sign of the fishes where Atargatis and her son are also found. We still eat fish on Friday, the "Day of Venus." -
-Barbara Hannah The Animus: The Spirit of Inner Truth in Women II, Page 341

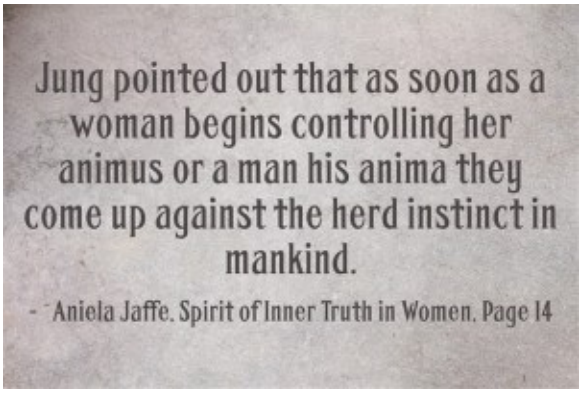

Jung notes that we can see "from the example of Leviathan how the great 'fish' gradually split into its opposite, after having itself been the opposite of the highest God and hence his shadow, the embodiment of his evil side.
-Barbara Hannah The Animus: The Spirit of Inner Truth in Women II, Page 342

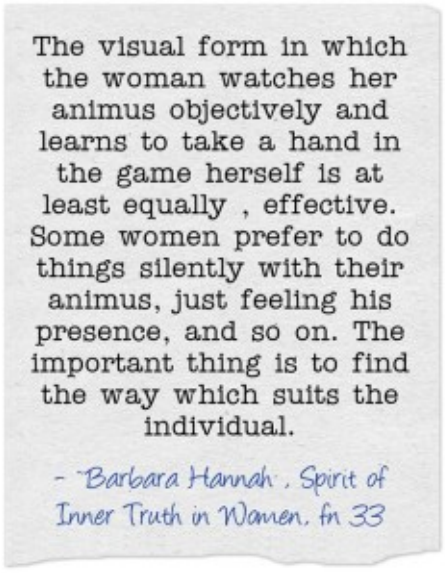

He also points out in the Visions seminar that the punishment of Prometheus for stealing the divine fire was not only being chained to the rocks but also to endure an eagle constantly eating his liver. Jung speaks here thus of the liver being the thing that lives in us, the symbolic seat of life.

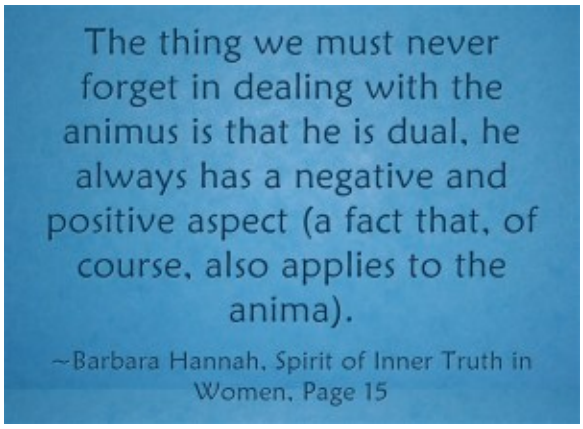

In another place, Jung says that the liver is connected with the emotions, the center of passion. (As you know, a liver upset is often the result of an outburst of fury or, even more often, due to swallowing emotion.)

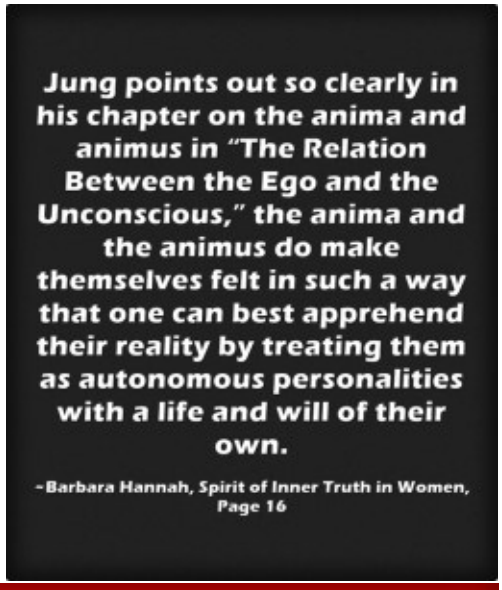

If we equate cognitio with consciousness, then Augustine's thought would suggest that the merely human and natural consciousness gradually darkens, as at nightfall. But just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, that is at once the evening and the morning star—Lucifer, the light-bringer.
-Carl Jung, The Animus: The Spirit of Inner Truth in Women II Page 302

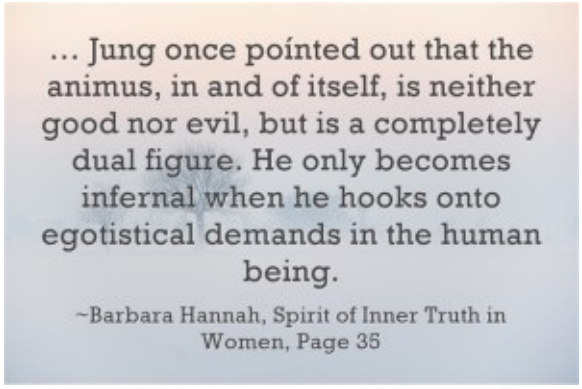

For the knowledge of the creature, in comparison with the knowledge of the Creator, is but a twilight; and so it dawns and breaks into morning when the creature is drawn to the love and praise of the Creator. Nor is it ever darkened, save when the Creator is abandoned by the love of the creature.
-Barbara Hannah, The Animus: The Spirit of Inner Truth in Women II Page 149

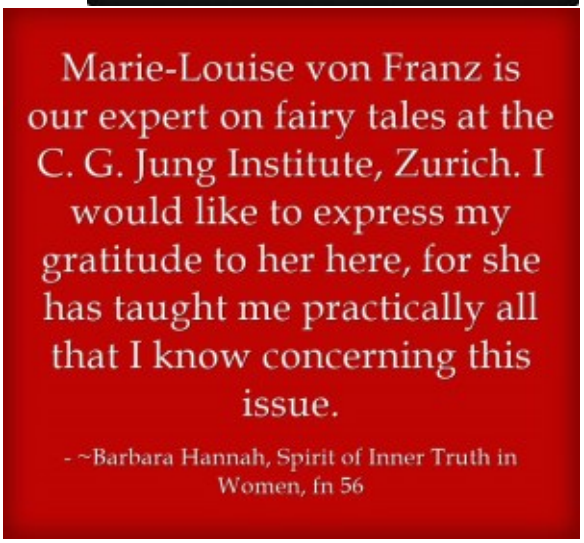

Jung pointed out that as soon as a woman begins controlling her animus or a man his anima they come up against the herd instinct in mankind.
- Aniela Jaffe, Spirit of Inner Truth in Women, Page 14

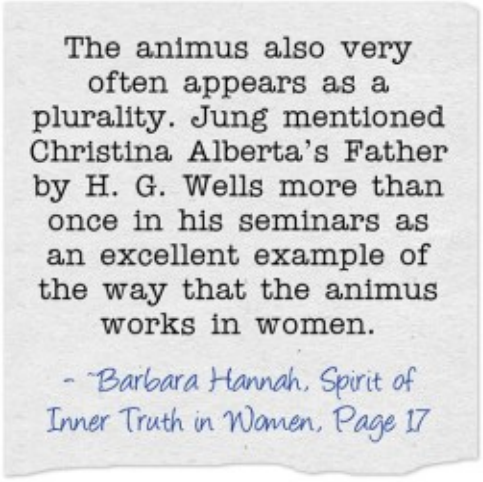

The visual form in which the woman watches her animus objectively and learns to take a hand in the game herself is at least equally , effective. Some women prefer to do things silently with their animus, just feeling his presence, and so on. The important thing is to find the way which suits the individual.
- Barbara Hannah , Spirit of Inner Truth in Women, fn 33

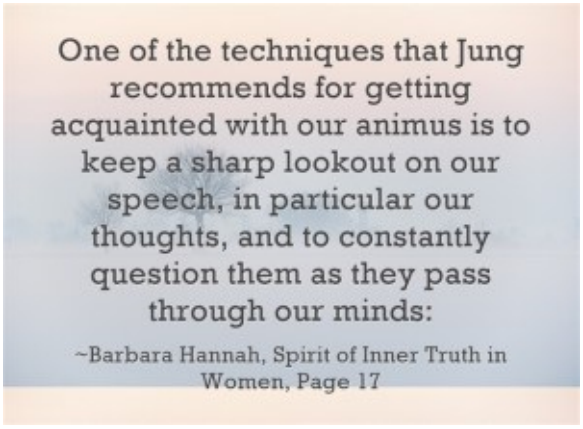

The thing we must never forget in dealing with the animus is that he is dual, he always has a negative and positive aspect (a fact that, of course, also applies to the anima).
~Barbara Hannah, Spirit of Inner Truth in Women, Page 15


Jung points out so clearly in his chapter on the anima and animus in "The Relation Between the Ego and the Unconscious," the anima and the animus do make themselves felt in such a way that one can best apprehend their reality by treating them as autonomous personalities with a life and will of their own.
~Barbara Hannah, Spirit of Inner Truth in Women, Page 16


... Jung once pointed out that the animus, in and of itself, is neither good nor evil, but is a completely dual figure. He only becomes infernal when he hooks onto egotistical demands in the human being.
~Barbara Hannah, Spirit of Inner Truth in Women, Page 35


Marie-Louise von Franz is our expert on fairy tales at the C. G. Jung Institute, Zurich. I would like to express my gratitude to her here, for she has taught me practically all that I know concerning this issue.
- ~Barbara Hannah, Spirit of Inner Truth in Women, fn 56


The animus also very often appears as a plurality. Jung mentioned Christina Alberta's Father by H. G. Wells more than once in his seminars as an excellent example of the way that the animus works in women.
- ~Barbara Hannah, Spirit of Inner Truth in Women, Page 17


One of the techniques that Jung recommends for getting acquainted with our animus is to keep a sharp lookout on our speech, in particular our thoughts, and to constantly question them as they pass through our minds:
~Barbara Hannah, Spirit of Inner Truth in Women, Page 17

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2021/12/Vol-II.webp
2. https://smile.amazon.com/Animus-Spirit-Inner-Truth-Women/dp/1630510602/ref=sr_1_3?crid=3LBYDH32TL00K&keywords=spirit+of+inner+truth+in+women&qid=1640517124&spre
3. https://smile.amazon.com/Animus-Spirit-Inner-Truth-Women/dp/1630515116/ref=sr_1_2?crid=3LBYDH32TL00K&key

words=spirit+of+inner+truth+in+women&qid=1640517124&spre

---

**31 October 1934 LECTURE 4 Zarathustra Seminar (2021-12-27 03:22)**

[paypal _donation _button border="5"]

[1]Zarathustra Seminar

31 October 1934 LECTURE 4 Zarathustra Seminar

Dr. Jung:

Here is a question by Mrs. Baumann: "In the fourth chapter, Zarathustra preaches the value of the body. Now that he buries his body for the sake of being a free spirit, does that mean that he didn't realize what he said before, or is it simply a swing back?

It seems to me it is one of those complicated places.

Nietzsche didn't realize what he wrote himself, and so Zarathustra was unable to emphasize the body more."

2562

It is not so complicated in reality.

Sure enough, it is part of the message of Zarathustra to preach the importance of the body, otherwise his message would have no basis; the idea of individuation, as he preaches it in that chapter, implies the body.

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body.

It is of course meant to become a reality, or it would remain only a good idea in the mind-one would be individuated because one had such an idea in one's head.

People ordinarily think that a right thought must be throughout, not realizing that it is only a very small noise in the attic, and the rest of the house is as it always was, nothing having happened at all.

The head, the brain is only a small part of the body.

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space. It has not been expressed by the whole of you.

So Zarathustra has the right idea no doubt: he includes the body in the process of individuation, and he emphasizes it because without the body there would be only a disincarnated spirit.

But inasmuch as Zarathustra himself is a thought-being-he is really just an archetypal spirit who has the right idea-it is not the man Nietzsche.

Nietzsche is not the Superman, but he identifies with Zarathustra naively because he is so swallowed up by that archetype from the collective unconscious.

He intuited it because it is a figure of such mighty attraction; his whole life was sucked in by it and the body could go by the board.

That special body, the man Nietzsche, simply disappeared behind it.

Therefore, there is nobody left to receive Zarathustra's message.

Zarathustra speaks his own message, using the means of the body of Nietzsche, and the ordinary human being Nietzsche does not exist.

He could not stand up against Zarathustra; he was completely dissolved.

He ought to take a stand against Zarathustra and then something else of course would happen; he would be able to realize the message.

He would not speak as if Zarathustra or the Superman were talking.

He would say: "A spirit has spoken to me."

The real prophet does not identify with Jahveh. He only stands for his word. ‘

He receives the word and says Jahveh speaks, not he himself.

Nietzsche does not think for a moment that Zarathustra is a spirit in its own dignity and right.

He always interpenetrates. He is that spirit somehow.

The perfectly good message Zarathustra delivers does not reach the man Nietzsche

because he is in no relation to that teaching; he is not a part of the audience.

Nowhere in Zarathustra can you find a place where Nietzsche really appears; he is nowhere among the audience.

He is the preacher, but he does not listen at the same time.

The man Nietzsche should appear among the friends or disciples of Zarathustra.

We should encounter a passage where he says, "I met Zarathustra, I saw him," or "He spoke to me."

Then we would be sure that he made a difference between himself and Zarathustra, and then only could he realize Zarathustra’s teaching. He would look at his own body, and would ask himself how he could translate Zarathustra’s teaching into his own life.

The whole thing would have taken an entirely different course; we would behold an entirely different spectacle, and not the tragic fate brought about through that identification.

No matter what the teaching of a spirit may be-a spirit may teach all sorts of things-the question is always whether it reaches the preacher himself or not, whether there is anybody who can make it real.

That is, of course, the problem.

You see, Zarathustra has not been made real; you must search far for anybody who has made Zarathustra’s teaching real.

It is tremendously difficult to make it real because it reaches you in your most personal

life, and sure enough, you cannot reach high tones any longer when you are concerned with that problem.

Mr. Baumann: There are certain examples. Dante, for instance, experienced everything with Virgilius.’ There were two in that case.

Dr. Jung: That is a good example.

He makes a difference between himself and the dynamis; he is not identical with the psychopompos.

Virgilius is to him of course this same archetype, but it is a different kind of teaching.

It is the message of the Middle Ages.

But the future idea is already appearing when Dante reaches Paradise, for at the very

summit of Paradise is the mystical rose in which individuation is indicated.

That is the end of the Christian mandala, the highest realization of the time, and the mystical rose is the future.

And it is Nietzsche, or Zarathustra, who continues, who takes up the eternal thread and carries it further, bringing the idea of the mystical rose down into the being of man.

Of course, there were other expressions of it in the meantime: medieval alchemistic philosophy, and Master Eckhart, and Faust, and many other stepping stones led to that transformation of the human mind or the human psychology.

Now, here is a question by Miss Hannah: "When Zarathustra, in the last paragraph of section g, says ’I will o’erleap them that loiter and delay,’ is he not identifying with the jester and giving away again the whole positive meaning of the chapter?"

He is most certainly identifying with the jester there; as Zarathustra, he is also the jester.

You remember we made that out in our famous equation.

He is the jester and he is destructive inasmuch as he is going to jump over the man Nietzsche, for that loitering one is the body he has buried.

The ordinary man who is in the body is inert: he loiters, he hesitates, he cannot follow those high intuitions.

Therefore, Zarathustra will jump over the man Nietzsche, as the jester jumped over the

rope-dancer.

Miss Hannah continues: "It seems to me that the chapter contains, as well as the extremely positive perception ’follow yourself,’ a very good description of why no human being could live up to being a friend of Nietzsche’s, including himself."

Inasmuch as Nietzsche is identical with Zarathustra, of course nobody could possibly be a personal friend to him; nobody can deal with such an identification because it means an

inflation.

One cannot form a personal relation with a person who has an inflation; anybody with an inflation is neurotic, and it is absolutely impossible to form a relation with a neurotic, because one never knows with whom one is dealing.

A neurotic is always a yea and a nay.

One thinks one is perfectly safe in assuming this, and then one discovers something else, so naturally all relations are upset in the long run.

One can of course deceive oneself for a certain length of time; one can live under an illusion, having a relation only to the positive side of the neurotic, but after a while one will be confronted with the negative side and then one will see the mistake.

And so Nietzsche, inflated by that archetype Zarathustra, was inhuman; a person who is assimilated by such an archetype is necessarily not human.

He is a Superman, and how can one have a friendship with a Superman?

Absolutely impossible. One can only worship him as a superior being.

But I wouldn't drink a glass of beer with a Superman. One cannot eat at the same table; one can only hold communion where he is the lord. Is your question answered, Miss Hannah?

Miss Hannah: Yes, quite. But what I really meant was: was it not his impatience that really destroyed his relationships and his own life?

The impatience of intuition?

Dr. Jung: Well, that impatience expresses itself very strongly in the figure of Zarathustra. He is urgent, pressed by time; he wants to deliver his message, he cannot wait.

I mentioned that later chapter where he is seen descending to hell through the volcano and where a voice says: "Es ist Zeit, hochste Zeit."

That shows how impatient he is to tell his message, as if he felt his impending doom, the degeneration of the brain which began soon after.

In Ecce Horno you already see traces of it, the first symptom occurred only four or five years later.

So it was really immediately before the gate was closed that Zarathustra was able to deliver his message.

Dr. Howells: You don't put that to his own nature? You put it rather to the doom that was awaiting him?

Dr. Jung: I would say it was also an intuition of the doom.

We are almost

forced to such an assumption on account of the clear indication

of the catastrophe in the death of the rope-dancer; there Nietzsche

predicts his own fate.

Miss Iannah: Would it not have been possible, if he had curbed that impatience, to have avoided the doom?-if he had been more considerate to the human animal?

Dr . .Jung: Then the case would have been quite different; we cannot say what would have happened if the old Romans had had rifles and gunpowder.

Mrs. Baynes: I think you said at the beginning of the Seminar last spring that it was a question whether the events were going to transpire in the pure collective unconscious or the collective conscious. If he has parted with his body as a human being, could we say the rest of the book transpires in the pure collective unconscious?

Dr. Jung: One could formulate it like that. But it is happening really in the collective consciousness.

Inasmuch as Zarathustra is written and spoken, it is already part of consciousness.

You see, as long as it is the collective unconscious, it is as if contained in the person or individual; but inasmuch as it becomes spoken, manifest, it is in the collective consciousness.

So whatever happens now is happening in a collective consciousness because it is the life of a personified idea. It is no longer in the collective unconscious; if it were there we would not know of it.

Mrs. Baynes: I thought that he was just speaking as if through a loudspeaker from the collective unconscious.

Dr. Jung: Yes, that is true, but through the speaking, it becomes collective consciousness.

That transformation of the collective unconscious into the collective consciousness is what one calls revelation, and any revelation that really comes from the collective unconscious is like a megaphone because it is a message spoken to many; it reaches a crowd because it expresses a collective thought.

So inasmuch as Zarathustra has expressed the collective thought, he has become part of the collective consciousness.

Mr. Baumann: Does that mean that it wouldn’t necessarily go into his individual consciousness?

Dr. Jung: It can be quite aside from the individuality.

It is often as if Nietzsche did not exist, or did not know what he was saying.

Therefore, many revelations take place through completely unconscious individuals; they speak through a trance. It is even the primitive assumption that a revelation always takes place through an unconscious body, in a sort of trance.

Suddenly a spirit seizes the person and he becomes unconscious or gets into a state of ekstasis and utters the revelation.

He speaks the divine word, and afterwards can remember nothing of it.

It is even a criterion of the revelation from the collective unconscious, that the individual is put out completely while it is happening; the typical medicine-man often behaves like that.

Well now, we spoke last time of the nature of the message, the continuation of the Christian idea.

It is an absolute law of the development of religious thought that it evolves as it were out of itself.

On a certain level of consciousness religious thought is expressed by many gods, say, or by demons, or by images; and they have their individual biographies.

They are generated in such and such a way; they are born of such and such parents; they do such and such things; and are for such and such a purpose.

And it is all assumed as a sort of concrete event which has taken place or is taking place-that the gods live on Olympus, for instance, or in certain trees, or any such idea.

Now, this concrete manifestation of the gods contains the next step-the next religious form that is-in a symbolic way.

In what the gods do or in what happens to them, is given at the same time the symbol of the subsequent stage; so one could say that the subsequent stage of religious thought is always the interpretation on the subjective stage.

It is like a dream where there is a sort of concrete action, a concrete performance of concrete people, yet the whole thing represents a thought.

If you analyse it, integrate the imagery of the dream, and understand that Mr. & Mrs. So-and-So who appear in the dream are only aspects of your own psychology, then it becomes clear that you have been enacted as a play in the dream in order that a thought could be performed which is not your thought, but one that has come to you which ought to be realized.

So the end of the dream interpretation is that all the performances are understood as concretizations of a thought which existed before and which caused the dream; through that play on the stage of the dream consciousness, this particular thought was conveyed to your waking consciousness.

One sees the same thing in the continuous revelation of religious thought, which is a sort of dream of the collective unconscious as a whole, different scenes being on the stage at different times.

For instance, for the time between 2000 B.C. and too B.C., the dream-what we might call the divine thought-is staged in such a way.

In the mythology and religions of that age, you find the manifest dream which they took for the real thing.

Then another age comes when all the old gods decay, when they are no longer true, and there we have a new setting; the stage is now formed and a new play takes place.

And this play contains the interpretation of the former one, apparently an entirely different play is enacted, yet it is an interpretation of the former one.

Egypt, for example, was the foremost cultural power in the Near East. It lasted longer than Babylon, which was destroyed by the Persians while Egypt was still guarding the old traditions.

Egypt is chiefly responsible for the drama of the collective unconscious between 4000 and 100 B.C.

The main religious thought which was handed down through the ages was the divinity of the Pharaoh, the king; and the god-man, the savior, the Osiris, the image of the soul.

Osiris was an original god of Egypt, just as old as Ra, yet he was always different from Ra, the sun god.

He was a sort of god-man, the dying and resurrecting hero god. He was first understood to be a god and then he became the soul, the Osiris, of the Pharaoh.

As the king was in a way Ra, he was also Osiris, the dying and resurrecting hero.

So Osiris became the mediator between the gods and men.

Therefore, the surface of the walls of the temples are covered on the outside with representations of he worldly feats of the king, and inside with pictures of the god-king having intercourse with the gods.

Outside, he is the great figure of the land, the political hero, with little warrior figures round him, little soldiers to slay his enemies; and inside the temple, he is the god-man who converses with the gods.

He receives the blessing or the sign of ankh from the hands of the gods, or he offers the ankh to the gods.

They receive life from him through the royal offering.

Now, this figure of Osiris is very clearly an anticipation of Jesus or of the Christus idea,

so clearly that even the Catholic church-which is rather hesitant in such matters-permits the theory that Isis and the Horus child are an anticipation of Mary and the Christ Child, as Osiris is an anticipation of the Lord Jesus.

The Christian idea was chiefly influenced by the mystical ideas of Egypt; there were similar ideas in Babylonian culture, but I think the main origin of Christianity is to be found in Egypt.

So the figure of Christ, to us an entirely symbolical figure, is the interpretation of that old Osiris myth of Egypt.

But he was not a symbolic figure to the early Middle Ages or to antiquity.

He was a real fact, as the mother Mary was of course a virgin.

All those things happened in reality, and in the Catholic church you are still forced to believe in the absolute fact of the virgin birth.

Of course, we cannot help seeing that it must be symbolic.

Even if the man Jesus existed at all, the story of his life is not historical.

It is clearly mythology, like the mythology of Attis, or Adonis, or Mithras; that was all syncretistically put together into the figure of the Christus.

We are not quite imbued with the conviction that the crucifixion, the virgin birth, and the story of the temptation is symbolism, and therefore we know something which former ages have not known.

Our problem now is: what does it mean? what is our interpretation?

Zarathustra is, to a certain extent, an interpretation of our Christian idea. And individuation is now our mythology.

Then what is individuation?

It is a great mystery, a boundary concept: we don't know what it is.: We call it the uniqueness of a certain composition or combination, and beyond that we can say nothing about it.

To us it is a reality, yet it is a reality just on the boundary line of human understanding, and in two thousand years they will probably say that the whole idea of individuation was nothing but symbolism.

And then they will have some new idea to tell about: there will be another Zarathustra perhaps, or any other attempt.

A sort of revelation will take place which will suddenly put an entirely different light upon the hitherto prevailing theory.

You see, if Zarathustra had appeared two thousand years ago, if he had been a Buddha in the first century, for instance, when Buddhism began to spread over Tibet and Southern China, he would have been one of the great teachers of the Mahayana with a red or a yellow hat.

We are still too close to have any relation to it, any historical perspective, but at

a future time-assuming that people continue as they have done hitherto-they may say Zarathustra is the great teacher, the red hat teacher or something of the sort.

They will perhaps invent a name.

Miss Wolff: I have just looked over a book by Herder in which he gives the myths of all people.!

And in speaking of Zoroaster, he says his great idea was that man was perfection of creation.

It is remarkable that this idea has been seen by Herder, who knew, of course, very little of the Persian religion.

I thought Nietzsche must have read it and perhaps been affected by it somewhat.

Dr. Jung: Yes, Nietzsche considered the choice of the name to be of great historical importance, because he held that Zoroaster the Persian was really the inventor of the moral conflict between good and evil, a fact which is hardly to be denied.

As he lived in about the eighth century B.C., he probably had the priority of that idea.

So Nietzsche says that Zoroaster must come back in order to make restitution.

Therefore: his aspiration to be beyond good and evil.

This is of course the idea of liberation from the pairs of opposites which is indispensable for the integration of the individual.

Individuation is impossible as long as one is split into pairs of opposites.

They must be overcome; how, of course, is the great question, but it must be done from a standpoint which is beyond good and evil.

Nietzsche himself felt that symbolically when he wrote an important part of Zarathustra in Sils Maria, "six thousand feet beyond good and evil."

He felt raised to the seat of the gods, above all the conflicts of the low plains where the herd dwells.

From that height he was able to unite the pairs of opposites, to be free of doubt, to create a standpoint which is the reverse of old Zarathustra’s moral conflict.

So it is quite certain that Nietzsche knew about Zoroaster and was strongly impressed with the fact that he was really the first one to make man conscious of himself.

For nobody becomes conscious of himself without the conflict: we need the conflict.

As long as we are not living according to our own choice we cannot know of ourselves.

We must be able to choose for ourselves.

Miss Wolff" In other mythologies the gods played an important part,

but with Zoroaster man is the important thing. He perfects creation.

Dr. Jung: Quite so. That corresponds with the idea of the integration

of the moral conflict, for in the moral conflict man takes on a sort of divine role.

It is not left to God alone to fight the devil, or, as the Persian religion expressed it, it is not left to the light alone to fight the darkness.

Man enters the battlefield: one could say as the living god, as the manifestation of god in the flesh.

All these ideas are exceedingly old, but they formerly expressed themselves in peculiarly concretized forms.

Each new level of civilization has given a new interpretation, and there is a sort of progress; things are getting more and more to the subjective stage of interpretation.

It is as if we were concerned with a dream that had an exceedingly impressive surface, a very convincing picture with strong emotions, so that we have great difficulty in getting

away from the impression of the complete situation.

But after a while we are able to discover the thought behind it all and then we can integrate the figures of the dream.

For instance, you dream of somebody who seems to be far below your level, a person, say, who is despicable, simply impossible, a person entirely different from your tastes, and you cannot see how you are that person.

But if you meditate long enough about the dream, you discover the secret doors leading to yourself, where you can see the spot in which you are identical with him. ‘

Then you can integrate the figure; then you arrive at the subjective stage of your interpretation.

Formerly the devil was outside.

If anyone did something bad it was because a devil had tempted him.

Or a spirit had possessed him and forced him.

Nobody was responsible: there was no moral responsibility.

But now nobody can use that excuse.

Now he has to say: I am the devil, I am the sinner.

Mr. Baumann: I think this process by which the figure of god becomes symbolical is like the idea of the god going back into the sky, or the stars, or into any idea of remoteness; it happens in every religion to a certain extent. For instance, the Greek gods lived on the earth, on Olympus, and then in the Roman Empire came the idea of the pantheon of the gods. They were removed to the sky.

Dr. Jung: That is true.

You know, there were attempts in antiquity to transform the absolutely concrete gods of Olympus into more mental beings.

They became ideas. Jupiter, for instance, was made into a philosophical concept.

And at the same time, in their concrete form, those primitive gods degenerated completely.

They became ridiculous and were neglected.

They just decayed and vanished, and were then superseded by Eastern religions imported from Palestine, Asia Minor, Egypt, etc.

This process happened everywhere at that time.

The Egyptian priesthood had become highly philosophical, so that a god of the fifth or fourth century B.C say, was no longer concrete; it was already a philosophical idea. Naturally for the vulgar people it was still a concrete god, as is the case in India today.

For instance, Professor von Glasenapp, a German Sanskritist, told me of meeting a Brahman in a temple where the people were worshipping a gorgeous and thoroughly barbarous sculptured image of Vishnu.'

The two men were walking up and down in the courtyard, talking of the Upanishads, and von Glasenapp asked the priest why he allowed those people to worship such

an image if he believed in that philosophy.

And he replied: "But can they grasp the Upanishads? Let them worship the image, because in this the whole philosophy of the Upanishads is expressed."

That is a very superior point of view, and I am certain that the Egyptian priests

had such a philosophy too, but it was so well guarded that it never was betrayed.

Surely the subsequent world of ideas, the apparently sudden explosion of that enormous fantastical philosophy called "The Gnosis" is due to the ideas of the Egyptian priesthood.

They were no longer held sufficiently within the precincts of the temples; something filtered through the walls.

But the main body of their ideas died out simply because they were never betrayed.

We know precious little of them.

So I am convinced that early Christianity originated in the secret teaching which somehow filtered through when the temples became obsolete and the religious forms of Egypt began to degenerate.

The fact that there was, in the time immediately before and after the appearance of Jesus, an enormous development of thought of a very new and different kind, is too unaccountable otherwise.

Plutarch, who was an Egyptian initiate, gives in his book about Isis and Osiris the philosophical interpretation of their mysteries.

And Herodotus, many centuries before, was an initiate, but he was not allowed to speak about them.

The initiations probably consisted of a sort of philosophical teaching in which the secret meaning of the images, the sacred signs, and names was explained.

There are many very obvious symbolic allusions on the Mithraic monuments, for instance, which must have been explained to the initiates.

The rites were always secret because the secret meanings were spoken or alluded to.

And the early Christians also had their mysteries.

Baptism and communion belong to the mysteries: baptism was initiation.

Mr. Baumann: Would one not say that Christ had turned into a philosophical idea?

Dr. Jung: As soon as we say of a thing that it is symbolic, it is already a philosophical idea, whether it is formulated or not.

The idea of Christ is only just becoming a philosophical idea, for there are people who still think he is personal, a real man, a real presence, and they grow quite afraid when one says otherwise.

The Lord Buddha was a man like Jesus; he was real, but he has become a symbol.

He is not even called by his real name; that is a ritual name.

Or he is called the Tathagata, meaning "the perfect one, the accomplished one." He is a symbol; he is the idea of perfection.

And so Christ is for us the idea of a human individual that has attained to the state of perfection.

Prof Fierz: He was named Jesus and we call him Christ.

Dr. Jung: Yes, by giving him a ritual name, we have already declared him to be a symbol.

Christna means ointment, and Christ is the anointed one, the baptized one; he is the symbol of the initiated one.

His real name is most ordinary. Jesus is a name like Muller or Smith.

Mrs. Crowley: Would you not say that, in the main, the more philosophical these gods have become-the more they have become abstract ideas-the less vital they are as gods? They seem to be so bloodless and lifeless.

That image of Sophia is nothing compared with Isis.

Dr. Jung: Yes, they evaporate into thin smoke, but then the idea itself takes a new form which is exceedingly vital.

For instance, the old idea of Osiris being one complete god evaporated and became the Osiris of the king.

Then it was the Osiris of the grand vizier, and the high priest, and the treasurer, and so on; and finally it was just everybody.

Smith and Jones and everybody had their Osiris.

The Osiris of Mr. Smith was a perfectly good Osiris, but with that the whole idea was banalized.

Osiris became a sort of immortal genius of everybody and no longer had any particular value.

So that symbol vanished and was replaced by a new idea, namely, a ne\· man.

And the new idea suddenly became exceedingly vital, because he was a man and a king at the same time; the great point was that, though he was a king, yet he was from the low ones.

He was even of disreputable birth; human misery was a cradle for the divine man.

That of course was a great message.

But now the idea of individuation, as portrayed by the symbol of Christ, the divine man, is thin smoke because it is abstract; while for Mr. Smith to discover that he is an individual is at least two million volts.

You know what it meant for all the low ones, the prostitutes and the tax-collectors and the illegitimate children and the illegitimate mothers, to know that from among them the god-man had come; so you can appreciate what it means when Mr. Smith discovers that he is an individual.

Now, Zarathustra rightly wants to find his companions; it is a mistake only if he seeks his companions instead of himself, instead of his own humanity or his body.

If Zarathustra were a real man and had accomplished the Superman in himself, it would be quite natural that companions would come to him. He would not go to seek them. Have you ever heard of gold running after people? ‘

The gold is hidden in the clefts of the earth and is just waiting; it is always gold in itself and will always be sought for.

If there is really a good thing, it is sought for: that is the characteristic of the good thing.

The mountain comes to the prophet, the prophet never goes to the mountain.

If any prophet is seen going to the mountain, you may know he has made a mistake.

He had much better stay at home and leave the mountain to itself.

Therefore, all this missionary talk here is of course the hunger.

If anybody wants to "missionarize" the world and to tell people what is good for them, it means that he is hungry; he wants to fill his belly with the corpses of other people.

His own ideas are hungry, his own soul; and other people are feeding his thoughts and appetites because he is unable to feed them himself.

If you discover what you call a truth, you should test it, try to eat it.

If it feeds you it is good, but if you cannot live by it and only assume it ought to feed other people, then it is bad.

The real test is that your truth should be good for yourself.

Not one clog is coming to sniff at it if it doesn’t feed yourself. If you are not satisfied with it, if you cannot enjoy it for twenty, fifty years, or a whole lifetime, it is no good.

If you are hungry, if you think your companions must be redeemed, and that

they must be grateful to you on top of all, then you make a mistake: you may know the idea is no good.

So don't play the missionary.

Don't try to eat the goods of others.

Let other people belong to themselves and look after their own improvement: let them eat themselves.

If they are really satisfied, then nobody should disturb them.

If they are not satisfied with what they possess, they will probably seek something better; and if you are the one who has the better thing, they will surely come and get if from you.

It is an exaggeration, therefore, that Zarathustra wants to entice many away from the herd.

He would quite rightly be called a robber by the shepherd.

The sheep want to be with the shepherd, for otherwise the wolves eat them.

He says he doesn't want to be the shepherd dog of a herd, so he should leave them with

the shepherd; they are much better off with a real shepherd than they would be as companions of that hungry wolf Zarathustra.

If he wants to have companions, let him go with the wolves; then he can hunt in a

pack. With the sheep it is much too easy.

You see, that is the attitude one ought to take with reference to the problem of individuation: no mission work, no preaching, and no enticing little children from their nurses, or sheep from the shepherd.

Let them be with the shepherd, it is much better.

People accuse me of a particularly characterless attitude as to religious convictions because I say if anybody wants to be in the fold of the Catholic church, let him remain there.

Or let him remain a Protestant if he finds his way in it and his life.

That is a contradiction to them, but it is no contradiction.

Some people want twenty degrees, and others want twenty-two degrees. Why not?

Let them have it. Some people don't like to eat meat, others want to live on it.

Well, do so, it doesn't concern me.

For to be Catholic simply means that one is Catholic, and to be Protestant means that one is Protestant.

Or if you believe in Islam, it simply means that you are the kind of man who believes in Islam.

You could not possibly believe in Islam here because it doesn't suit our climate in the least, but down on the Red Sea and thereabouts, you understand why those people

can believe in Islam, why it is so much better than Christianity.

Christianity is most degenerate there.

When I saw the mosques and compared them to the Greek Orthodox church, I understood; I would have gone with Islam by all means, if only in order to clear out that

whole lampisterie. The Christian churches in the East are filled with bunk, and the dirty priests are awful; you wish they had a basin in which to wash themselves.

And the hypocrisy and the lowdown barbaric worship of images!

It makes you feel like Christ when he drove all those money-changers out of the temple.

Islam is a decent religion in comparison.

We get the wrong side of it because only theologians are interested in religions, and they are of course against religions other than their own, so they paint them black.

I was amazed to find Islam so much more spiritual than Eastern Christianity, which is only a degenerate remnant of Christian Gnosticism.

You see, certain countries, certain climates, make you naturally prefer a certain way of dealing with the great secrets.

If you live in India, for instance, and are not infected with the Indian spirit, then you are

just a sad specimen.

A missionary living in the East, who wants to convert Indians or Chinamen, and is not sensitive enough to be affected by the specific spirit of the country, is a very melancholy spectacle.

Men like Richard Wilhelm or Hauer were instantly open to it, for it is greater and better than our views in certain respects.

Of course, it would he stupid to seek technology in Shanghai or in India, and it is

stupid to believe we can bring them any religious ideas.

We can bring them a certain amount of sentimentality, but their inner development is much greater than ours.

Of course, it does not express itself outwardly, but does our Christianity express itself outwardly? Can you show anything that would prove the particular influence of our Christianity upon politics for instance?

Not a trace of it.

Mr. Baumann: But I think India and China expressed something several centuries ago.

Dr. Jung Well, moderately.

But we had better not try to prove by external manifestations the truth of internal development.

Things were always a bit tough everywhere, so I would not lay too much stress on it.

If you know how the first Christians behaved-who were supposed to be such marvelous people-you become modest.

It is surely better not to insist upon moral achievements.

Of course, it is in a way the criterion if they do not show.

Things that don't show are usually better than those which do; people who show are always a bit questionable.

They don't do really, they only show.

Well now, the idea of being active and violating others also shows in Zarathustra's idea of the decalogue, the tables of values.

He says: "Behold, the good and just! Whom do they hate most? Him who beareth

up their tables of values, the breaker, the law-breaker:-he, however, is the creator."

But he is the destroyer!

No good breaking the tables of values, they are weak enough already; you had better hold that little bit of value together.

They need no particular wildness because they will break up all by themselves and altogether too early; we know from history that values begin to break up long before there are new ones to take their place.

Therefore, we always go through a time of destruction when people are without orienta-

tion and without laws.

Usually only the greatest misery forces people to create new laws and new values.

If Zarathustra were not so impatient, the man Nietzsche could follow him.

He could give Zarathustra the right rhythm, prevent him from being too impatient.

Then he would not talk of breaking the tables of values.

They could be preserved a little longer.

They are weak enough: they will break up without our help.

It is not necessary to destroy churches.

Nobody attacks Islam, but the mosques are empty; nobody attacks Protestantism, but innumerable people never go to church on Sundays.

To break up things is merely the impatience of inflation.

Now, just at the end of this section he says something which is remarkable:

"To the lone-dwellers will I sing my song, and to the twain dwellers; and unto him who hath still ears for the unheard, will I make the heart heavy with my happiness."

This is not well translated in the English text, but you get it in the German.

Einsiedler is one man alone, the one-dweller, literally; and Zweisiedler are the two-dwellers.

But that is not a real word, it is something funny in his style; and that always indicates a secret thought behind, which did not come through properly.

It is like queer things in dreams; a peculiarity or a disturbance of the image betrays the interference of a secret thought behind.

You see, it would be enough if he said: "I am preaching to the lonely ones.

They shall be my companions, for the lonely ones can appreciate my teaching.

They are not satisfied and are seeking the Superman together with myself; as they are lonely, I am lonely, etc."

That would make a perfectly nice end to this chapter.

But no, it must be: "Zwei-siedler"; there are couples apparently, two alone together.

Of course one can have a romantic idea about it-he and she-but that is surely not what

Nietzsche is thinking of.

It must be two lonely people together. Now why the one and the two?

Mr. Baumann: Is it like Nietzsche and Zarathustra, the splitting up of one person?

Dr. Jung: Yes there is a great problem behind.

One alone would be good enough for Zarathustra, the lonely one, the anchorite; two is already society, a relationship.

When I am one I am this man; when I am two I am another man.

As soon as you are with somebody else you are different, you are the collective man.

So he makes here the attempt at preaching to the collective man, the thing which he had just refused to do. He said he never would speak to the herd again.

But here two of the herd come in; he cannot get away from it.

That is an important problem and there is historical proof of it.

You know, the theory is that the Evangels were originally derived from the so-called Aramaic collection of sayings of Jesus.

But in the excavations at Oxyrhynchus those famous fragments of papyrus were found which contain sentences and anecdotes of Jesus, just as if they had been put down from hearsay; and they are all parallels of the sayings in the New Testament.

They were written without the knowledge of the Evangels and are therefore older-just as Paul did not know the Evangels when he wrote-so they date presumably from the very early years of Christianity.

Now, in the New Testament, you remember, the text is: "For where two or three are gathered together in my name, there am I in the midst of them."

But the text in the papyrus is: "Jesus said: ’Whenever there are two they are not without God, and wherever there is one alone I say I am with him; raise the stone and there thou shalt find me, cleave the wood and there am I.’ "

You see what has happened.

His teaching was really: "Where there is one alone I am with him most definitely.

Whatever you do I am with you; raise the stone and there you shalt find me; in your activity, in what you do, in whatever your individual occupation is, I am found, I am present in it."

It is the idea of individuation obviously, because no matter how humble the thing you may do, it is yourself expressed in the way in which you do it.

Jesus is in it; you find him in it: "Cleave the wood and there am 1." "But when there are two they are not without God."'

Yes, the collective man is not without God, but when you are alone, then Christ is within.

So the original teaching was that it is an entirely individual affair.

That is proved by another fragment, the famous fragment about the animals.

Jesus said: "Ye ask who are those that draw us to the kingdom if the kingdom is in heaven?"-meaning obviously: who can pull us up over the horizon with our heavy bodies, how can we reach the kingdom above?

"And Jesus answered: 'The fowls of the air and all beasts that are in the earth or upon the earth, and the fishes of the sea, these are they which draw you; and the kingdom of heaven is within you; and whoever shall know himself shall find it. Strive therefore to know yourselves and ye shall be aware that ye are in the city of God, and ye are the city,' "

You see, it is as clear as daylight: this is the idea of individuation.

Of course, modern Christianity fights against that point of view.

Their idea is that when there are two or three together in Christ's name, He is with them, but when there is one alone, then the devil is with him.

They believe one's own society is always bad.

We have arrived at a complete depreciation of the human soul: it doesn't pay to look after your soul.

Be a sheep in collectivity, for when you are alone the devil is with you.

Now, the teaching of Zarathustra is again the teaching of the original revelation. Carl Jung, Zarathustra Seminar, Page 202-218

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=Y17D8JGZB1B99V2Q22J9&pf_rd_p=1ab92b69-98d7-4842-a89b-ad387c54783f&pd_rd_r=f2c8bcb1-ce5b-42c0-8b5a-9108886

---

**1934 7 November LECTURE 5 Zarathustra Seminar (2021-12-27 04:10)**

[paypal _donation _button border="5"]

2582

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

1934 7 November LECTURE 5 Zarathustra Seminar

Dr. Jung:

Last week Mrs. Baynes asked a question which apparently I did not understand and now she corrects it: "I asked if one could say that from now on, i.e., after the sleep at the foot of the tree, the events could be said to transpire in the collective unconscious.

You understood me to ask if the events were not transpiring in the collective conscious, and you said this was a correct formulation and explained why."

You see people read the book; it has become conscious matter.

There is nothing unconscious about it.

As a matter of fact, you yourself prove my point here. You say, "Now my argument was this: Nietzsche as a man disappears from the picture, we said, with the burial of the body, and that leaves us with Zarathustra, a disembodied spirit.

He goes to sleep at the foot of the tree and awakens in the world of the collective unconscious.

The sun would then be the midnight sun and the snake and eagle cease to represent instincts, and are symbols of earth and heaven, or nature and spirit, or Yin and Yang.

The rest of the book would then be a record of a night journey under the sea.

I can now see that this is an incorrect view because Zarathustra is attempting to present new values to humanity and a night sea journey would not deal with values, but experience of the inner world."

That is exactly the case.

Thus Spake Zarathustra is not a series of experiences of the inner world; there are very few of those.

The book mainly consists of the thoughts and values Nietzsche develops from them, the experiences themselves being left pretty much in the dark.

We don’t know exactly what he experienced, because he translated it right away into thoughts and values.

Now, if it were a night sea journey-if Zarathustra were really a disembodied spirit, in other words then a quite different book would have resulted.

If it had been written at all, it would have contained that experience under the sea.

But as a matter of fact, Zarathustra is not a night sea journey.

It is written by a man, Nietzsche. Zarathustra is just not a disembodied spirit.

If he were, Nietzsche would be confronted with Zarathustra, but he is identical with him; and that of course causes the whole trouble.

Nietzsche speaks, yet Zarathustra speaks through the medium of Nietzsche; they are not clearly separated.

You probably have read in my books, in "The Relations between the Ego and unconscious" for instance, that one should make a difference between the conscious ego and the figures of the collective unconscious.’

If the archetype of the wise old man appears, then naturally the ego is just caught-one is always caught by unconscious contents.

Then you find yourself in a peculiar alienated condition; you see things and say things and feel things as you wouldn’t before.

It is a sort of new experience of yourself.

You see yourself in a different light, and people perhaps react to it and make remarks about it, that you look funny or say funny things: "What was the matter with you the other day?"

From such experiences you begin to notice, if you are at all introspective, that something has happened to you.

You begin to reflect about your condition, to think about what you say; and you confront yourself with the question: "Why did I say such a thing?" "Out of what psychology was it said and done?"

And then you come to the conclusion that it was not exactly yourself: you would not speak like that.

!\'ow you can do the same thing with all the contents of the unconscious.

I will tell you a very striking example, this time of the animus, which is also an archetypal figure, of course.

You can take this case as a general, most suitable example, valid for all cases of archetypes.

I once met a lady at a social gathering.

She was my hostess, and she talked to me for about one and a half hours uninterruptedly, so that I had absolutely no opportunity to squeeze a word in between.

Then suddenly she stopped the How of her talk and said: "Now tell me, what did you observe? What do you think of me?" "I think you are a bit nervous."

"Oh yes, I know that-that is nothing new to me." So I said, "Well, if you insist on knowing, I must say that you don’t think."

With this of course she went right up into the air like a sky-rocket, because she had

been telling me very difficult philosophical problems; my head almost burst and I had difficulty in following her.

It was, in a way, intelligent and highly intellectual talk, so that a listener would have said, "God, isn’t she a terror!"

Naturally, it seemed to her simply grotesque that I should say she did not think.

She said, "But you must explain what you mean! We have discussed the most difficult things." Discussed, you know! That is what women call discussion. It was a complete animus projection.

"Well," I said, "I can explain it to you: about five minutes ago we ’discussed’ such and such a problem, and you made the most marvelous formulations about this very difficult question, but I could read what you told me in any philosophical text book or dictionary just as well."

She said: "But that is the way my mind works. I fix it on a certain spot, and it jumps into my mind ready made."

I said: "That is all very well, but if you are talking to me, if I am interested at all, I really want to know what you. think, and not what the books say." And then she said: "If you want to know that, I must think about it first!"

Quite naively!

It was perfectly true that it was all ready made; it jumped into her mind in a miraculous way and she simply blurted it out.

It flowed out like a river. But that was not her thought.

It was thought which was floating in the air, in the libraries and philosophical papers and the halls of universities; but it was not what this particular woman had to say about such a problem.

She made no difference whatever between herself and her animus; she naively identified with that river of thought which was flowing out of her.

And that is what Nietzsche does.

He is simply identical with old man Zarathustra, and the flow which comes out of him is Zarathustra himself.

But mind you, while you admit that you are identical with the archetype, obviously imbued with its contents, you must also remember that you are in existence too; and you interpenetrate, you impregnate that spirit with yourself.

You are something, you don’t disappear.

And when you analyse the flow which comes out of you, you will discover not only what the old archetype says, but what you say.

So in all the talk that woman produced, she also was all over the place, but in a way which was absolutely invisible to herself.

She herself talked but through the medium of the archetype.

And so both were wrong; the archetype was wrong and she was wrong, because one was falsifying the other.

Therefore, I say to a man: you must make a difference between yourself and your anima, between yourself and all that is contained, thought, or felt through her influence and emotionality.

To a woman I say: you must make a difference between yourself and the flow of thoughts which goes through your head: don’t assume that things are so because you think so; or don’t assume that other people think like that because that thought is in yourself.

Criticize it and see whether it is your own.

V\’hen a bad animus case produces a marvelous opinion, I say: "Now come! is that yourself? Do you really back up this thought Are you convinced that things are like that?" "When I come to think of it, no!" "Then why the devil should you talk like that?

Whose opinion is it?"

Then perhaps she finds out that her father has said it or any other authority; or she has read it in the newspaper.

And so Nietzsche preaches any amount about the body, but ask the man Nietzsche what he thinks about the body and he will tell a different story. It is a possession when people preach things which they don’t make true in their lives.

They simply run away with a disembodied spirit who talks marvelous high stuff, but they are not confronted with it in their lives.

It never becomes a problem.

They never even think of making it true, but simply accept it as a fact and behave entirely differently.

I complain that they talk and think in one way and behave in another, but people are even quite proud that they can think differently from the way they feel.

They don’t see that this is a split which goes through the whole condition, and that it is a morbid condition, a lack of wholeness, a lack of integrity.

It is perfectly true that if Zarathustra were a disembodied spirit, the eagle and the snake would become, as Mrs. Baynes says, world principles.

In man they would be conflicting instincts.

But the difficult thing is that Nietzsche is so interwoven with Zarathustra that it is almost impossible to separate the two.

They are so entangled, so utterly identical, that they influence each other all the time.

You see, the old man would tell him something about the inner world; he would be the psychopompos, the great initiator who would lead Nietzsche to the understanding, or to the vision at least, of pleromatic things, the things which are below our level of consciousness."

And then Nietzsche might have made a record of what he had experienced and would perhaps have presented it to the world.

But it would then be the story of a traveller on uncharted seas, and not a book of new values or philosophic thought.

Or if he wrote a book of philosophical thought, it would not be Zarathustra who was

speaking.

He would say, "Excuse me, my name is Friedrich Nietzsche, and I hold such and such opinions. I judge things in such and such a way."

And he would take the responsibility for what he said. He does not, however.

He says that Zarathustra is speaking, and there is the entanglement.

This is, of course, most upsetting.

If a case comes to me with such an identification, I consider it my duty to say, "Now look here, you must see what you are doing. It is really better for yourself and for your work if you look at it critically."

So I might have prevented Nietzsche from writing Zamthustm, but he would certainly have written something else, something entirely different.

He might have written a book where in one chapter he wrote his own ideas, and in another he would have recorded his experiences with the unconscious.

Mr. Baumann: Does such an ideal book exist?

Dr. Jung: No, but we have records of such experiences in the unconscious.

The "Shepherd of Hermas," for instance, and perhaps the Book of Revelation, to mention old literature.

Prof Reichstein: Could the stories of being tempted by the devil be compared to such experiences?

Dr. Jung: The experiences of the saints?

Well, in those cases there was always the elaboration through the influence of the church, for they would not be recorded if their stuff was not translated into the

language of the church.

If St. Francis had not been taken over and worked out by the church, he would have been stamped out; plenty of saints disappeared in a fire or a dungeon, simply delivered over to oblivion because they either did not like to translate their experiences into the church language or were not able to.

If the church did not agree with them, they were stamped out as heretics.

That collection of mystical confessions published by Buber would be examples of experiences of the unconscious.'

And I quoted a case in The Secret of the Golden Flower.

Edward Maitland, the biographer of Anna Kingsford and himself a mystic, describes such an experience.

There you find a true confession as you can tell from the fact that it is not in agreement

with the dogmatic ideas about the nature of God.

Also in that little book which I have reviewed, the visions of Nicholas von der Flue, the

Swiss mystic, there are a number of visions of the unadulterated kind.

But such experiences are usually translated into the dogmatic conventional languages of the time.

Dr. Schlegel: Is it not more or less the same thing as Faust?-the experience of the unconscious, and the conscious views?

Dr. Jung: Yes, but there we have also a sort of elaboration.

Goethe worked a lifetime on Faust in order to get it into shape, so we are not quite certain about the amount of immediate experience and what he

as a poet put into it.

That will remain in the dark forever.

We have clear indications from Goethe himself, however, that he put many things into it quite intentionally.

We could not know how much original experience there was without making the attempt to analyse very carefully what he could have drawn out of his knowledge of mystical literature, and what he only could have experienced.

There are quite certainly primordial experiences in Faust, but others are taken from his wide mystical reading.

Dr. Schlegel: But is one sure that there is no elaboration in Nietzsche?

Dr. Jung: Oh, there is any amount; we have indications of relatively few cases where we are certain of being confronted by the immediate experience.

That premonition of his own death is a primordial experience; that is a shot from the unconscious and no elaboration.

But Zarathustra is nearly all elaborated; it is just not a record of primordial experience.

Mrs. Sigg: Has not Spitteler in his work very often quite immediate experiences?

Dr. Jung: Well, there also is an enormous amount of elaboration.

A primordial experience was the instigator of the work-all the trouble he took in order to produce it-beyond that it is very difficult to make out.

I analysed his Prometheus and Epimetheus, but I never touched his Olympische Fruhling; only by analysing it as we are analysing Zarathustra,

could we make out which is the genuine experience and which is elaboration.

6

Mr. Baumann: What about Joyce?

Dr. Jung: Yes, that is a great question!

In Joyce there are indubitably parts which are quite genuine, and besides that there is an unaccountable flow of associations which are drawn from conscious experience.

Nobody could say that they were absolutely genuine.

You see, thought and judgment are entirely excluded: it is chiefly sensation, parts of intellect, also intuition, but there is a complete absence of rational material.

The flow of consciousness is quite certainly the main body of the book, and a certain amount of unconsciousness flows into it.

To use a comparison, we speak of the Rhine valley, in which flows the river Rhine.

Yet it is a double phenomenon really.

The actual Rhine valley where we see the Rhine flowing is a perfectly obvious, visible phenomenon; yet about sixty to ninety meters below is a much older valley

from a former ice age in which another river is still flowing, also the Rhine, but that is completely invisible, and it is usually completely separated from the river above.

You see, that is our condition: our consciousness is like a river, yet underneath another river is flowing which is much older, elating from times immemorial; and in between there is a separation, the threshold of consciousness.

Occasionally, the two waters meet and then they separate again.

Now, Joyce is that river of consciousness, and occasionally you get the idea that another river is underneath, which is in no connection with the river on the surface.

Therefore, Joyce contains very little symbolism, because there is no attempt at synthesis, and if a symbol is anything, it is synthetic.

So he represents the flow; he flows with it, and occasionally some intuitions come

from the depths, but they are not worked into the whole thing, nor is there any confrontation with that material, none whatever.

Therefore, those peculiar things in his book, the relation to the organs of the body for instance; such things only come in with lunatics, and then it is quite against their intention and it causes the most curious associations.

But that can only happen where there is no confrontation with the material, no difference between the author and his material.

He is just the event, utterly identical with it. Joyce appears nowhere.

James Joyce is the flow himself; and Ulysses appears nowhere, the flow is Ulysses.

Prof. Fierz: In his other book also, the biography, the Portrait of [The Artist was a Young Man, nobody appears.

Dr. Jung: Yes, that is the funny thing: nobody appears, yet the whole thing is always himself.

Well, that is of course a different case; it is not like Zarathustra where we have definite figures.

Joyce is separated by almost a hundred years from Nietzsche, he is after-the-war while Nietzsche is pre-war.

That is the great difference.

It would be an interesting problem for a speculative mind to discover why, before the war, though there was little confrontation, there was at least a certain amount; but since the war there is none whatever: things are simply happening.

If artists are really prophets of the time, then it is a peculiar prophecy.

There is a continuous decrease of confrontation, which means a continuous decrease of reflection, of distance, and a continuous identification with the flow-which means that we are like ants trying to cross a river, who cannot resist the power of the running water.

So perhaps they are all going to drown. Or they may land somewhere, I don’t know.

But for a while everybody will be just floating, drifting, like a log in the river.

And I must say the political development looks exactly like that.

Nobody understands the situation; everybody suffers from profound disorientation.

Things are happening in a completely uncontrolled way.

All the countries are arming themselves.

Everybody wants to prevent war, but it is all talk, talk, talk, and things take their course.

Now we will go on to section 10: This had Zarathustra said to his heart when the sun stood at noon-tide.

Then he looked inquiringly aloft,-for he heard above him the sharp call of a bird. And behold!

An eagle swept through the air in wide circles, and on it hung a serpent, not like a prey, but like a friend: for it kept itself coiled round the eagle’s neck.

"They are mine animals," said Zarathustra, and rejoiced in his heart.

Here something happens.

Not many things happen in Zarathustra, but occasionally something does happen.

We are informed that the sun is now at noontide.

Why should Zarathustra mention this fact? Is the sun ever at noontide for Zarathustra inasmuch as Zarathustra is the wise old man?

Miss Wolff: No, it would not be for him-he is an eternal figure-but for Nietzsche it is.

Dr. Jung: Exactly. Here we have an example of how these things work practically.

You see, Zarathustra the archetype is typically beyond time.

His wisdom is beyond time. First of all, it is old like the world, and secondly, it is always looking beyond the given moment.

In the descent of the sun he sees midnight, and at midnight he sees the sun rising, because that is the character of wisdom.

As Till Eulenspiegel laughed like mad when he went uphill, and wept when he went downhill.

People could not understand it, for wisdom is never understood by ordinary people, but to him it was perfectly clear.

In going up he thinks of the descent and that makes him laugh.

He rejoices in the idea that soon he will be able to go downhill.

But when he goes downhill he foresees that he will soon have to climb again and he weeps there for.

And that is the nature of Zarathustra.

So it is the man Nietzsche who discovers that he is at the noon of life.

He was born in 1844 so he was just thirty-nine when he started to write Zarathustra,

and that is the noontide, the beginning of the afternoon.

In his case, it was of course particularly important to see that, because he had only six years left before the atrophy of his brain began in 1888.

Now he discovers his two animals, which were formerly explained as symbols of instincts.

Usually the eagle, as an animal living in the air, has the quality of spirit, because spirit is understood to be a winged being, like an angel, a floating volatile being, or like the subtle body of a ghost, a revenant.

Birds live on top of the highest mountains where nobody can go, or travel through the air, and that is always characteristic of the spirit; to become spiritual one must rise out of the depths of heaviness, fast, and lose weight.

And the snake is the symbol for the heaviness of the earth.  It has no legs; it cannot jump or fly, but can only creep on its belly in the dust of the earth.

And snakes often live in holes and in rocks, and some are nocturnal animals, uncanny.

They lead a hidden existence and are met with where you expect them least.

So the snake would be a symbol of the earth, for things chthonic.

More psychologically, the eagle is like thought, a messenger of the highest god; thought is also understood to be a winged being and a product of the brain, which is on top of man, on top of the world.

It is Mount Meru where the city of light lies, the light of consciousness.

While the snake, on the other side, chiefly consists of a vertebral column, and is therefore a personification of the lower motor centers of the body, of the spinal cord and the corresponding centers of the brain.

As a personification of the physiological instincts, it is also associated with sexuality, or with the low instinctive cunning of the primitive or animal mind of man.

Zarathustra sees those two animals together, representing pairs of opposites, because spirit is always supposed to be the irreconcilable opponent of the chthonic, eternally fighting against the earth according to the dogmatic idea and the idea of old philosophies in general.

For, wherever you go in the world, if you compare the highest philosophical views of a

certain period, say two thousand years ago, you find that nearly everywhere people came to the same conclusion: namely, that matter is low and bad, and spirit is good and beautiful and high-and that matter ought to be subjugated by spirit, and not the reverse.

And from this standpoint, you discover that we went through a peculiar development in Europe as a result of the idea which we invented, that spirit was mind, and that mind was dependent upon the brain and its functions.

We built up a materialistic science, the philosophy of which was the primacy of matter, the predomination of the material principle.

That is in contradiction with the vast majority of philosophical and religious views all over the world, but we cannot criticize these views properly because we belong to the same period of time.

You see, that accounts for the fact that the development of art or science or philosophy, inasmuch as it was contemporaneous, has been along similar lines all over the earth.

Even the Mayan or Aztec civilization developed, as far as we can make out, in a way that was parallel to the development everywhere else in the world.

The classical periods in art are about the same in China as in Europe; Gothic art in China was contemporary with our Gothic art; and our Baroque and Rococo appeared at the time of the same development in China.

These facts show that there tends to be a general synchronicity of events.

So we can only say that in the last two thousand years humanity as a whole has passed

through an age when the spiritual principle predominated over the material principle, or the eagle predominated over the serpent.

And so we come back to our symbolism.

You are probably impressed with the fact that the serpent has coiled itself round the neck of the eagle.

What is the usual presentation of this symbolism?

Mrs. Sigg: That the eagle has the snake in its claws.

Dr. Jung: Yes, showing that the spirit has overcome matter, or that the eagle, personifying the light, has overcome the powers of darkness or the devil.

For instance, you remember having seen the so-called lecterns in churches, sort of reading-desks on which the Bible is supported by an eagle.

The eagle is the symbol of St. John the Evangelist, whose philosophy is the idea of the Logos, the word, or the light that comes from God and shines into the darkness of man.

Antique fantasy ascribed the eagle to John because the eagle was the messenger of Zeus, the god of the sky, the messenger that comes from heaven, the personification of light.

Therefore, the symbolism on the lecterns, where the word of God as given to us in the Bible comes down to the earth supported on the wings of the eagle.

Now, the eagle is in a way predominating here, he carries the snake but not in its claws; the snake is coiled round his neck.

How do you like this picture?

Mrs. Crowley: In the Mandaean Book of .John"' there is a very definite picture of the eagle coming down as the messenger of God, but making obeisance to Maria; he becomes her messenger, so he is really the messenger of earth there.

Dr. Jung;: That is the Gnostic idea, but this is a further development of the Gnostic symbolism.

We won't go into that now, nor into the eagle symbolism in alchemy. Nietzsche had no knowledge of Gnosticism nor of medieval philosophy.

He was a classical philologist and therefore had a profound contempt for anything later than the year one; his paradise was between 6oo and 100 B.C.

Mrs. Jung: Does the snake symbolize the instinctive side of Zarathustra the archetype, too? Does it belong only to Nietzsche the man?

Dr. Jung: Well, that is a question.

As far as I know we have no proof that the eagle and the serpent played a particular role with Zarathustra himself, but it is a fact that Zarathustra was a philosopher or teacher whose aim was to establish the predomination of the spirit.

In the centuries before Christ we find traces everywhere of the effort to make the spirit predominate over matter.

So one could say Zarathustra was already such an eagle, overcoming the earth principle.

Now, the question whether the eagle and the serpent symbolize the instincts of Nietzsche is just what I was asking.

How do you like this symbolism, where the snake appears to be coiled round the neck of the eagle?

This is a very unusual formulation, not at all classical; as far as my knowledge goes, it is usually wriggling in its claws, overcome by the eagle.

Mrs. Baumann: We have seen the picture of Nietzsche as man being overcome completely by the figure of Zarathustra, but this seems to be almost the opposite picture; it is as if

the snake were going voluntarily, or as if Nietzsche were going voluntarily with Zarathustra.

Mrs. Mehlich: I think it is a bit paradoxical.

The eagle is the master of the situation. He lifts up the serpent.

But on the other hand he may be overcome.

Dr. Jung: You think it is rather dangerous for the eagle to have such a necktie? It is. I would not like it.

Mrs. Brunner: It is dangerous for the serpent too: it might fall down.

Dr. Jung: Well, if he clings to the neck of the eagle he won't fall down, but it is not a pleasant situation. I don't think the serpent likes such airplane stuff.

Mrs. Strong: Is it again the symbolism of suspension before rebirth?

Dr. Jung: There is surely the motif of suspension in it.

Miss Wolff: The image is to me disgusting. Nietzsche says the serpent hung on the eagle, "not like a prey but like a friend." That is horrid sentimentality, for those two animals just don't go together; they don't make a union. It is very much against what they would do in reality, so that must be considered too in the image. It is a very paradoxical situation.

Mrs. Sigg: I think, as Nietzsche was the son of a Protestant minister, he surely would remember that no other animal in the Bible was under a curse; the snake got a special curse from the creator: Thou shalt go on thy belly. Nietzsche is always inclined to react against such things and to say the opposite, so this opposition might have been in the thing too.

Dr. Jung: That is a good point.

Of course, the most impressive thing in this picture is that the snake is lifted up out of her usual abode into a medium in which it depends entirely upon the good will of the eagle.

It is a hellishly uncomfortable situation.

After a while the eagle will certainly become very hungry and eat the snake.

You know the secretary bird-who looks exactly like an eagle only the legs are a bit too long is the classical eater of snakes.

There are many eaglelike birds, in fact, that are the typical enemies of snakes.

So the snake is in a very precarious situation and Mrs. Baumann is quite right when she points out that it is really the image of Nietzsche's own predicament.

He is just lifted out of the ground, and as a material man, as a man of the earth, he is in the power of that enormous bird.

The eagle is the archetype, you see; the wise old man is the wise old bird.

The Hamsa, the swan, has lifted him up.

Then there is a classical parallel which we must not forget, because Nietzsche is a classical philologist. What is it?

Miss Wolff: Ganymede.

Dr. Jung: Yes, that beautiful boy who was fetched by the eagle of Zeus to serve at the table of the gods-a homosexual interlude, one of the little scandals of Olympus.

So Nietzsche the man is surely portrayed in this picture, and we always notice the personal influence in symbolism when something is not according to rules, not quite right.

In this case it is surely not quite right that the snake is coiled round the neck of the eagle.

The snake might have a fantasy and squeeze his neck so that he couldn't breathe, which would be very bad for both; it is most risky, it could go wrong in many ways.

That is substantiated by the subsequent remarks of Zarathustra, namely: "More dangerous have I found it among men than among animals; in dangerous paths goeth Zarathustra."

He finds his peril in the wrong place; he is afraid of the perils amongst men.

Of course there are relatively small perils among men; the perils among beasts, particularly one's own beasts, are much greater.

But he feels the danger-tension manifested in this peculiar symbolism.

Now, as Mrs. Baumann has also pointed out, the serpent is here represented as a friend of the eagle, and that would be explained from the personal side as a demonstration of the fact that the relation between Nietzsche and Zarathustra is a friendly one.

He doesn't feel as if he were the victim of Zarathustra; he feels the claws of the eagle as a loving gesture, so one could say that the serpent, by free will, encoils or embraces the neck of the eagle.

This would indicate that it is not at all a hostile situation, but a union, a reconciliation obviously.

The fact remains, however, that the snake is carried up into the air, away from its

usual abode, and this would be the man Nietzsche carried off his feet by the Hamsa, the bird of the archetype, and he doesn't defend himself against it.

On the contrary, he gives himself voluntarily to that kind of travel.

As we were saying in the beginning, it is the attempt at a journey in the air, not a jour-

ney under the sea; whatever flies through the air is visible.

It is absolutely in the open, while a night journey under the sea happens in darkness and is invisible.

So in a way, if looked at from the personal point of view of Nietzsche himself, this vision of Zarathustra is really what Nietzsche also might see and, confronted with the facts, he would ask himself: "Now why does Zarathustra see that picture? What should it convey to Zarathustra-Nietzsche?"

You see, the instincts always come up from the unconscious and give us a hint, perhaps in a dream.

For, suppose I am identical with an archetype; I don't know it and the archetype of course won't tell me, because I am already possessed and inundated by the archetype.

If it is the wise old man, he will seek only to express himself, and the human instrument he is actually using, say in the year 1883, doesn't count at all.

It might be any other century, any other man, any other instrument.

Just as I pay no attention to the hammer I use; I use it and afterwards

I throw it away.

It is not a personal hammer.

That is the way the archetype uses man, simply as an instrument, as a tool of a most transitory kind.

We make a fuss about our lives, but nature makes no fuss whatever; if nature likes to wipe out several million people she quietly does so.

In a war we wipe out the best of men by the million. Well, that is quite natural, that is war.

We can do it because we are used by an archetype: people are all possessed and wiped out by each other.

And that is what nature does.

So the man Nietzsche counts precious little to the archetype. He just happens to be the tool.

But the man is of course in an awful situation. He is possessed, and he cannot defend himself, for he doesn't even know that he is possessed, and that is a wonderful opportunity for the unconscious.

Inasmuch as everyone has instincts, the archetype of the old man is not the whole unconscious.

It is only one of the many inhabitants, and therefore there are other helpful spirits or powers about, which will appear.

So if a man is possessed and does not know it, he will have perhaps a dream which tells him something, or something will be shown to him which elucidates the situation.

To a man like Nietzsche, for instance, a dream will appear which contains this image of the eagle and the snake.

If such a case should happen in reality, I would explain it in this way: the light of heaven,

the eagle, the divine word has caught you; naturally, how could you resist?

So you gave yourself to it.

But you must know that it is exceedingly dangerous; we don't know how it will turn out in the future.

I should say it was a precarious situation for that serpent-probably less for the eagle, because the serpent is chiefly under the illusion of friendship.

You see, if the eagle were under that illusion, he would have been persuaded by the serpent to stay on the ground and to hop about while she crept up and sat on his back.

He would have to hop along carrying the snake-or some other grotesque arrangement could be thought of.

But it is clearly the serpent that follows.

It is Nietzsche who follows the insinuation or the intimation of the archetype and is carried into the air.

That is ekstasis; it is the typical miracle of levitation.

These things happen in stories of the saints; during the mass, while they are praying before the altar, they are suddenly lifted up: it is a real ekstasis.

Mr. Baumann: Professor Rousselle showed us symbols like that; he had a whole series of small Tibetan mandalas, and one was a serpent with huge wings flying up into the sky.

And in the next picture the serpent had disappeared and there were only the wings left flying to the sun!' That is a picture of ekstasis.

Dr. Jung: You bring the discussion to the motif of the plumed serpent, Quetzalcoatl, the Mexican symbol of the so-called savior god.

The plumed or feathered serpent is a union of the bird and serpent, but a sort of organic union: the serpent is flying and creeping at the same time.

We would call it a dragon. The Chinese idea of a dragon is also very much like that.

It is an exceedingly chthonic and aquatic animal, and then it takes to the air and becomes fiery.

We also have legends of flying dragons, sort of feathered serpents.

Mrs. Crowley: And there is the Hindu idea of the cloud serpent that fertilizes the earth.

Dr. Jung: Yes, that is also usually represented with wings.

It is, of course, an attempt at the reconciliation of the pairs of opposites, as this vision is also, and as such a symbol would be if it occurred in a dream.

But here the serpent is too much on the side of the eagle, flying through the sky.

Also I should criticize under all conditions this peculiar fact that the snake is coiled around the eagle's neck; it is again a sort of premonitory picture.

I should not like it.

It is not aesthetical, and it is not according to the rules.

The artist Klinger made a bust of Nietzsche, using this symbol of the eagle and the serpent; the four corners of the bust were shaped like the claws of the eagle, and the eagle holds the snake in its claws.

You see he corrected Zarathustra's vision, as the artist does; he insisted that the snake was overcome by the eagle because they are eternal enemies.

Whenever we encounter such a disturbance of a traditional age-old symbolism, we must always go back to the individual who uses it, and there we will discover that something has happened which, in a way, is unavoidable.

It should happen, but the way in which it happens is not right.

Zarathustra's purpose is of course to cure the problem of the time: that is why the old man appears.

As Nietzsche himself says, he took the figure of Zarathustra because the original Zoroaster brought the moral conflict into the world; and as the moral conflict is now at its culmination, he must appear again in order to do something to cure it.

The pairs of opposites which were separated through the moral conflict ought to be brought together again.

So that image is really Zarathustra's attempt to bring them together. "Beyond good and evil" means beyond eagle and serpent and their moral meanings; by that formula, Zarathustra is trying to mend the trouble of our time.'"

The old moral dissociation has apparently lost its cosmic importance and a new problem has presented itself, the problem of the reconciliation of the pairs of opposites.

Yet the body represented by the serpent is lifted up from the earth.

How would you explain such a case?

Mrs. Crowley: Inflation?

Dr. Jung: No, I would not call that inflation.

When you have to solve such an important problem which is really new to the age, you will be tremendously influenced by the way in which this problem has been answered hitherto-that is the most probable thing.

You hardly can get away from the solution proposed hitherto.

And the solution that was proposed by old Zarathustra was: Let the spirit overcome matter, let Yang overcome Yin, and then the trouble will be settled forever, because the existence of matter will be wiped out.

You see, that was the idea of redemption which really began in Persia, appeared to a certain extent in Egypt, and worked through Judea, particularly in Christianity, where hell-fire comes at the end of our days and the whole world is burnt up, everything that has been matter disappearing for eternity.

Also it appears in the primitive Germanic religions, where in the end the ferocious wolf will appear and the world will be devoured by fire.

The idea that the spirit would win out in the end was the way in which the problem was solved, which accounts for all the conclusions drawn by Christianity concerning the neglect or destruction of the body.

To the saints, everything which was concerned with the body was low or vulgar.

There were special taboos to prove the inferiority of bodily things; and everything that could be called mind or spirit was marvelous, good, divine.

In the course of the centuries, however, we made very much the same discovery which they made in China, where a printed letter or hieroglyph was holy-until they discovered that all sorts of obscenities, vulgar and evil things, could also be printed.

But formerly everything, every scrap of printed or written paper was carefully preserved and protected as sacred; paper carrying the sacred letters should not be touched by the feet.

We have the same notion; there are still people who think a thing is true because it is printed.

We believe in the saving faculties of the mind, of the spirit.

Our belief in science is the same thing: this is the truth, and reason and truth must save us in the end.

This is our savior. You see, it is the same old prejudice.

We don't know what truth is, and we particularly don't know how it works; we have only learned that sometimes a lie is as good as the truth.

There is a play in America-not here unfortunately-where for twenty-four hours nothing is spoken but the truth, and it shows what the truth can do.

If you tell the truth for twenty-four hours you create such a hell of a mess in the end that nobody can find his way out of it.

We have grown doubtful obviously; we are confronted with the problem: shall we tell the truth or maintain a certain illusion?-and we know cases where the illusion was surely better than the truth.

Therefore we run into all sorts of collisions of duties; we should tell the truth.

But it is much better to tell a lie in some cases, and then we are all at sea and there is a catastrophe.

Perhaps we discover that what people call sin is sometimes exceedingly decent, or what other people call a virtue can be a most horrible vice-really an infernal thing, most cruel.

So we are shaken by doubts, and have therefore begun to look at things from a different

point of view.

For instance, formerly we thought it was a good thing to punish the criminal, but now we know cases where it is not a good thing.

Or perhaps we know a criminal, and if we study him, we realize that in his situation we would have done pretty much the same.

And people who are careful to avoid something which is not quite correct, quite marvelously get into an awful mess, while people who are not quite correct get along much better, and they are less offensive to human society than the correct people.

Therefore, we cannot help being exceedingly doubtful as to the validity of those two ideas.

Moreover, we know that what we have called matter, stuff, which we thought we could ridicule or despise, is just as spiritual as spirit, and spirit is perhaps as corporeal as matter.

Even there we become exceedingly doubtful as to which principle we should give the greater value.

So the sum total of all these doubts and deliberations has put us up against the question: How can that conflict between Yang and Yin, or between good and bad, spirit

and matter, be solved?

And it is more than natural, if we make an attempt to solve it, that we are strongly influenced by the values of the past.

It is most probable, therefore, that the eagle would take the serpent for a ride in the air; it is a concession, as Nietzsche's life itself was a concession.

There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life, and went into the woods.

The woods were called Rapallo, the Engadine, Nice, and so on, but he was alone, a hermit. He lived entirely in his books.

He devoted himself to spiritual practices, one could say, and he lost the connection with the world of the flesh.

He really became a sort of modern saint; the spiritual side caught hold of him more than was good for the solution of his moral problem.

For to solve the problem one must give equal value.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 219-235

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=GP3WPCBG4HB7WK4HQ882&pf_rd_p=1ab92b69-98d7-4842-a89b-ad387c54783f&pd_rd_r=9482ad6e-ee02-4f4f-9402-475e9fb

---

**1934 21 November LECTURE 7 (2021-12-28 04:13)**

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
Jung, C. G., and James L. Jarrett, ed.
PRINCETON

[1]Zarathustra Seminar

1934 21 November LECTURE 7

1 November 1934

Dr. Jung:

I have still another contribution to the symbol of the eagle and the serpent.

I happened to come across it in the Gilgamesh epic.

It is a different kind of symbolism, yet the meaning is particularly clear.

You probably remember the two important figures of the Gilgamesh epic.

There is the hero Gilgamesh, two thirds of whose nature are divine and one third human.

He is a sort of superhuman being with a tremendous spirit of power. In building his town, called Uruk, he forces everybody to join in slave work, so the women complain to the gods who proceed to do something about it.

They create a peculiar counterfigure to Gilgamesh, a man of equal size and strength, also a sort of superhuman creature, named Enkidu.

(These names are not quite certain because proper names are particularly difficult to de-

cipher in the cuneiform character on account of not having the comparative material

which they could accumulate for other words.

Formerly, one read Gilgamesh as Izdubar, and Enkidu was read as Eabani.

It was always explained as a sort of conventional rendering; they did not know exactly how to read them so they were named rather arbitrarily in order to give them a name.)

That new creation of the gods was half animal, his hair long; he lived and fed with the animals, and he drank from the same water holes as the gazelles.

He was caught by the aid of a hierodulr, a temple prostitute.

He is an inferior man, a sort of ape-man, a shadow but of equal strength. He simply personifies the inferior psyche of man.

One could say that inasmuch as Gilgamesh represents the will, consciousness, the spiritual attitude,

Enkidu represents the lower parts of the psyche as expressed in the sympathetic nervous system-for instance, by the lower centers of the brain and the spinal cord.

It would be the motor quality of the mind, the corporeal or bodily aspect of the psyche. In contradistinction to Gilgamesh, there is a highly physical quality in Enkidu.

He is very emotional and tremendously subject to moods and intuitions.

He suffers from various conditions, and he has bad dreams or very intuitive dreams.

There is even a passage where Gilgamesh puts Enkidu to sleep intentionally and asks the gods to give him a dream to advise them about one of their heroic feats-killing the

terrible giant Humbaba, who watches the mountain of the gods.

Then Gilgamesh himself had a premonitory dream which showed him that he would in the end conquer that enemy, that inimical brother, who had been created by the gods in revenge in order to overcome him.

Enkidu being overcome by Gilgamesh would mean, then, the lower mind or psyche overcome by consciousness and will, and thus it is a representation of a problem which in those centuries was, of course, of the highest importance to man.

The myth itself is of a very great age.

The form in which it is handed down to us in the Gilgamesh epic was established in the seventh century B.C.

It was excavated in the so-called library of Assur-bani-pal, a king of that time.

But there is ample evidence that it is of very much earlier date, probably about 2500 to 3000 B.C.

This is before Hammurabi, the great law-giver of Babylon, who lived about 2000 B.C. That was the age of the second month of the great Platonic year, the month of Aries, the ram, and the dawn of consciousness took place at the beginning of the month before, the month of Taurus, the bull.

Taurus is the spring sign, and it was also the springtime of consciousness, for we date consciousness from the time of written records.

You see, there can be no consciousness without continuity.

If continuity is lost, consciousness is practically valueless; it is a mere representation

of the moment.

Without the continuity of memory, there are no means of comparison and therefore no possibility of judgment.

That may be seen in people who have so-called progressive amnesis, where the memory fades so that there is no recollection of anything farther back than a few days.

Also in senile atrophy of the brain or in general paralysis of the insane, where memory fails progressively, the unconscious condition is such that conscious judgment becomes utterly impossible on account of the lack of comparative material.

One can only judge by comparing situations.

If former judgments cannot be remembered, if nothing remains of consciousness but a little memory of present conditions, no judgment can be passed, and one feels that people in such a condition are practically unconscious.

For instance, I remember the case of an old woman of about eighty. I called her by name and, as if offended, she replied: "But that is not my name. I am Miss Smith." She was many times a grandmother in reality, so I suggested that that was her maiden name, but she insisted that she was not married. "But you have grandchildren." "You are quite wrong. I am Miss Smith."

Then I asked her if she had known Mr. So-and-So, which was the name of her husband, and she blushed but said she didn't know him. "But that is your husband." "Oh no, what do you think!"-and she became coquettish. "Don't you know him? Haven't you heard of him?" I asked. "Yes, I saw him the other day." "But how is that?" I said, "I thought he was dead." "No, no, he is not dead, and I am in love with him." "Ah! Will it be an engagement?" "Yes."

I found out that she was engaged when she was not quite twenty, so her memory had faded down to nineteen years of age-she returned to that consciousness and from there on backwards her memory was continuous, but all the later years were gone: she could remember nothing.

She was of course unconscious; that a woman of eighty should have the consciousness of nineteen means that she is unconscious of her condition.

In those early days of history, therefore, it was important that the continuity should be established, that people should have a conscious memory.

They should know how old they were, for instance.

It is still a great difficulty with primitives to establish their age.

I asked a girl in Africa of about seventeen how old she was, and she got very much embarrassed and said she was four.

I was a hundred years old to them because I had white hair.

Nobody could tell me his age because they cannot count years, which of course gives them a sort of unconsciousness, a lack of orientation about themselves.

Now, in the past when enough people were able to count their years, to be thus far conscious of their continuity, they began to realize that humanity should have a continuous memory, that they should have written records, in other words.

So writing was invented, and that was at the beginning of the first month of consciousness, the age of the bull, about 4200 B.C.; the oldest traces of writing we possess date from about that time.

Soon after this, in about the third or fourth century B.C., would be the origin of the Gilgamesh epic.

And there the divine mind is the one who has will and intention and energy and can dispose of his own libido, concentrate upon a work, having the ability of carrying a thing through in a reckless way.

But he is an offence to the gods and they take their revenge in trying to break that Luciferian or Promethean hybris.

So they invented the figure of Enkidu, which means that they caused the conflict to be personified in the man Gilgamesh, the conflict between his mind, soaring on high, and the lower inferior man in himself, Enkidu.

Now, those two heroes working together performed a series of tremendous feats for a while, but more and more Enkidu had uncanny dreams and suffered from his civilized condition-from his subjugation to his superior will, that is-and finally, immediately after their greatest triumph, he had this dream, which is on the seventh tablet.

(The story is printed in cuneiform characters upon clay tablets which are actually preserved in the British Museum.)

The German text says that Enkidu is reclining, resting after their deeds, and has these

dream-visions.

Whereupon he gets up and narrates them to Gilgamesh thus:

"Why have the great gods come together in council? Why are they planning my path? Oh friend, it was a peculiar dream which I saw and its end foretold misfortune. An eagle took me with iron claws and flew upward for four hours. Then he said to me: 'Look down upon the earth, what seeth thou? Look down upon the sea, how doth it appear to thee?' And the earth was like a mountain and the sea looked like a small body of water.

Again for four hours he flew higher and then he said to me: 'Look down upon the earth, what seeth thou? Look down upon the sea, how doth it appear to thee?' And the earth was like a garden and the sea was like a water course in a garden. [An irrigation canal.]

And again for four hours he flew higher and then he said to me: 'Look down upon the earth, look down upon the sea, how do they appear to thee?' And the

earth looked like dough made of flour, and the sea looked like a trough full of water.

Then he flew higher for two hours, and then he dropped me and I fell and fell and finally I lay upon the earth crushed. This is the dream, and hot with terror I woke up." And

when Gilgamesh heard the words of Enkidu his looks became dark and he said to Enkidu his friend: "An evil spirit will take thee with his claws, woe unto thee, the great gods have decided upon misfortune. Lie down because thy head is hot."

And Enkidu went to bed and a demon leaned over him, an evil spirit of fever took him by his head and he became delirious, and on the twelfth day he said to his friend: "Utnapishtim, the Lord of the living water has cursed me, oh my friend, like one who in the middle of the battle, curses his enemy. Oh my friend, whoever is slain in battle is dead. I was slain in the battle."

You see, here we have that symbolism.

The lower inferior man is taken by the iron claws of the spirit like consciousness which is detached from the ordinary corporeal human being, and is carried up into the air very high, but in the end he is dropped and killed.

This is exactly the fate of Zarathustra, or Nietzsche, as you know; this is the rope-dancer who behaves as if he could not fall, as if he were a bird upon the rope, winged, but he is pushed down by an evil spirit that comes upon him and he lands upon the earth crushed.

Enkidu is of course a human figure, but he could also be represented by a snake, for the serpent symbol is a concretization of the inferior psyche.

Inasmuch as it only reaches the lower ganglia of the brain, it is a sort of vertebral mind or psyche.

You know, the brain is a relative conception; in former periods of the earth there were

animals like the megalosaurians, for example, where the size of the lumbar intumescence of the nervous matter was bigger than the brain.

The brain would measure about three inches in diameter while the lumbar region of the spinal cord was four or five times that size, which means that the brain-if you can speak of a brain at all in such animals-was in the lumbar region instead of in the skull.

The psychical life was largely an accumulation of motor reflexes.

Now, inasmuch as we have still a spinal cord we have a psyche, and it has a certain independence which is usually concretized as the serpent.

Then the eagle on the wing is something like a representation of the brain, which is united in the center by that famous commissure consisting of fibers that spread out into the two hemispheres of the brain.

Many of these symbols are due to introspection, and that can go so far that inner anatomical formations, certain anatomical details, can be perceived by sensitive people.

For instance, the Visionary of Prevorst who has been described by Kerner, perceived by introspection the crossing of the optical nerve, the so-called chiasma which is behind the eyes."

Such symbolism is always peculiarly apt and expressive.

You see, the most impressive thing about the snake is its elongated form, which is exactly like the spinal cord.

And that the seat of consciousness, which is practically identical with the cortex of the hemispheres of the brain, should be represented as a bird, is also a very apt symbol, particularly because of the commissure which functionally unites them.

That would be the body of the bird, because you don’t feel the two hemispheres, you feel only one consciousness.

The characteristic of consciousness is that it is a unit, a particular oneness; you have only one ego, you never think of having a double consciousness.

Of course you can find that empirically-it is a pathological fact-but then you are astonished and speak of a person with a dual consciousness as remarkable; it is a duplicity of consciousness.

The normal fact is the oneness of the conscious, and that oneness is the body of the bird, it is the commissure.

Consciousness really has its seat-supposing always that there is such a thing as a seat of consciousness-in the commissure, the bridge that connects the two halves of the brain, as if the naive human mind had had an intuition of the oneness inside the two hemispheres.

You see, you would not feel so much the actual anatomical detail, as we see it from

without in the spreading wings or the two halves of a brain.

Through introspection, you would get into a different kind of body, namely, into a living functional body that consisted, not of anatomical detail, but of the function of the brain; so you would get a different picture, not exactly of the brain, but of the functioning of the brain.

It is of course a fact that the two halves do function together in such a way that you don't perceive that your brain consists of two parts.

You are not in the least conscious, for instance, that your speech is chiefly directed by the left side of the brain; you think you speak out of the whole if you speak out of the brain at all.

(Well, that is also a question you know; certain people don't speak out of the brain: some speak out of the heart, and some out of the belly.)

So Enkidu would be a more developed form of the serpent, and it is interesting that when the gods saw that Enkidu had failed, they then made an animal, a horrible heavenly bull, which they sent against Gilgamesh.

That means a step lower.

It is also interesting that no serpent appears in the whole Gilgamesh epic until the end, when it finally defeats the hero.

Do you remember what happens there?

Miss Wolff: Gilgamesh tries to find the plant of eternal life and finally does so, but then the serpent comes and takes it away from him.

Dr. Jung: Yes, in the end the serpent appears.

Now after Enkidu's death, Gilgamesh feels a horrible loss; you see, he would then be in the position of a man who consists of consciousness only.

And that is something which we feel in our civilization: we suffer very much from the fact that we consist of mind and have lost the body.

So suddenly, when he is left by Enkidu, Gilgamesh begins to realize the fear of death.

He says: "Now I also, I myself, shall die like Enkidu; my innermost is perturbed by pain, I grow afraid of death, and therefore hasten to the prairies. [He is riding over the prairies on his horse.]

I take my way now to the powerful Utnapishtim, the one that has found eternal life, I hasten to reach him.

When I see lions on the prairies in the night, I become fearful; I lift my head and pray to Sin, the moon, and to Nin Urum, the lady of the castle of life, the luminous one among the

gods.

To her my prayers are going. Preserve my life unharmed!"

You see, he feels instantly the lack of life and grows afraid of death.

And that also is very characteristic of our civilization.

You will find in studying the psychology of other civilizations that those people are far less afraid of death than we are.

They take things in a different way; they don't put so much store on life as we do.

To them, life and death are a matter of course; to us, it is awful that there could be such a thing as death.

The white man in Europe is afraid of death because he has lost the body he has lost his friend Enkidu.

Now, when everything else fails, the brain of man invents a way.

Gilgamesh knows of Utnapishtim, the Babylonian form of Noah.

(That is a myth of immense age, dating from more than a thousand years before

the Bible.)

Utnapishtim was a mortal who crossed over the waters of death and landed in the blissful western land where he lived the divine life as an immortal.

And Gilgamesh really succeeds in reaching the western land where he finds Utnapishtim who gives him the herb of eternal life, a sort of pharmakon athanasias, a medicine of immortality; so he returns believing that he possesses the means by which to be

immortal, thus cured of the fear of death.

(The pharmakon athanasias means there exactly what the Host means in the Christian church.)

But then the snake comes and steals the herb from him while he is sleeping, so death becomes inevitable.

It is again the inferior man that takes his revenge; he must finally come down to him.

So he is now dwelling in Hades, in the bowels of the earth.

That is a parallel to Zarathustra, so you can see what an enormous problem Nietzsche dealt with.

It is a problem which has extended over thousands of years, the problem of the origin and fate of consciousness, which is absolutely synonymous with civilization, or with the psyche, or with human existence in general.

For civilization is nothing but a widening out or intensification of consciousness, and the fate of increasing consciousness is threatening everybody.

Now Mr. Allemann has just drawn my attention to the fact that the bird-form symbolizing the supremacy of consciousness is visible in other symbols which have very much the same significance; for instance, in the famous Egyptian symbol, the winged disc of the sun which was declared by Amenhotep IV to be the supreme symbol of the deity.:'

And another similar symbol is the Ajna chakra, the center of supreme consciousness in the Tantric system of the chakras.

There the division into halves is not anatomical, however; the two wings are two petals of the lotus, but the main value is still in the center.

Ajna is the counterpart to muladhara where the god is absolutely dormant; he is there hidden by maya, the building material of the world, while in ajna he is white, radiant, which means that he is visible as supreme divine consciousness, detached consciousness which is not dependent upon illusion.

Well now, I think we can go on with our text. You know, in the introductory section of the Prologue there was a good deal of actual performance, showing how Zarathustra first liberates himself from humanity, and then from his own isolation.

He returns to humanity and is then up against his real task.

For then, of course, comes the question: What are you going to say?

You know, he talked to the people before as if he could simply tell them, and he made the discovery that you cannot tell people.

Of course, everybody says they want to be told, but if you try, you discover that you are wholly mistaken, for you find no ears, so you must find another way.

And then it is as if he found that Christ also could not tell people; only the fishes he miraculously created found their way into the bellies of the people, not his words, so he

had to be content with his twelve disciples.

He had to make up his mind to find friends, helpers, who would take his meaning.

That, of course, restricted the number of ears considerably, and moreover it brought

about a peculiar necessity, which is also inevitable.

You know, when a man is in the most fortunate condition of being able to say some-

thing which will be accepted by everybody, when he can tell something to a great crowd and they lap it up, then he is liberated from a certain most odious task which would come to him if he had only a few listeners.

And what is that?

Miss I Iannah: That he must understand and act upon it himself.

Dr. Jung: Well, the problem comes to himself, for they will look him over.

When he appears before a public of two thousand pairs of ears, wearing a tail coat and cutting a very nice figure in the pulpit no matter what he says, then he can be what he damn well pleases.

He only needs to be a voice and people lap it up and think he must be a hell of a fellow; and nobody sizes him up because the distance is too great.

But if he only talks to a few people, if they are not complete fools or hypnotized, they will most probably size him up, and then he must not only tell them what he has in mind, he needs must be it-and that is, of course, very difficult. It is much easier to preach.

Therefore, so many people preach in order to escape being.

Therefore, we all want to be is the Ajna chakra, the center of supreme consciousness in the Tantric system of the chakras.

There the division into halves is not anatomical,

however; the two wings are two petals of the lotus, but the main value is still in the center.

Ajna is the counterpart to muladhara where the god is absolutely dormant; he is there hidden by maya, the building material of the world, while in ajna he is white, radiant, which means that he is visible as supreme divine consciousness, detached consciousness which is not dependent upon illusion.

Well now, I think we can go on with our text.

You know, in the introductory section of the Prologue there was a good deal of actual performance, showing how Zarathustra first liberates himself from humanity, and then from his own isolation.

He returns to humanity and is then up against his real task.

For then, of course, comes the question: What are you going to say?

You know, he talked to the people before as if he could simply tell them, and he made the discovery that you cannot tell people.

Of course, everybody says they want to be told, but if you try, you discover that you

are wholly mistaken, for you find no ears, so you must find another way.

And then it is as if he found that Christ also could not tell people; only the fishes he miraculously created found their way into the bellies of the people, not his words, so he

had to be content with his twelve disciples.

He had to make up his mind to find friends, helpers, who would take his meaning.

That, of course, restricted the number of ears considerably, and moreover it brought about a peculiar necessity, which is also inevitable.

You know, when a man is in the most fortunate condition of being able to say something

which will be accepted by everybody, when he can tell something to a great crowd and they lap it up, then he is liberated from a certain most odious task which would come to him if he had only a few listeners.

And what is that?

Miss Hannah: That he must understand and act upon it himself.

Dr. Jung: Well, the problem comes to himself, for they will look him over.

When he appears before a public of two thousand pairs of ears, wearing a tail coat and cutting a very nice figure in the pulpit no matter what he says, then he can be what he damn well pleases.

He only needs to be a voice and people lap it up and think he must be a hell of a fellow; and nobody sizes him up because the distance is too great.

But if he only talks to a few people, if they are not complete fools or hypnotized, they will most probably size him up, and then he must not only tell them what he has in mind, he needs must be it-and that is, of course, very difficult.

It is much easier to preach.

Therefore, so many people preach in order to escape being.

Therefore, we all want to be In reading this you must keep in mind that he is talking to himself; it is a sort of admonition.

He introduces himself thus to the idea of his task, as in a difficult situation you would say to yourself more or less unconsciously: "Well, you must realize that the strength of the spirit demands the heaviest burdens."

Or, more likely, you speak like that to your friends in trouble: "You must make up your mind to deal with this difficult situation; yes, it will be a very heavy task.

You will find it exceedingly tiresome." And so on.

If you listen to your internal conversations, you will hear such things.

Nietzsche brings this to the daylight here; it is a sort of dealing with one's own willingness, or with one's own unconscious wisdom.

You see, every one of these sentences contains an important aspect of his own task.

There is the idea, for instance, that the task means abasing or humiliating oneself, chastising one's pride.

Nietzsche thinks what he is going to say might be something like folly, and probably it is good to mock one's own wisdom:

Or is it this: To desert our cause when it celebrateth its triumph? To ascend high mountains to tempt the tempter? Or is it this: To feed on the acorns and grass of knowledge, and for the sake of truth to suffer of soul?

That is the result of the emptiness of a new condition; when you get to a new point of view, you come as it were into a new country with no means of support.

Or is it this: To be sick and dismiss comforters, and make friends of the deaf, who never hear thy requests?

That is a doubt of the friends.

Or is it this: To go into foul water when it is the water of truth, and not disclaim cold frogs and hot toads?

Here comes in that idiosyncrasy from which Nietzsche suffered; he always was obsessed by the idea that he ought to swallow a toad.

You remember he once told a lady at a dinner table of his dream that his hand was transparent-the sinews and nerves and muscles were beautifully clean and clear-and then suddenly a toad stood upon his hand and he had to swallow it.

That idea often occurred to him: it is the expression of the loathsomeness of life, or of the lower man.

Frogs and toads are a first attempt of nature towards making something like man-a most ridiculous, absurd attempt, of course-so they are symbols for human transformation.

First there is the transformation from tadpoles, and then it is a tailless animal with arms and legs, and that, of course, impresses itself very much upon the naive mind.

You know when a baby is in the bathtub the mother sometimes calls it in a tender way her little frog.

The meaning of the frog to Nietzsche was of course the inferior man living in the swamp or mire.

And it is quite clear that he feels the connection with that primitive man here, because he is going to face again the conflict with the interior man; it is still the same problem of the rope-dancer.

Or is it this:  To love those who despise us, and give one’s hand to the phantom when it is going to frighten us?

All these heaviest things the load-bearing spirit taketh upon itself:  and like the camel, which, when laden, hasteneth into the wilderness, so hasteneth the spirit into its wilderness.

In this passage it becomes clear that the camel means a certain attitude which he should adopt in order to accept the heavy task.

And it will lead him into the desert because, through its acceptance, his spirit will become like a camel that is meant to travel in the desert.

It is an exceedingly frugal animal.  It has that famous double stomach where it stores water and is therefore independent of water to a great extent; so it is needed for transport there.

It is a sterile place where nothing grows, and where people are threatened by thirst and starvation.

Translated into psychological language, it means a dangerous expedition which demands much endurance and strength, and where one is quite alone, deserted.

That was so in reality.

When Nietzsche published Zarathustra, instantly people began to squirm and pull away from him; only a few rather morbid characters cocked their ears.

Zarathustra came out when Nietzsche was very much connected with Basel, and of course everybody spoke of it and I know what the reaction was then.

But in the loneliest wilderness happeneth the second metamorphosis:  here the spirit becometh a lion; freedom will it capture, and lordship in its own wilderness.

Its last Lord it here seeketh:  hostile will it be to him, and to its last God; for victory will it struggle with the great dragon.

What is the great dragon which the spirit is no longer inclined to call Lord and God? "Thou-shalt," is the great dragon called.

But the spirit of the lion saith, "I will."

There is a theme in these passages referring to the camel which remains the same throughout.

What is this characteristic idea, the thread which leads through all of these sentences beginning: "Or is it this?"

Mrs. Crowley: The opposites?

Dr. Jung: Well, there is always a question of accepting the opposites.

We have to love those who despise us, for instance, or to shake hands with the ghosts that cause the fear, meaning the thing you would naturally run away from.

Throughout, there is the idea of overcoming a resistance, accepting the thing which is loathsome, difficult, terrifying.

But what does that mean-if you translate it into more psychological language, if you take it out of this moralistic style?

Mr. Allemann: The acceptance of one's own shadow.

Dr. Jung: Of course. It is the famous theme of the negative shadow, the opposite, the other side of the story.

You see, consciousness is always the upper end of the pillar; the upper end is ajna and the lower end is muladhara, which is dark and in every way contrary to the clearness

and radiance of complete detached consciousness.

So he realizes here that he should burden his camel with a load which is very difficult to accept.

One has to accept one's own negation, the side which is against one.

Now, how does he come to such a conclusion?

Well, you remember at the end of the introductory chapter, he realizes that he is going on a dangerous way where he will need guidance, and the old man in the wood, who withdrew from life, comes to his mind.

But Zarathustra wants to go forward, so he is immediately confronted with the task of the time.

And what is that?

Is it that consciousness should continue to overcome more and more the shadow or the lower man?

Miss Hannah: No, it is accepting the animal, the lower man.

Dr. Jung: Yes, that is the only thing possible.

We have come to an end on the side of consciousness and will power and concentration

and intention and so on; we cannot go on in the same course, so we must find something else.

And we can only find that which is beyond all that characterizes the former condition, and naturally whatever is beyond or behind the present condition is the shadow; that is absolutely unavoidable if you step beyond our actual world in any way.

Suppose, for instance, that you are a scientist and go in for further research; then you must go out of the known into the unknown, out of the light into the shadow.

If you are religious or philosophical, and can no longer believe in the hitherto valid values of your life, you leave the recognized truth for the absolutely unknown.

It would be easy to step out of a known truth if the other truth were already known, but it is just not known.

There is nothing: you step into empty space and it is dark and cold.

You touch nothing, you see nothing, nothing meets you; it is just as if you were emigrating from your own country to an unknown undiscovered land.

That is what he describes here.

He burdens his camel with the task of accepting the thing of which one is really afraid, for we are naturally afraid of the things we don't want to accept.

But if you are through with the things you have believed in, if your life has become sterile, if your ideals don't feed you any longer, then you must make them something else, and that something else is what you fear you step right into what you fear.

In the Catholic church you have the light, the symbol-everything is provided for you-and if that is no longer satisfactory and you go beyond, into what do you step?

Of course, you can step into Protestantism, but if you are born in Protestantism,

what do you do then?

Well, you can step into Buddhism, say, or theosophy, or something of the sort; and if that leaves you dissatisfied, what remains?

Nothing but your shadow, all the things you don't like.

And because there is nothing else, the darkness that is in you, round you, is the only thing you can see.

Everywhere it is dark.

So Nietzsche mentions things here which might mean the regular food of science, for instance-the regular truth-and beyond is starvation.

It may seem quite nice and beautiful here, perhaps things are fairly acceptable; then if you have to step beyond, you come to things that are unacceptable, inevitably: it is a sort of enantiodromia.

Therefore, you should be very careful to declare yourself satisfied with existing conditions, because otherwise you burden the camel with the task of bearing you into the desert.

If you are not satisfied with the porridge you eat at home, you have to eat sand in the Sahara.

Now, if you have made up your mind to do that, you are something of a hero. Zarathustra is a hero.

He makes up his mind to go into uncharted country where he is free, but quite alone.

Yes, there is no limitation; you can do what you please in the Sahara and quite alone, but nothing will please you very much, not even yourself.

When he has accepted that role of the camel, then he can travel into the desert.

And there he is liberated from all restrictions; there he realizes that he becomes a devouring animal, a lion.

When you step beyond a given order of things, you are naturally in the utmost freedom, but you are isolated; you can say you are god in your own desert, or that you are a victim.

If you are courageous, you say you are the lord of your own desert.

Nietzsche says he seeks his last lord there; he no longer wants to be a subject, he doesn’t want anything beyond or above himself.

He really wants to overcome everything by himself, even a god.

So he will fight his last god, the great dragon.

You see, God would be the last enemy, the last thing above himself; and God is the great dragon.

Then he asks: "What is the great dragon which the spirit is no longer inclined to call Lord and God?" And he explains that this dragon is ’Thou-shalt."

That gives us the key, but it is really difficult to understand the symbolism.

It is again a passage which one reads through smoothly without realizing what it means.

You take it as a sort of speech metaphor which just slips down, and afterwards you don’t

know why you have some disturbance in your digestive tract.

You don’t know what you have swallowed.

I read Zarathustra for the first time with consciousness in the first year of the war, in November 1914, twenty years ago; then suddenly the spirit seized me and carried me to

a desert country in which I read Zarathustra.

I did not understand really, but I made marks with my pencil at every place where I slightly stumbled, and I felt that it grated a bit when I went over the dragon.

Something was not quite smooth there, but I didn’t know what.

There are still those marks in my German edition, and invariably I have found that these places are things that grate, that don’t go down really.

Now what do you know of this?

Miss Hannah: Is it not the need of the projected god, of the possibility of obeying?

Dr. Jung: Very much so. But. can you explain it?

Intuitions are nice but the human mind doesn’t live on intuitions alone.

Sometimes one needs more substantial food.

Mrs. Baynes: Could you not say that the Christian religion can be summed up as "thou-shalt" as it has been crystallized in the church, and "thou-shalt" will consume you if you pay attention to it?

Dr. Jung: Well, in a metaphoric way you can say that the principle of "thou-shalt" is characteristic for a certain mental attitude, which can become a dragon that devours you.

But you can also say it is an avalanche which will finally cover you, or a flood, or an oppressive weight that will eventually crush you, or a lion that will eat you, or a tyrant.

You can use any other kind of symbolism where one is overcome by "thou-shalt."

So we must go a bit further; we must keep in mind that the dragon is a specific symbol and that Nietzsche has not invented that metaphor merely in order to express the idea that somebody was overcome.

The selection of just that word was not a conscious intention of Nietzsche himself: it was an unconscious choice as it is in dreams.

We never can assume that the dream says a thing quite accidentally and that it cannot be explained; that simply shows that one is only on the surface with one’s explanation.

One really ought to understand why that symbolism is nothing else, why the symbol the unconscious has chosen is the very word which should be pronounced in that place.

So we must put the question: why does he say dragon?-why would not anything else do equally well?

That predominating "thou-shalt" could be expressed in many different ways; the dragon symbol gives some characteristics which ought not to be overlooked.

Mrs. Baumann: Are there not two "thou-shalts"-the dogma of the church and the inner law of the self? The dragon would be coming up because Nietzsche does not see that it has another significance in the personal individual law of "thou-shalt."

Dr. Jung: Well, we cannot assume that there are two "thou-shalts" here; it is a psychological truth that anything can say, "thou-shalt," and we speak chiefly of a traditional "thou-shalt" and the individual "thou shalt."

But Nietzsche makes no such difference here.

Only we have an indication in the dragon of another power which one cannot connect

with the "thou-shalt" of the Christian church.

Mr. Baumann: I think the dragon means the entire past, because he is a mixture of animal, fish, amphibian, all kinds of things.

Dr. Jung: Yes, the dragon is a mythological monster.

Mr. Baumann: And out of the past comes this "thou-shalt." Whether it is Christianity or another belief does not matter-anything-but out of the past comes a command and he opposes this. The lion spirit says: "I will, I don't care what the dragon says; it is not what I shall do but what I will do."

Dr. Jung: Yes. Well, the situation is this: he obviously tries to establish a condition in which he is free to say, "I will," over against that "thou shalt."

And that "thou-shalt" is put equal to the dragon, and the dragon is equal to God; and naturally he means the God of the Christian church.

When the priest says "thou-shalt," he surely means to speak with the voice of God, for where would he get the competence to say that otherwise?

Only God's law can say "thou-shalt"; it is a superior command, which must always come from an authoritative source.

The authority of the church and the authority of the Holy Scriptures are the word of God, and he compares that word of authority to the dragon.

Mrs. Zinno: Is it not the power of the archetype?

Dr. Jung: It is an archetypal figure, a monster sure enough, but why is it expressed by

that archetype?

Mrs. Baynes: Could it not be that he is making again one of those cycles that he likes to make? For instance, in the Christian tradition St. George killed the dragon and that time the dragon was Satan. Now he says God has become Satan.

Dr. Jung: Exactly. It is an enantiodromic cycle.

The thing which has been good has become bad, the thing which has been true has become untrue. Now when he makes that equation: God "equals" the dragon, the dragon "equals" "thou-shalt," he is affirming that the standpoint which was considered the supreme moral principle and identical with God has now become Satan himself.

For a dragon is the leviathan in the sea according to the Book of Job, or the devil in hell.

Satan is an old dragon, a destructive power.

In other words, it means that the authoritative principle of the church, or the principle of any traditional morality or ethics or conviction, has become a devil to us.

So this God has transformed into the old dragon.

You see, the dragon is specific symbolism because it is the counterpart of God; the dragon with us is definitely a symbol of evil.

Of course, it is not so in China; there the dragon is the symbol of heaven.

Mr. Baumann: I don’t understand why you limit this dragon to Christianity. It can be any traditional power.

Dr. Jung: Yes, but we must reckon with Nietzsche.

To Nietzsche the idea of God is essentially Christian.

He was a parson’s son, and wherever you find passages that refer to God or anything spiritual, it always means a kind of Protestant Christianity.

That is quite definite.

You know, anybody with a mystical understanding of God never would say "thou-shalt."

It has nothing to do with the life of the spirit.

All mystics have, therefore, entirely different conceptions of God.

I can tell you a funny story about a cousin of mine who suddenly had qualms about his life and went to consult the son of old Pastor Blumhardt.

You know Blumhardt was a famous man in his day.

He once healed a case of spirit possession, a very interesting case.

And the son continued the ways of the father and was the spiritual medicine-man for all the theologians of my set and my time.

Well, my cousin had a very bad conscience and made a full general confession, told Blumhardt all his sins.

Then he looked at him expectantly and thought now the lightning would descend upon him, that the great man would say something.

And the great man said: "Do you really think God takes notice of your dirt?"

That was all he said.

You see, he had a different conception of God; to him God was not at all "thou-shalt," but something entirely different.

This "thou-shalt" is always a codified divine word. It is traditional morality which is of the devil.

Once before the war I treated a Lutheran pastor, a pretty hard analysis.

He was very typically theological, and I did not know what would become of that fellow.

Then the war came and I did not see him.

After the war, I met him again and asked him how he was getting along with the church, and he said: "Oh, of course the church is the work of the devil, but if you want to live you must even make use of the devil."

Now that was a parson! You see, he very much believed in the living god that is not a "thou-shalt" in that sense: he is not codified.

But anybody who is on the standpoint of an artificial code of morality, who thinks that people only keep in form on account of "thou-shalt," will naturally identify the principle of "thou-shalt" with God.

Then God is nothing but a taskmaster, or a ruler that helps one to make straight lines, something hard and stiff and unnatural, but nothing living.

In the case of that Lutheran pastor the real reason for his neurosis was a great inner rebellion against that principle of the straight line, and the devil got loose in him and literally raised hell with him.

He fought me like the devil himself, but finally he came round.

He left before he could tell me what had really happened, and also it was not clear to

him.

It took him a year to digest everything he had heard in analysis, and then he slowly worked round that terrible block and came to the conclusion that neither the decalogue nor any other code of morality could be identified with God.

Most theologians know exactly what it is all about.

They tell you that God can only be good and such damned nonsense.

They deny his omnipotence therefore.

Well, Nietzsche says "thou-shalt" is the name of the great dragon, and over against that he tries to acquire the quality of the lion, the royal animal that says "I will."

He creates a new moral standpoint; over against the traditional prison which only creates unfree immoral creatures, he invents a responsible morality, the morality of the ego that says: "I will"-and takes the responsibility.

Of course, he does not mean a sort of arbitrary, meaningless wishing or willing: he means a will or a decision which includes responsibility.

You know, Nietzsche was not a mean mind or an absolute fool. He was a highly gifted man, and you can see on every page of Zarathustra that his morality is a thousand times sharper than the traditional morality of the pulpit.

A thief that is in prison is not less a thief because he cannot steal; let him be the cashier of a great bank and see what happens.

If he doesn’t steal then you can say he is probably not a thief.

So "thou-shalt" is a sort of prison where people hold to a certain rule, but are always thinking: "If I were rid of that rule I would do God knows what!"

They never know what they would do if they were free.

There is no morality, no moral decision, without freedom.

There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 246-262

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=2ET8J3K8D0E56Y0CCCJS&pf_rd_p=1ab92b69-98d7-4842-a89b-ad387c54783f&pd_rd_r=ecfd26fe-c342-4d2e-9408-9ef56a0

**1934 21 November LECTURE 7 Zarathustra Seminar (2021-12-28 04:59)**

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
Jung, C. G., and James L. Jarrett, ed.
PRINCETON

[1]Zarathustra Seminar

1934 21 November LECTURE 7 Zarathustra Seminar

Dr. Jung:

I have still another contribution to the symbol of the eagle and the serpent. I happened to come across it in the Gilgamesh epic.

It is a different kind of symbolism, yet the meaning is particularly clear.

You probably remember the two important figures of the Gilgamesh epic.

There is the hero Gilgamesh, two thirds of whose nature are divine and one third human.

He is a sort of superhuman being with a tremendous spirit of power. In building his town, called Uruk, he forces everybody to join in slave work, so the women complain to the gods who proceed to do something about it.

They create a peculiar counterfigure to Gilgamesh, a man of equal size and strength, also a sort of superhuman creature, named Enkidu.

(These names are not quite certain because proper names are particularly difficult to decipher in the cuneiform character on account of not having the comparative material

which they could accumulate for other words. Formerly, one read Gilgamesh as Izdubar, and Enkidu was read as Eabani. It was always explained as a sort of conventional rendering; they did not know exactly how to read them so they were named rather arbitrarily in order to give them a name.)

That new creation of the gods was half animal, his hair long; he lived and fed with the animals, and he drank from the same water holes as the gazelles.

He was caught by the aid of a hierodulr, a temple prostitute.

He is an inferior man, a sort of ape-man, a shadow but of equal strength. He simply personifies the inferior psyche of man.

One could say that inasmuch as Gilgamesh represents the will, consciousness, the spiritual attitude,

Enkidu represents the lower parts of the psyche as expressed in the sympathetic nervous system-for instance, by the lower centers of the brain and the spinal cord.

It would be the motor quality of the mind, the corporeal or bodily aspect of the psyche. In contradistinction to Gilgamesh, there is a highly physical quality in Enkidu.

He is very emotional and tremendously subject to moods and intuitions.

He suffers from various conditions, and he has bad dreams or very intuitive dreams.

There is even a passage where Gilgamesh puts Enkidu to sleep intentionally and asks the gods to give him a dream to advise them about one of their heroic feats-killing the

terrible giant Humbaba, who watches the mountain of the gods.

Then Gilgamesh himself had a premonitory dream which showed him that he would in the end conquer that enemy, that inimical brother, who had been created by the gods in revenge in order to overcome him.

Enkidu being overcome by Gilgamesh would mean, then, the lower mind or psyche overcome by consciousness and will, and thus it is a representation of a problem which in those centuries was, of course, of the highest importance to man.

The myth itself is of a very great age.

The form in which it is handed down to us in the Gilgamesh epic was established in the seventh century B.C.

It was excavated in the so-called library of Assur-bani-pal, a king of that time.

But there is ample evidence that it is of very much earlier date, probably about 2500 to 3000 B.C.

This is before Hammurabi, the great law-giver of Babylon, who lived about 2000 B.C. That was the age of the second month of the great Platonic year, the month of Aries, the ram, and the dawn of consciousness took place at the beginning of the month before, the month of Taurus, the bull.

Taurus is the spring sign, and it was also the springtime of consciousness, for we date consciousness from the time of written records.

You see, there can be no consciousness without continuity.

If continuity is lost, consciousness is practically valueless; it is a mere representation of the moment.

Without the continuity of memory, there are no means of comparison and therefore no possibility of judgment.

That may be seen in people who have so-called progressive amnesis, where the memory fades so that there is no recollection of anything farther back than a few days.

Also in senile atrophy of the brain or in general paralysis of the insane, where memory fails progressively, the unconscious condition is such that conscious judgment becomes utterly impossible on account of the lack of comparative material.

One can only judge by comparing situations.

If former judgments cannot be remembered, if nothing remains of consciousness but a little memory of present conditions, no judgment can be passed, and one feels that people in such a condition are practically unconscious.

For instance, I remember the case of an old woman of about eighty. I called her by name

and, as if offended, she replied: "But that is not my name. I am Miss Smith." She was many times a grandmother in reality, so I suggested that that was her maiden name, but she insisted that she was not married. "But you have grandchildren." "You are quite wrong. I am Miss Smith."

Then I asked her if she had known Mr. So-and-So, which was the name of her husband, and she blushed but said she didn't know him. "But that is your husband." "Oh no, what do you think!"-and she became coquettish. "Don't you know him? Haven't you heard of

him?" I asked. "Yes, I saw him the other day." "But how is that?" I said, "I thought he was dead." "No, no, he is not dead, and I am in love with him." "Ah! Will it be an engagement?" "Yes."

I found out that she was engaged when she was not quite twenty, so her memory had faded down to nineteen years of age-she returned to that consciousness and from there

on backwards her memory was continuous, but all the later years were gone: she could remember nothing.

She was of course unconscious; that a woman of eighty should have the consciousness of nineteen means that she is unconscious of her condition.

In those early days of history, therefore, it was important that the continuity should be established, that people should have a conscious memory.

They should know how old they were, for instance.

It is still a great difficulty with primitives to establish their age.

I asked a girl in Africa of about seventeen how old she was, and she got very much embarrassed and said she was four.

I was a hundred years old to them because I had white hair.

Nobody could tell me his age because they cannot count years, which of course gives them a sort of unconsciousness,

a lack of orientation about themselves.

Now, in the past when enough people were able to count their years, to be thus far conscious of their continuity, they began to realize that humanity should have a continuous memory, that they should have written records, in other words.

So writing was invented, and that was at the beginning of the first month of consciousness, the age of the bull, about 4200 B.C.; the oldest traces of writing we possess date from about that time.

Soon after this, in about the third or fourth century B.C., would be the origin of the Gilgamesh epic.

And there the divine mind is the one who has will and intention and energy and can dispose of his own libido, concentrate upon a work, having the ability of carrying a thing through in a reckless way.

But he is an offence to the gods and they take their revenge in trying to break that Luciferian or Promethean hybris.

So they invented the figure of Enkidu, which means that they caused the conflict to be personified in the man Gilgamesh, the conflict between his mind, soaring on high, and the lower inferior man in himself, Enkidu.

Now, those two heroes working together performed a series of tremendous feats for a while, but more and more Enkidu had uncanny dreams and suffered from his civilized condition-from his subjugation to his superior will, that is-and finally, immediately after their greatest triumph, he had this dream, which is on the seventh tablet.

(The story is printed in cuneiform characters upon clay tablets which are actually preserved in the British Museum.)

The German text says that Enkidu is reclining, resting after their deeds, and has these

dream-visions.

Whereupon he gets up and narrates them to Gilgamesh

thus:

"Why have the great gods come together in council? Why are they planning my path? Oh friend, it was a peculiar dream which I saw and its end foretold misfortune. An eagle took me with iron claws and flew upward for four hours. Then he said to me: 'Look down upon the earth, what seeth thou? Look down upon the sea, how doth it appear to thee?' And the earth was like a mountain and the sea looked like a small body of water.

Again for four hours he flew higher and then he said to me: 'Look down upon the earth, what seeth thou? Look down upon the sea, how doth it appear to thee?' And the earth was like a garden and the sea was like a water course in a garden. [An irrigation canal.]

And again for four hours he flew higher and then he said to me: 'Look down upon the earth, look down upon the sea, how do they appear to thee?' And the earth looked like dough made of flour, and the sea looked like a trough full of water.

Then he flew higher for two hours, and then he dropped me and I fell and fell and finally I lay upon the earth crushed. This is the dream, and hot with terror I woke up." And when Gilgamesh heard the words of Enkidu his looks became dark and he said to Enkidu his friend: "An evil spirit will take thee with his claws, woe unto thee, the great gods have decided upon misfortune. Lie down because thy head is hot."

And Enkidu went to bed and a demon leaned over him, an evil spirit of fever took him by his head and he became delirious, and on the twelfth day he said to his friend: "Utnapishtim, the Lord of the living water has cursed me, oh my friend, like one who in the middle of the battle, curses his enemy. Oh my friend, whoever is slain in battle is

dead. I was slain in the battle."

You see, here we have that symbolism.

The lower inferior man is taken by the iron claws of the spirit like consciousness which is detached from the ordinary corporeal human being, and is carried up into the air very high, but in the end he is dropped and killed.

This is exactly the fate of Zarathustra, or Nietzsche, as you know; this is the rope-dancer who behaves as if he could not fall, as if he were a bird upon the rope, winged, but he is pushed down by an evil spirit that comes upon him and he lands upon the earth crushed.

Enkidu is of course a human figure, but he could also be represented by a snake, for

the serpent symbol is a concretization of the inferior psyche.

Inasmuch as it only reaches the lower ganglia of the brain, it is a sort of vertebral mind or psyche.

You know, the brain is a relative conception; in former periods of the earth there were animals like the megalosaurians, for example, where the size of the lumbar intumescence of the nervous matter was bigger than the brain.

The brain would measure about three inches in diameter while the lumbar region of the spinal cord was four or five times that size, which means that the brain-if you can speak of a brain at all in such animals-was in the lumbar region instead of in the skull.

The psychical life was largely an accumulation of motor reflexes.

r\ow, inasmuch as we have still a spinal cord we have a psyche, and it has a certain independence which is usually concretized as the serpent.

Then the eagle on the wing is something like a representation of the brain, which is united in the center by that famous commissure consisting of fibers that spread out into the two hemispheres of the brain.

Many of these symbols are due to introspection, and that can go so far that inner anatomical formations, certain anatomical details, can be perceived by sensitive people.

For instance, the Visionary of Prevorst who has been described by Kerner, perceived by introspection the crossing of the optical nerve, the so-called chiasma which is behind the eyes."

Such symbolism is always peculiarly apt and expressive.

You see, the most impressive thing about the snake is its elongated form, which is exactly like the spinal cord.

And that the seat of consciousness, which is practically identical with the cortex of the hemispheres of the brain, should be represented as a bird, is also a very apt symbol, particularly because of the commissure which functionally unites them.

That would be the body of the bird, because you don’t feel the two hemispheres, you feel only one consciousness.

The characteristic of consciousness is that it is a unit, a particular oneness; you have only one ego, you never think of having a double consciousness.

Of course you can find that empirically-it is a pathological fact-but then you are astonished and speak of a person with a dual consciousness as remarkable; it is a duplicity of consciousness.

The normal fact is the oneness of the conscious, and that oneness is the body of the bird, it is the commissure.

Consciousness really has its seat-supposing always that there is such a thing as a seat of consciousness-in the commissure, the bridge that connects the two halves of the brain, as if the naive human mind had had an intuition of the oneness inside the two hemispheres.

You see, you would not feel so much the actual anatomical detail, as we see it from without in the spreading wings or the two halves of a brain.

Through introspection, you would get into a different kind of body, namely, into a living functional body that consisted, not of anatomical detail, but of the function of the brain; so you would get a different picture, not exactly of the brain, but of the functioning of the brain.

It is of course a fact that the two halves do function together in such a way that you don't perceive that your brain consists of two parts.

You are not in the least conscious, for instance, that your speech is chiefly directed

by the left side of the brain; you think you speak out of the whole if you speak out of the brain at all.

(Well, that is also a question you know; certain people don't speak out of the brain: some speak out of the heart, and some out of the belly.)

So Enkidu would be a more developed form of the serpent, and it is interesting that when the gods saw that Enkidu had failed, they then made an animal, a horrible heavenly bull, which they sent against Gilgamesh.

That means a step lower.

It is also interesting that no serpent appears in the whole Gilgamesh epic until the end, when it finally defeats the hero.

Do you remember what happens there?

Miss Wolff: Gilgamesh tries to find the plant of eternal life and finally does so, but then the serpent comes and takes it away from him.

Dr. Jung: Yes, in the end the serpent appears.

Now after Enkidu's death, Gilgamesh feels a horrible loss; you see, he would then be in the position of a man who consists of consciousness only.

And that is something which we feel in our civilization: we suffer very much from the

fact that we consist of mind and have lost the body.

So suddenly, when he is left by Enkidu, Gilgamesh begins to realize the fear of death.

He says: "Now I also, I myself, shall die like Enkidu; my innermost is perturbed by pain, I grow afraid of death, and therefore hasten to the prairies. [He is riding over the prairies on his horse.]

I take my way now to the powerful Utnapishtim, the one that has found eternal life, I hasten to reach him.

When I see lions on the prairies in the night, I become fearful; I lift my head and pray to Sin, the moon, and to Nin Urum, the lady of the castle of life, the luminous one among the gods.

To her my prayers are going. Preserve my life unharmed!"

You see, he feels instantly the lack of life and grows afraid of death.

And that also is very characteristic of our civilization.

You will find in studying the psychology of other civilizations that those people are far less afraid of death than we are.

They take things in a different way; they don't put so much store on life as we do.

To them, life and death are a matter of course; to us, it is awful that there could be such a thing as death.

The white man in Europe is afraid of death because he has lost the body he has lost his friend Enkidu.

Now, when everything else fails, the brain of man invents a way.

Gilgamesh knows of Utnapishtim, the Babylonian form of Noah.

(That is a myth of immense age, dating from more than a thousand years before the Bible.)

Utnapishtim was a mortal who crossed over the waters of death and landed in the blissful western land where he lived the divine life as an immortal.

And Gilgamesh really succeeds in reaching the western land where he finds Utnapishtim who gives him the herb of eternal life, a sort of pharmakon athanasias, a medicine of immortality; so he returns believing that he possesses the means by which to be immortal, thus cured of the fear of death.

(The pharmakon athanasias means there exactly what the Host means in the Christian church.)

But then the snake comes and steals the herb from him while he is sleeping, so death becomes inevitable.

It is again the inferior man that takes his revenge; he must finally come down to him.

So he is now dwelling in Hades, in the bowels of the earth.

That is a parallel to Zarathustra, so you can see what an enormous problem Nietzsche dealt with.

It is a problem which has extended over thousands of years, the problem of the origin and fate of consciousness, which is absolutely synonymous with civilization, or with the psyche, or with human existence in general.

For civilization is nothing but a widening out or intensification of consciousness, and the fate of increasing consciousness is threatening everybody.

Now Mr. Allemann has just drawn my attention to the fact that the bird-form symbolizing the supremacy of consciousness is visible in other symbols which have

very much the same significance; for instance, in the famous Egyptian symbol, the winged disc of the sun which was declared by Amenhotep IV to be the supreme symbol of the deity.:'

And another similar symbol is the Ajna chakra, the center of supreme consciousness in the Tantric system of the chakras.

There the division into halves is not anatomical, however; the two wings are two petals of the lotus, but the main value is still in the center.

Ajna is the counterpart to muladhara where the god is absolutely dormant; he is there hidden by maya, the building material of the world, while in ajna he is white, radiant, which means that he is visible as supreme divine consciousness, detached consciousness which is not dependent upon illusion.

Well now, I think we can go on with our text. You know, in the introductory section of the Prologue there was a good deal of actual performance, showing how Zarathustra first liberates himself from humanity, and then from his own isolation.

He returns to humanity and

is then up against his real task.

For then, of course, comes the question: What are you going to say?

You know, he talked to the people before as if he could simply tell them, and he made the discovery that you cannot tell people.

Of course, everybody says they want to be told, but if you try, you discover that you are wholly mistaken, for you find no ears, so you must find another way.

And then it is as if he found that Christ also could not tell people; only the fishes he miraculously created found their way into the bellies of the people, not his words, so he had to be content with his twelve disciples.

He had to make up his mind to find friends, helpers, who would take his meaning.

That, of course, restricted the number of ears considerably, and moreover it brought about a peculiar necessity, which is also inevitable.

You know, when a man is in the most fortunate condition of being able to say something which will be accepted by everybody, when he can tell something to a great crowd and they lap it up, then he is liberated from a certain most odious task which would come to him if he had only a few listeners.

And what is that?

Miss I Iannah: That he must understand and act upon it himself.

Dr. Jung: Well, the problem comes to himself, for they will look him over.

When he appears before a public of two thousand pairs of ears, wearing a tail coat and cutting a very nice figure in the pulpit no matter what he says, then he can be what he damn well pleases.

He only needs to be a voice and people lap it up and think he must be a hell of a fellow;

and nobody sizes him up because the distance is too great.

But if he only talks to a few people, if they are not complete fools or hypnotized, they will most probably size him up, and then he must not only tell them what he has in mind, he needs must be it-and that is, of course, very difficult. It is much easier to preach.

Therefore, so many people preach in order to escape being.

Therefore, we all want to be is the Ajna chakra, the center of supreme consciousness in the Tantric system of the chakras.

There the division into halves is not anatomical, however; the two wings are two petals of the lotus, but the main value is still in the center.

Ajna is the counterpart to muladhara where the god is absolutely dormant; he is there hidden by maya, the building material of the world, while in ajna he is white, radiant, which means that he is visible as supreme divine consciousness, detached consciousness which is not dependent upon illusion.

Well now, I think we can go on with our text.

You know, in the introductory section of the Prologue there was a good deal of actual performance, showing how Zarathustra first liberates himself from humanity, and then from his own isolation.

He returns to humanity and is then up against his real task.

For then, of course, comes the question: What are you going to say?

You know, he talked to the people before as if he could simply tell them, and he made the discovery that you cannot tell people.

Of course, everybody says they want to be told, but if you try, you discover that you are wholly mistaken, for you find no ears, so you must find another way.

And then it is as if he found that Christ also could not tell people; only the fishes he miraculously created found their way into the bellies of the people, not his words, so he had to be content with his twelve disciples.

He had to make up his mind to find friends, helpers, who would take his meaning.

That, of course, restricted the number of ears considerably, and moreover it brought about a peculiar necessity, which is also inevitable.

You know, when a man is in the most fortunate condition of being able to say something which will be accepted by everybody, when he can tell something to a great crowd and they lap it up, then he is liberated from a certain most odious task which would come to him if he had only a few listeners.

And what is that?

Miss Hannah: That he must understand and act upon it himself.

Dr. Jung: Well, the problem comes to himself, for they will look him over.

When he appears before a public of two thousand pairs of ears, wearing a tail coat and cutting a very nice figure in the pulpit no matter what he says, then he can be what he damn well pleases.

He only needs to be a voice and people lap it up and think he must be a hell of a fellow;

and nobody sizes him up because the distance is too great.

But if he only talks to a few people, if they are not complete fools or hypnotized, they will most probably size him up, and then he must not only tell them what he has in mind, he needs must be it-and that is, of course, very difficult.

It is much easier to preach.

Therefore, so many people preach in order to escape being.

Therefore, we all want to be In reading this you must keep in mind that he is talking to himself; it is a sort of admonition.

He introduces himself thus to the idea of his task, as in a difficult situation you would

say to yourself more or less unconsciously: "Well, you must realize that the strength of the spirit demands the heaviest burdens."

Or, more likely, you speak like that to your friends in trouble: "You must make up your mind to deal with this difficult situation; yes, it will be a very heavy task.

You will find it exceedingly tiresome." And so on.

If you listen to your internal conversations, you will hear such things.

Nietzsche brings this to the daylight here; it is a sort of dealing with one's own willingness, or with one's own unconscious wisdom.

You see, every one of these sentences contains an important aspect of his own task.

There is the idea, for instance, that the task means abasing or humiliating oneself, chastising one's pride.

Nietzsche thinks what he is going to say might be something like folly, and probably it is good to mock one's own wisdom:

Or is it this: To desert our cause when it celebrateth its triumph? To ascend high mountains to tempt the tempter? Or is it this: To feed on the acorns and grass of knowledge, and for the sake of truth to suffer of soul?

That is the result of the emptiness of a new condition; when you get to a new point of view, you come as it were into a new country with no means of support.

Or is it this: To be sick and dismiss comforters, and make friends of the deaf, who never hear thy requests?

That is a doubt of the friends.

Or is it this: To go into foul water when it is the water of truth, and not disclaim cold frogs and hot toads?

Here comes in that idiosyncrasy from which Nietzsche suffered; he always was obsessed by the idea that he ought to swallow a toad.

You remember he once told a lady at a dinner table of his dream that his hand was transparent-the sinews and nerves and muscles were beautifully clean and clear-and then suddenly a toad stood upon his hand and he had to swallow it.

That idea often occurred to him: it is the expression of the loathsomeness of life, or of the lower man.

Frogs and toads are a first attempt of nature towards making something like man-a most ridiculous, absurd attempt, of course-so they are symbols for human transformation.

First there is the transformation from tadpoles, and then it is a tailless animal with arms and legs, and that, of course, impresses itself very much upon the naive mind.

You know when a baby is in the bathtub the mother sometimes calls it in a tender way her little frog.

The meaning of the frog to Nietzsche was of course the inferior man living in the swamp or mire.

And it is quite clear that he feels the connection with that primitive man here, because he is going to face again the conflict with the interior man; it is still the same problem of the rope-dancer.

Or is it this: To love those who despise us, and give one's hand to the phantom when it is going to frighten us?

All these heaviest things the load-bearing spirit taketh upon itself: and like the camel, which, when laden, hasteneth into the wilderness, so hasteneth the spirit into its wilderness.

In this passage it becomes clear that the camel means a certain attitude which he should adopt in order to accept the heavy task.

And it will lead him into the desert because, through its acceptance, his spirit will become like a camel that is meant to travel in the desert.

It is an exceedingly frugal animal. It has that famous double stomach where it stores water and is therefore independent of water to a great extent; so it is needed for transport there.

It is a sterile place where nothing grows, and where people are threatened by thirst and starvation.

Translated into psychological language, it means a dangerous expedition which demands much endurance and strength, and where one is quite alone, deserted.

That was so in reality.

When Nietzsche published Zarathustra, instantly people began to squirm and pull away

from him; only a few rather morbid characters cocked their ears.

Zarathustra came out when Nietzsche was very much connected with Basel, and of course everybody spoke of it and I know what the reaction was then.

But in the loneliest wilderness happeneth the second metamorphosis: here the spirit becometh a lion; freedom will it capture, and lordship in its own wilderness.

Its last Lord it here seeketh: hostile will it be to him, and to its last God; for victory will it struggle with the great dragon.

What is the great dragon which the spirit is no longer inclined to call Lord and God? "Thou-shalt," is the great dragon called.

But the spirit of the lion saith, "I will."

There is a theme in these passages referring to the camel which remains the same throughout.

What is this characteristic idea, the thread which leads through all of these sentences beginning: "Or is it this?"

Mrs. Crowley: The opposites?

Dr. Jung: Well, there is always a question of accepting the opposites.

We have to love those who despise us, for instance, or to shake hands with the ghosts that cause the fear, meaning the thing you would naturally run away from.

Throughout, there is the idea of overcoming a resistance, accepting the thing which is loathsome, difficult, terrifying.

But what does that mean-if you translate it into more psychological language, if you take it out of this moralistic style?

Mr. Allemann: The acceptance of one's own shadow.

Dr. Jung: Of course. It is the famous theme of the negative shadow, the opposite, the other side of the story.

You see, consciousness is always the upper end of the pillar; the upper end is ajna and the lower end is muladhara, which is dark and in every way contrary to the clearness and radiance of complete detached consciousness.

So he realizes here that he should burden his camel with a load which is very difficult to accept.

One has to accept one's own negation, the side which is against one.

Now, how does he come to such a conclusion?

Well, you remember at the end of the introductory chapter, he realizes that he is

going on a dangerous way where he will need guidance, and the old man in the wood, who withdrew from life, comes to his mind.

But Zarathustra wants to go forward, so he is immediately confronted with the task of the time.

And what is that?

Is it that consciousness should continue to overcome more and more the shadow or the lower man?

Miss Hannah: No, it is accepting the animal, the lower man.

Dr. Jung: Yes, that is the only thing possible.

We have come to an end on the side of consciousness and will power and concentration and intention and so on; we cannot go on in the same course, so we must find something else.

And we can only find that which is beyond all that characterizes the former condition, and naturally whatever is beyond or behind the present condition is the shadow; that is absolutely unavoidable if you step beyond our actual world in any way.

Suppose, for instance, that you are a scientist and go in for further research; then you must go out of the known into the unknown, out of the light into the shadow.

If you are religious or philosophical, and can no longer believe in the hitherto valid values of your life, you leave the recognized truth for the absolutely unknown.

It would be easy to step out of a known truth if the other truth were already known, but it is just not known.

There is nothing: you step into empty space and it is dark and cold.

You touch nothing, you see nothing, nothing meets you; it is just as if you were emigrating from your own country to an unknown undiscovered land.

That is what he describes here.

He burdens his camel with the task of accepting the thing of which one is really afraid, for we are naturally afraid of the things we don't want to accept.

But if you are through with the things you have believed in, if your life has become

sterile, if your ideals don't feed you any longer, then you must make them something else, and that something else is what you fear you step right into what you fear.

In the Catholic church you have the light, the symbol-everything is provided for you-and if that is no longer satisfactory and you go beyond, into what do you step?

Of course, you can step into Protestantism, but if you are born in Protestantism, what do you do then?

Well, you can step into Buddhism, say, or theosophy, or something of the sort; and if that leaves you dissatisfied, what remains?

Nothing but your shadow, all the things you don't like.

And because there is nothing else, the darkness that is in you, round you, is the only thing you can see.

Everywhere it is dark.

So Nietzsche mentions things here which might mean the regular food of science, for instance-the regular truth-and beyond is starvation.

It may seem quite nice and beautiful here, perhaps things are fairly acceptable; then if you have to step beyond, you come to things that are unacceptable, inevitably: it is a sort of enantiodromia.

Therefore, you should be very careful to declare yourself satisfied with existing conditions, because otherwise you burden the camel with the task of bearing you into the desert.

If you are not satisfied with the porridge you eat at home, you have to eat sand in the Sahara.

Now, if you have made up your mind to do that, you are something of a hero. Zarathustra is a hero.

He makes up his mind to go into uncharted country where he is free, but quite alone.

Yes, there is no limitation; you can do what you please in the Sahara and quite alone, but nothing will please you very much, not even yourself.

When he has accepted that role of the camel, then he can travel into the desert.

And there he is liberated from all restrictions; there he realizes that he becomes a devouring animal, a lion.

When you step beyond a given order of things, you are naturally in the utmost freedom, but you are isolated; you can say you are god in your own desert, or that you are a victim.

If you are courageous, you say you are the lord of your own desert.

Nietzsche says he seeks his last lord there; he no longer wants to be a subject, he doesn’t want anything beyond or above himself.

He really wants to overcome everything by himself, even a god.

So he will fight his last god, the great dragon.

You see, God would be the last enemy, the last thing above himself; and God is the great dragon.

Then he asks: "What is the great dragon which the spirit is no longer inclined to call Lord and God?" And he explains that this dragon is ’Thou-shalt."

That gives us the key, but it is really difficult to understand the symbolism.

It is again a passage which one reads through smoothly without realizing what it means.

You take it as a sort of speech metaphor which just slips down, and afterwards you don't

know why you have some disturbance in your digestive tract.

You don't know what you have swallowed.

I read Zarathustra for the first time with consciousness in the first year of the war, in November 1914, twenty years ago; then suddenly the spirit seized me and carried me to a desert country in which I read Zarathustra.

I did not understand really, but I made marks with my pencil at every place where I slightly stumbled, and I felt that it grated a bit when I went over the dragon.

Something was not quite smooth there, but I didn't know what.

There are still those marks in my German edition, and invariably I have found that these places are things that grate, that don't go down really.

Now what do you know of this?

Miss Hannah: Is it not the need of the projected god, of the possibility of obeying?

Dr. Jung: Very much so. But. can you explain it?

Intuitions are nice but the human mind doesn't live on intuitions alone.

Sometimes one needs more substantial food.

Mrs. Baynes: Could you not say that the Christian religion can be summed up as "thou-shalt" as it has been crystallized in the church, and "thou-shalt" will consume you if you pay attention to it?

Dr. Jung: Well, in a metaphoric way you can say that the principle of "thou-shalt" is characteristic for a certain mental attitude, which can become a dragon that devours you.

But you can also say it is an avalanche which will finally cover you, or a flood, or an oppressive weight that will eventually crush you, or a lion that will eat you, or a tyrant.

You can use any other kind of symbolism where one is overcome by "thou-shalt."

So we must go a bit further; we must keep in mind that the dragon is a specific symbol and that Nietzsche has not invented that metaphor merely in order to express the idea that somebody was overcome.

The selection of just that word was not a conscious intention of Nietzsche himself: it was an unconscious choice as it is in dreams.

We never can assume that the dream says a thing quite accidentally and that it cannot be explained; that simply shows that one is only on the surface with one's explanation.

One really ought to understand why that symbolism is nothing else, why the symbol the unconscious has chosen is the very word which should be pronounced in that place.

So we must put the question: why does he say dragon?-why would not anything else do equally well?

That predominating "thou-shalt" could be expressed in many different ways; the dragon symbol gives some characteristics which ought not to be overlooked.

Mrs. Baumann: Are there not two "thou-shalts"-the dogma of the church and the inner law of the self? The dragon would be coming up because Nietzsche does not see that it has another significance in the personal individual law of "thou-shalt."

Dr. Jung: Well, we cannot assume that there are two "thou-shalts" here; it is a psychological truth that anything can say, "thou-shalt," and we speak chiefly of a traditional "thou-shalt" and the individual "thou shalt."

But Nietzsche makes no such difference here.

Only we have an indication in the dragon of another power which one cannot connect with the "thou-shalt" of the Christian church.

Mr. Baumann: I think the dragon means the entire past, because he is a mixture of animal, fish, amphibian, all kinds of things.

Dr. Jung: Yes, the dragon is a mythological monster.

Mr. Baumann: And out of the past comes this "thou-shalt." Whether it is Christianity or another belief does not matter-anything-but out of the past comes a command and he opposes this. The lion spirit says: "I will, I don't care what the dragon says; it is not what I shall do but what I will do."

Dr. Jung: Yes. Well, the situation is this: he obviously tries to establish a condition in which he is free to say, "I will," over against that "thou shalt."

And that "thou-shalt" is put equal to the dragon, and the dragon is equal to God; and naturally he means the God of the Christian church.

When the priest says "thou-shalt," he surely means to speak with the voice of God, for where would he get the competence to say that otherwise?

Only God's law can say "thou-shalt"; it is a superior command, which must always come from an authoritative source.

The authority of the church and the authority of the Holy Scriptures are the word of God, and he compares that word of authority to the dragon.

Mrs. Zinno: Is it not the power of the archetype?

Dr. Jung: It is an archetypal figure, a monster sure enough, but why is it expressed by that archetype?

Mrs. Baynes: Could it not be that he is making again one of those cycles that he likes to make? For instance, in the Christian tradition St. George killed the dragon and that time the dragon was Satan. Now he says God has become Satan.

Dr. Jung: Exactly. It is an enantiodromic cycle.

The thing which has been good has become bad, the thing which has been true has become untrue. Now when he makes that equation: God "equals" the dragon, the dragon "equals" "thou-shalt," he is affirming that the standpoint which was considered the supreme moral principle and identical with God has now become Satan himself.

For a dragon is the leviathan in the sea according to the Book of Job, or the devil in hell.

Satan is an old dragon, a destructive power.

In other words, it means that the authoritative principle of the church, or the principle of any traditional morality or ethics or conviction, has become a devil to us.

So this God has transformed into the old dragon.

You see, the dragon is specific symbolism because it is the counterpart of God; the dragon with us is definitely a symbol of evil.

Of course, it is not so in China; there the dragon is the symbol of heaven.

Mr. Baumann: I don’t understand why you limit this dragon to Christianity. It can be any traditional power.

Dr. Jung: Yes, but we must reckon with Nietzsche.

To Nietzsche the idea of God is essentially Christian.

He was a parson’s son, and wherever you find passages that refer to God or anything spiritual, it always means a kind of Protestant Christianity.

That is quite definite.

You know, anybody with a mystical understanding of God never would say "thou-shalt."

It has nothing to do with the life of the spirit.

All mystics have, therefore, entirely different conceptions of God.

I can tell you a funny story about a cousin of mine who suddenly had qualms about his life and went to consult the son of old Pastor Blumhardt.

You know Blumhardt was a famous man in his day.

He once healed a case of spirit possession, a very interesting case.

And the son continued the ways of the father and was the spiritual medicine-man for all the theologians of my set and my time.

Well, my cousin had a very bad conscience and made a full general confession, told Blumhardt all his sins.

Then he looked at him expectantly and thought now the lightning would descend upon him, that the great man would say something.

And the great man said: "Do you really think God takes notice of your dirt?"

That was all he said.

You see, he had a different conception of God; to him God was not at all "thou-shalt," but something entirely different.

This "thou-shalt" is always a codified divine word. It is traditional morality which is of the devil.

Once before the war I treated a Lutheran pastor, a pretty hard analysis.

He was very typically theological, and I did not know what would become of that fellow.

Then the war came and I did not see him.

After the war, I met him again and asked him how he was getting along with the church, and he said: "Oh, of course the church is the work of the devil, but if you want to live you must even make use of the devil."

Now that was a parson! You see, he very much believed in the living god that is not a "thou-shalt" in that sense: he is not codified.

But anybody who is on the standpoint of an artificial code of morality, who thinks that people only keep in form on account of "thou-shalt," will naturally identify the principle of "thou-shalt" with God.

Then God is nothing but a taskmaster, or a ruler that helps one to make straight lines, something hard and stiff and unnatural, but nothing living.

In the case of that Lutheran pastor the real reason for his neurosis was a great inner rebellion against that principle of the straight line, and the devil got loose in him and literally raised hell with him.

He fought me like the devil himself, but finally he came round.

He left before he could tell me what had really happened, and also it was not clear to him.

It took him a year to digest everything he had heard in analysis, and then he slowly worked round that terrible block and came to the conclusion that neither the decalogue nor any other code of morality could be identified with God.

Most theologians know exactly what it is all about.

They tell you that God can only be good and such damned nonsense.

They deny his omnipotence therefore.

Well, Nietzsche says "thou-shalt" is the name of the great dragon, and over against that he tries to acquire the quality of the lion, the royal animal that says "I will."

He creates a new moral standpoint; over against the traditional prison which only creates unfree immoral creatures, he invents a responsible morality, the morality of the ego that says: "I will"-and takes the responsibility.

Of course, he does not mean a sort of arbitrary, meaningless wishing or willing: he means a will or a decision which includes responsibility.

You know, Nietzsche was not a mean mind or an absolute fool. He was a highly gifted man, and you can see on every page of Zarathustra that his morality is a thousand times sharper than the traditional morality of the pulpit.

A thief that is in prison is not less a thief because he cannot steal; let him be the cashier of a great bank and see what happens.

If he doesn’t steal then you can say he is probably not a thief.

So "thou-shalt" is a sort of prison where people hold to a certain rule, but are always thinking: "If I were rid of that rule I would do God knows what!"

They never know what they would do if they were free.

There is no morality, no moral decision, without freedom.

There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 246-262

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_1?crid=Q11QH6XHQQUX&keywords=jung+zarathustra&qid=1636711341&sprefix=

---

## Carl Jung: ...as a boy I was the victim of a sexual assault by a man I once worshipped. (2021-12-28 05:49)

[paypal _donation _button border="5"]

The Freud/Jung Letters

Actually-and I confess this to you with a struggle-I have a boundless admiration for you both as a man and a researcher, and I bear you no conscious grudge.

So the self-preservation complex does not come from there; it is rather that my veneration for you has some- thing of the character of a "religious" crush.

Though it does not really bother me, I still feel it is disgusting and ridiculous because of its undeniable erotic undertone.

This abominable feeling comes from the fact that as a boy I was the victim of a sexual assault by a man I once worshipped. Carl Jung, Freud/Jung Letters Vol. 1, Page 95.

[1]Freud - Jung Letters

Dear Professor Freud, Burgholzli-Zurich, 28October 1907
2646

I immediately put your good advice’ about the case of obsessional neurosis into practice with good results.

Heartiest thanks.

The Nacke" affair is most amusing.

In any case N. is hardly worth bothering about.

He is a queer bird who flutters like a will 0’ the wisp over all the backwaters of neurology, psychiatry, and psychology, and who must have popped up with uncanny frequency in your reading.

He has just written an exceedingly strange, altogether crack-brained "historical" monograph on cramp in the legs.

Ch. 1: Cramp in. Ancient Egypt. Ch. 2: Cramp in Assyria, and so on.

It doesn’t surprise me that he couldn’t refrain from sticking his nose into the great Freud debate.

I don’t know the critique as I haven’t got the Gross Archive.

Your last two letters contain references to my laziness in writing. I certainly owe you an explanation.

One reason is my work load, which hardly gives me a breather even in the evenings; the other is to ’be found in the realm of affect, in what you have termed my "self-preservation complex"-marvellous expression!

And indeed you know that this complex has played many a trick on me, not least in my Dem. praec. book.

I honestly’ do try, but the evil spirit that (as you see) bedevils my pen often prevents me from writing.

Actually-and I confess this to you with a struggle-I have a boundless admiration for you both as a man and a researcher, and I bear you no conscious grudge.

So the self-preservation complex does not come from there; it is rather that my veneration for you has something of the character of a "religious" crush.

Though it does not really bother me, I still feel it is disgusting and ridiculous because of its undeniable erotic undertone.

This abominable feeling comes from the fact that as a boy I was the victim of a sexual assault by a man I once worshipped.

Even in Vienna the remarks of the ladies ("enfin seuls," etc.) sickened me, although the

reason for it was not clear to me at the time.

This feeling, which I still have not quite got rid of, hampers me considerably.

Another manifestation of it is that I find psychological insight makes relations with colleagues who have a strong transference to me downright disgusting.

I therefore fear your confidence.

I also fear the same reaction from you when I speak of my intimate affairs.

Consequently, I skirt round such- things as much as possible, for, to my feeling at any rate, every intimate relationship turns out after a while to be sentimental and banal or exhibitionistic, as with my chief, whose confidences are offensive.

I think l owe you this explanation. I would rather not have said it.

With kindest regards,

Most sincerely yours, Jung  Carl Jung, Freud-Jung Letters, Page 94-95

1. https://smile.amazon.com/Freud-Jung-letters-LEATHER-BOUND/dp/B0821H828K/ref=sr_1_5?crid=CUO1QYYD4E39&dchild=1&keywords=freud+jung+letters&qid=1608799883&sprefix

---

**23 January 1935 LECTURE I Zarathustra Seminar (2021-12-29 04:20)**

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminar

23 January 1935 LECTURE I Zarathustra Seminar

Prof Jung:

Ladies and Gentlemen: We were speaking a while ago of the Oxyrhynchus papyrus. Do you remember in what connection?

Mrs. Fierz: The Ein-siedler and the Zwei-siedler.

Prof. Jung: Yes, I said that Nietzsche, by this play of words, brings in the idea that if there are two together-not just one alone-they also can produce the Superman.

And I said that this idea was expressed in the New Testament where Jesus says: "For where two or three are gathered together in my name, there am I in the midst of them."

But in the Oxyrhynchus papyrus, which is probably older than the first conception of the Gospels, that saying is quoted as follows: "Wherever there are two they are not without God, and wherever there is one alone I say I am with him."

There, you see, the emphasis is on the Einsiedler, the hermit, and where there are two together it is of secondary importance, though "they are not without God."

You remember I read from the Greek text the original publication by Grenfell and Hunt,

and I pointed out that the hand of the church had wiped out the very passage that is particularly emphasized in the original conception, "where there is one alone," and only the remaining passage is left in, "where two or three are gathered together in my name," which means that only in a community is God present, but when there is one alone the devil knows what happens to such a fellow.

In other words, outside the walls of the church there is no salvation, for one alone cannot make a church. That is the way the church has backed up her claim of being

the means of grace, the intercessus divinus, the mediatrix between God and man.

Our theologians have never wanted to know about these papyri apparently, despite the fact that they are at least of equal authority with the New Testament.

And now Mr. Allemann has just given me a very remarkable document humain, a book by a theologian who does know about them, called Die Ersten Christen Quellen, quotations

from ancient pagan writings concerning the sources of Christianity.

Here he quotes from the Oxyrhynchus papyrus, 1897-1914, by Grenfell and Hunt: "Wherever there are two together they are never men without God."1 But "wherever there is one alone" is not mentioned.

You see, it is just a downright cheat, a four-square cheat, and that happens in 1935!

He has entirely misquoted it.

It is a conscious fraud. Eberhard Arnold is the man's name, Leipzig.

Miss Wolff: Is he a Catholic?

Prof Jung: No, a Protestant. Oh, Catholics won't quote it at all; they are not so stupid.

But this Protestant thinks he can pull wool over our eyes.

Well now, we began before Christmas with the chapter called "Backworldsmen,"

and we spoke of the play of words in the title.

Then I read you the first part but I think I had better go over it again.

You see, in reading Zarathustra, one is apt to just slur over it. It sounds like something and one simply ceases to think: it is like wine.

Once on a time, Zarathustra also cast his fancy beyond man, like all backworldsmen.

Ah, ye brethren, that God whom I created was human work and human madness, like all the Gods!

We must think a little more about this picture he is painting of his idea of theology. Is this a Christian picture? What kind of theology does it presuppose?

Miss Hannah: You said last time it was the super-Protestant.

Prof. Jung: And what kind of theology is that?

Mrs. Brunner: Indian.

Prof Jung: It would be more Indian and Gnostic than Christian.

Now he says, "The work of a suffering and tortured God, did the world then seem to me." What is that exactly?

Miss Hannah: Schopenhauer, is it not?

Prof Jung: Schopenhauer is in it. But does the blind creative will of Schopenhauer suffer?

Miss Hannah: The suffering crucified God is Christian.

Prof. .Jung: Well, Christ is the son of God, he is not the creator.

Elohim or Jahveh are the creators of the world, according to Christianity, and Elohim did not suffer, nor did Jahveh.

He was very angry at times, but only other people suffered from it-that was his purpose.

The next source for that suffering idea in Nietzsche is Schopenhauer, but do you think that the blind creative will to existence suffers?

Prof. Fierz: No, the will doesn't complain about the suffering. Schopenhauer complains.

Prof. Jung: Yes, man complains, and man is the result of that will.

The will had a bad dream, which just happened to be a world in which there were suffering beings; but they knew they were suffering, and inasmuch as they were manifestations or incarnations of the preexisting will, they had the possibility of holding a mirror to the face of that will, showing him what he was: that in his endless desirousness, he was creating evil and suffering.

And Schopenhauer's idea of salvation is that when the will, through man, through the intellect, sees and understands that he is creating evil and suffering, he will desist, and then the world will come to an end.

Now this is of course an Eastern idea.

In what kind of Eastern teaching do we encounter it-with this specific idea of suffering?

Mr. Allemann: It is more in Buddhism than in Hinduism.

Prof. Jung: Yes. You see, in Schopenhauer's time the knowledge of Eastern religious systems was very restricted.

Schopenhauer only knew a few Buddhist writings which had been translated, the Oupnekat, a very corrupt form of the Upanishads, and a collection of about fifty

Upanishads translated into Latin by Anquetil du Perron.

Otherwise they were unknown in Europe.

The main source, then, for his philosophy was this knowledge of Buddhism, and there,

as you know, the central teaching is that concupiscentia, desirousness, is the sole cause of suffering; if one can bring one’s desires to an end, one brings the suffering of the world to an end.

So redemption, or salvation, consists in leading the created back into the non-created, the non-existent.

For instance, in the epic description of Buddha’s death, the Nahaparimbbana-sutra, the great disappearance, Buddha returns to the utter nonexistence which is called nirvana or nibbana.

But that is not what we would understand by "not being," which is a mere negation; Nirvana is a positive non-being, which we cannot render in our language because we have no conception of a thing which is positively non-existing.

To the Buddhist it is as if non-existence were just as much a quality as existence.

That is because the original Indian idea was that there are two forms of existence.

The one is a potential existence expressed in Tantrism, for instance, as the Shiva Bindu, the unextended point in which the god is dormant before his expansion, or his manifestation.

The other is an extended or actual existence expressed by the Kundalini coiled three

and a half times round the linga, as you see it in the muladhara chakra.

That is the first manifestation of the god; he already appears, but he is still in a dormant condition.

The latent or potential existence of course cannot be depicted, but it is always contained in the Shiva Bindu, that little point from which a bridge is usually shown leading to the two inset medallions, the second one containing the corresponding divinity Shakti, the form which is characteristic for the state of Shiva in that particular chakra.

But the god himself and with him the whole manifestation of the world, is latent inside that one Bindu, because the world, according to this particular branch of Eastern philosophy, is always existing and non-existing at the same time.

Inasmuch as there is existence, there is non-existence.

So this full expanse of world that we see is at the same time non-existent.

Therefore they call it Maya, illusion.

The meaning of illusion is thoroughly negative to us, but in the East that is not so.

The word Maya, as you heard in the Hauer Seminar, comes from the root ma which means mater, materia, and maya means building material; so the illusion is building power.

If you have an illusion you have built something; something exists which is different

from yourself or different from the creator.

Illusion is not negative, therefore; it is the positive appearance of the world, or really the positive existence.

We have here, then, a philosophy which came from India through the medium of Schopenhauer by whom Nietzsche was much influenced.

This passage: "The dream-and diction-of a God, did the world then seem to me, coloured vapours before the eyes of a divinely dissatisfied one" is more or less the Schopenhauer viewpoint.

But there is one point which is not Schopenhauer. What is that?

Mrs. Brunner: The personality of God. It is a personal God who suffers. He says his god has eyes and looks away from himself.

Prof Jung: Yes, that he has eyes and is discontented shows that he must be different from his creation, whereas Schopenhauer's blind will is in participation mystique. It is the unconscious itself.

Therefore, after Schopenhauer, von Hartmann appeared, with a philosophy very much like Schopenhauer's only he called this blind will "the unconscious."

He used that term.

But it was the same metaphysical factor that created the world, an unconscious creator that could not possibly be discontented because all eyes were his eyes.

He saw nothing beyond himself because he was in everything.

Would that be a Buddhistic idea? Is God discontented in Buddhism?

Mr. Allemann: God does not exist really.

Prof. Jung: Well, he is a sous-entendu."

But I never heard that there was anything like a discontented god in Buddhism.

Mrs. Baynes: I think you told us that the Gnostic idea was that God got horribly bored with the situation and created a world.

Prof. Jung: Yes, in the Jewish Gnosis God suffered from headache because he discovered that he was all alone.

There was nothing but himself and he was tremendously extended, so he pulled himself together and formed a cloud, and the tension grew till suddenly lightning burst out of the cloud, and that was the first sun, the first light.

There is also a Hindu parallel in the Upanishads.

There again you find the idea of that lonely suffering god who is so intensely bored with himself that he must do something about it, and so, like a toy, he creates a world-he dreams a world to relieve his loneliness, to have an object.

Now this is an intensely male philosophy, while the Tantric philosophy assumes the co-existence of an equally important female creative principle, the Shakti of the god.

And the female principle is so strong that Shiva himself is represented at times as a female.

I have a Tibetan picture of him dancing on the burial ground in his female form, the

form of his own Shakti.

So in Tantrism the idea of creation is a different one; the Shakti really creates through her own will.

Of course, Shiva enjoys his creative ideas in the creation of the Shakti, and Shakti realizes the creative thoughts of her husband in the form of the abundance of the world.

Shiva in himself is always in a creative dream, but his dream would not come off if the Shakti did not realize his dream and therewith create the beauty and the suffering of the world.

You see, that is an entirely different conception, and it is most characteristic that Nietzsche emphasizes the masculine form, the loneliness of the suffering creator who created the world in order to relieve his infinite boredom.

Therefore, he says, "Intoxicating joy is it for the sufferer to look away from his suffering and forget himself."

Then he says, "This world, the eternally imperfect, an eternal contradiction’s image and imperfect image-an intoxicating joy to its imperfect creator:-thus did the world once seem to me."

Here he lays stress upon the imperfection of the world.

You see, in the Old Testament the idea is that the creator is perfect and creates a perfect world, and the only regrettable and damnable thing is that man makes a mistake.

Of course, one could ask why man was made in such a way that he made the mistake, for which a clock-maker has made a bad clock, the clock is not held responsible.

Now where does that idea of imperfection come from?

Prof Fierz: It is Gnostic.

Prof Jung: Yes, specifically Gnostic, though I don’t know whether Nietzsche ever studied

Gnosticism or whether it is his own invention.

The demiurgos was by no means a universal god, but a sort of sub-god, a secondary god, an angel or demon who in his vanity created a world.?

It was only a material world though he was quite satisfied with his work and thought he had made something very wonderful and perfect.

Then he looked up and saw a light which he realized he had not created, so he lifted himself up to see what it was and came to another world, the world of the spiritual father, the real God, and thus he understood that he had made a mistake.

And then the father of the spiritual world took pity on those half-conscious worms, human beings, whom the demiurgos had made without consciousness enough to see their own imperfection; and he sent his son in the form of the first snake in Paradise to teach the first parents to eat from the tree of knowledge.

So despite the evil invention of the demiurgos, when they had eaten they could understand the difference between good and evil, and that was the way to salvation.

Now whether Nietzsche got this idea from the Gnosis, I don't know.

As a boy and during his early years Nietzsche read a good deal, but later he read astonishingly little, because his nerves and his eyes gave him no end of trouble.

His neurosis began really when he was a very young man; I think he was about twenty-four when he became a professor at Basel and he soon became neurotic.

So it is quite possible that he had not read about Gnosticism, particularly because it was then in ill repute.

He would have asked his friend Professor Overbeck, a professor of religion, who would most certainly have told him that it was only imagination, unsound thinking, and all that.

And then, you see, he came to the conclusion that that image of God-the kind of theology which claims the metaphysical existence of a God-was all man's work and man's madness.

He cut the whole thing down.

Prof Fierz: I think the conception that man has made God, instead of God having made man, came from Feuerbach.

Prof Jung: It is possible, but I assume he would not have been particularly delighted with Feuerbach even if he had read him.

But that idea was in the air generally.

You see, Darwin became known then, and he was most horribly shocking to late Christianity and caused many people to lose their faith.

I remember that time very well, and know how Darwin's views were received in my set; it was whispered that there was a dreadful person who said that man came from the monkeys; and it was quite particularly awful because the scientists seemed to back him up.

It was the age of materialism, and though Nietzsche's philosophy is of course not a banal materialism, he understood that it was necessary to have that kind of critique.

The time was not ripe for a psychological conception of the deity; either a thing was real or it was not.

Anything so subtle as analytical psychology was beyond the mind

of those times.

So for Nietzsche the dilemma was: if there is a god, he must have a metaphysical existence as concrete as this table, or he does not exist.

And he came to the conclusion that he did not, though that conclusion was less rigorous than is usually supposed-we will find a passage later where Nietzsche leaves a door open.

Now we will go on:

A man was he, and only a poor fragment of a man and ego. Out of mine own ashes and glow it came unto me, that phantom. And verily, it came not unto me from the beyond!

What does he convey by the sentence: "From mine own ashes and flame came that phantom"?

Mrs. Durer: It is a contradiction.

Prof Jung: One is the outcome of the other; the ashes are the result of the flame.

Mr. Allemann: It is the living body, a process of combustion.

Miss Wolff: In German it is Asche und Glut. That means the flame has burned down-it is not an actual flame-and out of what is left God is made.

Prof. Jung: Well, as Mr. Allemann rightly pointed out, the living process of the body is a combustion, and out of that God is made.

The living body is the originator of the god. Now how is that?

Dr. Escher: It is the living energy.

Prof. Jung: Yes, living energy is in the body in the form of combustion, oxidation, but how does that living process form the god?

Mrs. Jung: Suffering might be understood as combustion.

Then as the world is created by the suffering of the creator, so God is created by the

suffering, the combustion of man.

Prof Jung: Ah, yes. You are right.

Prof Fierz: I think Asche means his body and Glut his spirit, KoJper und Geist.

Prof Jung: No, they are more or less the same; the one is still hot and the other no longer hot.

One uses that kind of simile when one wants to express conflagration and the outcome-that a great passion has burnt itself out, for instance, and what remains are glowing embers and ashes.

So I should say that he refers here to a conflagration that has taken place in himself, and out of the result he has made his god. You will find in the next paragraph, "I carried mine own ashes to the mountain; a brighter flame I contrived for myself."

So there must have been a fire, and then he invented a new flame. Nietzsche often uses

that fire simile, and to him it seems to always mean a passionate life, a passionate conflagration of emotions and interests, a passionate understanding of the pathos of life.

That is what he expresses here.

If we reconstruct the underlying idea, it is that he had the idea of fire or a

conflagration in his mind, and the intensity of that process had a destructive influence, and then out of that came that former idea of God.

In other words, he projected his own suffering into God.

And his God

is metaphysical; he did not put God into himself, he put him out in the extra-mundane existence, into the cosmos, and assumed that his own suffering was that God’s suffering.

Prof. Reichstein: He says "only a poor fragment of a man and ego," which would mean that this God is made of his ego standpoint, the material standpoint, and the expression "ashes and embers" explains this.

Prof. Jung:

It is synonymous.

The ashes and embers would be that poor piece of humanity.

It is Nietzsche the man himself who has undergone a passionate conflagration, and he projected this experience into a metaphysical suffering God.

In other words, he made the attempt not to accept that suffering as his own.

Remark: Is it not specially the resignation of man that is the ashes?

Prof. Jung: One could say it was a sort of resignation, in that he assumes it is God's suffering, and is incapable of accepting the truth that it is his own.

That is the reason why there have always been suffering gods, not only at the beginning of our era, but long before.

Osiris, one of the oldest gods of Egypt, was a suffering God; they have existed for an eternity, quite apart from the god-kings, who, when they were old or when the crops failed or the cattle died, were put to death because their mana or medicine power had gone wrong.

There were many suffering gods in Asia Minor. Christ is only one of them.

Prometheus is also a divine sufferer, for instance. So there has always been a tendency

to project the suffering into a divine figure.

Why is that so? Why can't one accept it as obviously one's own?

Mrs. Sigg: I think Nietzsche's whole life was looking away from himself. He created his work and totally neglected his own existence, and so he was identical with the creator.

Prof Jung: A creator would say it was his own suffering; but no, he projected it into a metaphysical creator.

He was identical and just did not know it.

Mrs. Baynes: Would it not be true to say he swung between two poles, the psychological and the philosophical? First he looked over the past to see how the idea of God had been taken. He made a philosophical critique and repudiated it. Then he looked within himself and found the same psychological situation that created the gods before, as we have just said, and called it by a new name.

Pro( Jung: That is rather complicated, but there is something in it.

Dr. Schlegel: I should say he projected it in order to be able to tolerate it better.

Prof. Jung: Yes, to endure it; that is what I wanted to hear.

For example, if you try to sleep when suffering from toothache or any other painful ailment, you are apt to dream that somebody else is in the same bed and has that toothache; you make a difference between yourself,

quite comfortable, and somebody else who suffers.

You see, our psychology is easily disintegrated. It disintegrates every night; one part of

the system is suffering and another is not, because they are separated from each other.

It is quite a usual occurrence that we simply split off the suffering part.

The phenomenon of the so-called Hexenschlaf, the witches' sleep, is an example.

You also see it in the Malleus Maleficarum, in the Middle Ages, which is about the diagnosis of witches.

When they were submitted to the torture, it often happened that those women just fell asleep, or they fainted away.

They got into a state in which the body became absolutely anaesthetic, no sensation whatever.

And you can hypnotize suitable subjects to such an extent that they lose the sensation of the body completely.

I made an experiment once with a young girl at the Polyklinic.

She was a bit hysterical, and I told one of my assistants to entangle her in an interesting conversation.

He was a nice young man and it went beautifully, and then I went up behind her and pushed a needle into her neck about a centimeter deep.

It would naturally be painful and she did not even wince, but her pupils contracted.

The physiological person felt the pain, but her whole libido was in the man and withdrawn from the surface of the body, so she felt nothing consciously.

That explains why in war a wound received during action is not noticed; only when there is a lull is it suddenly discovered.

In the excitement of the moment it is not felt because the libido is concentrated on something else.

This is a general mechanism and it looks as if it underlay Nietzsche's philosophy; his idea that man has created the suffering God is in order to get rid of the acute realization of his own misery.

There is a great deal in that.

If you study the suffering of the Christian god, you will see that this explanation fits the situation.

We are even taught to put our suffering upon him and that he will carry it for us; we

leave all our sorrows for him to take care of.

He redeems us from the eternal pain in hell through his self-sacrifice; he undergoes the excruciating agony of a terrible death on the cross in order to save us from an analogous pain.

Therefore, we cling naturally to that hero-god, for then we are unconscious of our suffering.

It is a fact that one is quite capable of being unconscious of suffering, and particularly can one be unconscious of moral suffering.

For instance, you can say your stomach is ailing, but in reality it is a moral situation which you cannot stomach.

Or perhaps you have a pain which you call rheumatism, but if you had that pain in connection with the real cause, if you realized what that so-called rheumatism meant, you would undergo a most acutely painful moral or psychological problem.

So the more people are in the church, the more they escape psychological suffering-to such an extent that they have no problems when they are good Catholics; and good Protestants can economize a good deal on moral problems by putting their suffering upon the Lord.

They say, "It is a very peculiar situation and I don't know what to do, but I don't need to worry; I put everything upon the Lord and hope that he will do his job. I am glad in Jesus, Fröhlich in Christus; he will take care of it."

This is surely very nice as long as it works, but it doesn't work always.

We will continue our text: What happened, my brethren? I surpassed myself, the suffering one; I carried mine own ashes to the mountain; ...What is the meaning of this?

Prof Reichstein: Can it refer to the beginning where Zarathustra is quite alone on the mountain?

Prof Jung: Quite so. He is alone with himself in his retreat.

And according to this passage he carried his own ashes to the mountain.

How do you understand this?

Mrs. Sigg: I think that is the western way of looking at one's own illusions; he has had illusions and they burned down and became ashes.

Prof Jung: Yes, one says an illusion has burned itself out or collapsed, like a house after a conflagration; and that process of conflagration is the acute suffering which has been projected into God.

Now, by the understanding, or the confession, that God is dead, all the suffering which has been in God, returns to him, and so he carried his own ashes to the mountain.

And he says, a brighter flame I contrived for myself.

Again a fire. What is this new flame?

Mr. Allemann: That is the idea of the Superman.

Prof. Jung: Exactly, because as soon as he says God is dead, he is God and then the inflation begins.

The Superman is the deification of the ordinary man, and that is the new flame.

Therefore, he says, And lo! Thereupon the phantom withdrew from me!

This means of course that the projection came to an end.

You see, the former condition, despite all the allusions to Hindu or Buddhist philosophy, was also a Christian situation in which the suffering was projected onto a suffering God; and now, by denying the extra-mundane metaphysical God, that whole so-called illusion has collapsed, and the suffering returns to him.

That is the inevitable consequence. Is that right or wrong?

Mrs. Sigg: It might be a natural process, because first Nietzsche accepted the conventional God, and then Zarathustra grew out of his own material, one could say, out of his own soul; it is his own god really.

Prof. Jung: Yes, but that is an interpretation of Zarathustra.

I want to know whether this process is legitimate, or if there is any cheat about it.

Prof. Reichstein: The cheat is his saying that he has invented the flame. But it might be a beginning of something else.

Prof. Jung: I am glad you have pointed out that he says "I invented."

You see he has invented before also. He said he invented a god, and that is man’s work, man’s madness; it is an artificial product.

It shows that he trusts his mind with almost uncanny powers.

If he criticized such a statement carefully, he would soon see that was impossible, for

the idea of a god existed long before Nietzsche. It did not originate with him.

What happened to him was that, being human, born in the herd, he adopted the ways of other people.

He quite naturally accepted his metaphysical fate, the prevailing belief, and so partici-

pated in the general good of humanity.

And then he says man invented it; that it is an illusion or something of the sort.

You see, the fact that he comes to such a conclusion suggests to him that he can invent something

else, invent that flame, as if it were his own activity.

Now what is the psychological danger of such a formula?

Prof. Reichstein: It is identification, and it would create an inflation.

Prof. Jung: If somebody in practical analysis said he had invented such and such a thing, I would jump upon it with both feet instantly.

You see we must be accurate in these matters; we cannot slur over them.

If it is a matter of one’s bank balance and one thinks like that, there is soon trouble.

Or if it is a matter of a book and one assumes that one invented it, it is as if one claimed to have invented the Bible.

That is just cheat.

Nietzsche did not make "God"; that idea already existed.

Of course, when one studies carefully how the idea of God came into existence at all, one can say that somebody once made an idea of it.

But the fact was there long before.

For we know that the primitive man sets out-not with the conviction, he does not need to have a conviction about it-but with the fact that his world is animated, full of spiritual life.

Gods are in every tree, in every animal; the demon’s voice is everywhere.

So the existence of the divine presence was an original fact with which man was confronted.

In the moment when he was confronted with any physical object, he was also confronted with the fact that this object was animated.

The profound original fact is the divine presence.

Then very much later people came to the notion that one can make an idea about it-that one can say, this is such and such a god, having such and such a quality, and one must do such and such things.

But first of all, it was simply an animation, a presence, and they did not break their heads over what the presence was; they could hardly give a name to it.

Or they simply called it numen, which is the Latin word for a hint; it is the nodding of the head, the divine presence or the divine power, like mana.

One doesn't know what mana is; mana is an impression one gets, or it is the magic quality of the thing that impresses itself upon one.

It has no form, no personality-there is no concept that would formulate it-yet it is an absolute fact.

So God has never been made. He has always been.

Then slowly, with the increase of consciousness, when people discovered that they could make different ideas about the deity, they came to the conclusion that it was nothing but an idea, and they quite forgot the real phenomenon that is behind all the ideas.

You see, they became so identical with the products of their own conscious that they thought there was a god; and of course God was there so they thought they had created him.

But such abuse brings its own revenge.

The more people created ideas about God, the more they depleted and devitalized nature.

And then it looked as if that primordial fact of the world had only taken place in

imagination.

Of course, by that process we create consciousness, but we have built up a thick wall between ourselves and primordial facts, between ourselves and the divine presence.

We are so far away that nobody knows what one is talking about when one speaks of that divine presence, and if anybody discovers it suddenly, he thinks it is most amazing; yet it is the most simple fact.

But we are no longer simple enough on account of that thick wall of ideas; we have so many preconceived ideas about what the divine presence ought to be, that we have deprived ourselves of the faculty of seeing it.

Yet the primordial facts are still in the world; they happen all the time, only we have given them so many names that we don't see the wood any longer on account of the trees.

Nietzsche easily is led into that error, therefore, of thinking that man has invented God and so can invent something else-therefore the inflation.

For God is a fact that always has happened; it is just a mistake to think that God can be created by a magic performance or by calling magic names.

Naturally, he is led in this way to the assumption that he can create a Superman.

You see, he has readily undergone an objective psychological transformation, and he should see that as an objective fact.

The moment you understand that the suffering of the God is your own suffering and that it ought to be-that it is simply primitive to leave your very personal suffering to a god-in that moment you are transformed: the suffering god has come into yourself.

Then you are confronted with a terrible dilemma: Am I a miserable worm that suffers,

or am I now the suffering god?

And the one saving idea doesn't come into your head, that God is also a suffering worm.

That is too paradoxical.

For we have such an idea of what God ought to be that we cannot possibly conceive of the divine presence in a very small isolated fact.

But the primitive can easily conceive of the fact that God is this particular locust, or that particular bird, or particular flower; that is entirely acceptable to the primitive mind.

It is the way they think.

Therefore those three ways of the apparition of God in the Sufi religion, where God can also appear as a leaf of grass if he chooses.

This is a psychological truth: that peculiar phenomenon which is called God, the experience of the divine intervention or presence, can be connected with anything.

It is just a fact and the primitive mind acknowledges it, but we have ideas about it and think it is not possible; we think that God can only appear in certain prescribed ways.

The fathers of the church were very strong in that respect; in order to make suitable differences between God and the devil they had to be careful to make a sort of casuistic

wall about the ways in which God is allowed to appear.

The primitive man is of course not disturbed by such considerations, because he never would extend his moral conceptions to the deity, who is to him beyond human conceptions.

Of course, the more he extends his ideas, the more civilized he becomes: the more God is put into the prison of ideas.

Nietzsche here decides obviously for the identification with the God and so he creates the Superman.

He could have created the idea of the inferior man just as well, and that such an idea was in his mind too is shown towards the end of Zarathustra when the question of the ugliest man comes up.

You see, the ugliest man is just as much the divine man as the Superman.

To me the convalescent would it now be suffering and torment to believe in such phantoms: suffering would it now be to me and humiliation.

Thus speak I to backworldsmen.

He obviously means that it would be humiliating to him to assume that he could project his suffering into a god.

For instance, suppose that a divine being really were living among us and that you could project your personal suffering into that man or woman, and he would be willing to carry every damned trouble you have.

Then I hope you would be ashamed to do so, because by getting rid of your own trouble and your own responsibility, you would not grow up; you would remain a little child.

You can only grow up when you say, "This is my business, my life; my suffering is my own and it cannot be projected into anybody else."

Perhaps you project it into your father and say, "I am your son; you can carry the whole load. I cannot work and earn money because it hurts me.

I cannot get along with people; you must get along with them for me." That is terribly infantile, but there again you have the theologians.

For instance, you remember in the Wandlungen und Symbole der Libido, I say the Christian teaching is that you must sacrifice your own childishness, for how can you become like unto a child when you are still a child?

First, you must overcome your childishness and then, after you have been an adult, you can become a child again.

That is very clearly the teaching of Christ.

But I got an article from a theologian which he had published in the Archives de Theologie in which he said that I, in flagrant contradiction to la parole du Maftre, said that one should not remain a child; one should give up le sentiment filial.

I did not trust my eyes! I simply gathered some quotations from the Latin text of the New Testament, and I put them on a postcard and sent it to that man.

Then I must say he had the decency to put a little paragraph in the next edition of the "Archives de Theologie," in which he said, Notre article sur le role du sentiment filial nous a valu Ia critique suivante de Ia part de Dr. Jung," and then he reproduced my postcard with the quotations.

I am sure not one of the readers understood it, because they believe that you should always remain a little infant and then, out of your childhood, you simply slur over into the church, where you are still a child, or a sheep.

Dr. Escher: But that is the real standpoint of the clerical hierarchy.

Prof. Jung: Of course it is.

And it is so unspeakably immoral that it needs a man like Nietzsche, who philosophizes with a hammer and smashes the whole damned lot.

It is immoral to keep people below their level; they must assume their responsibility and not project their doubts and God knows what into the Lord.

Projecting our own difficulties onto God reminds me of the story of the sleepless man, which is a very good psychological example.

There was a man who had to pay a debt the next day, and as he hadn't the money, he could not sleep.

It was one o'clock and then it was two o'clock and then it was three, and he still could not sleep.

It was a very cold night, and he made up his mind he must do something about it.

So he got up and went to the house of his creditor and rang the bell, and after a long time he came to the window and said: "Who the devil is there?" And the man said:

"I am, and I ought to pay you my debt tomorrow." And the creditor said: "Tomorrow morning is early enough to pay me." "But I have not the money," said the man. "You can tell me that tomorrow; why do you disturb me now?" "But I cannot sleep." "What the devil do I care for your sleep?" "Well, now I have told you, and I can sleep and you can't."

So what you would not do to any human being, don't do to God. Carl Jung, Zarathustra Seminar, Page 323-338

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_1?crid=3UL1E9WSEGMOY&keywords=jung+zarathustra&qid=1636795372&s=books

---

**It is our own repressed desires that stick like arrows in our flesh.** **(2021-12-29 05:04)**

[paypal _donation _button border="5"]

[1]Symbols of Transformation

The same idea is expressed in the following passage from the discourses of the Buddha: But if those sensual pleasures fail the person who desires and wishes for them, he will suffer, pierced by the arrow of pain.

The wounding and painful shafts do not come from outside, through gossip, which only pricks us on the surface, but from the ambush of our own unconscious.

It is our own repressed desires that stick like arrows in our flesh.

On another occasion this became true for our nun, and in the most literal sense.

It is a well-known fact that scenes of mystic union with the Saviour are strongly tinged with erotic libido.

Stigmatization amounts to an incubation with the Saviour, a slight modification of the ancient conception of the unio mystica as cohabitation with the god.

The nun gives the following account of her stigmatization:  I had a contemplation of the sufferings of Christ, and I besought him to let me feel his sorrows with him, and prayed five paternosters in adoration of the five sacred wounds.

Lying on my bed with arms outstretched, I entered into a great sweetness and into an endless thirst for the torments of Jesus.

Then I saw a radiance descending towards me; it came slanting down from above.

It was a crucified body, alive and transparent, the arms extended, but without the Cross.

The wounds shone more brightly than the body; they were five circles of glory emanating from the glory of the whole.

I was enraptured, and my heart was moved with great pain and yet with great sweetness, from my longing to share the torments of my
Saviour.

And at the sight of the wounds my longing for the sufferings of the Redeemer increased more and more, as if streaming out of my breast, through my hands, side, and feet towards his holy wounds.

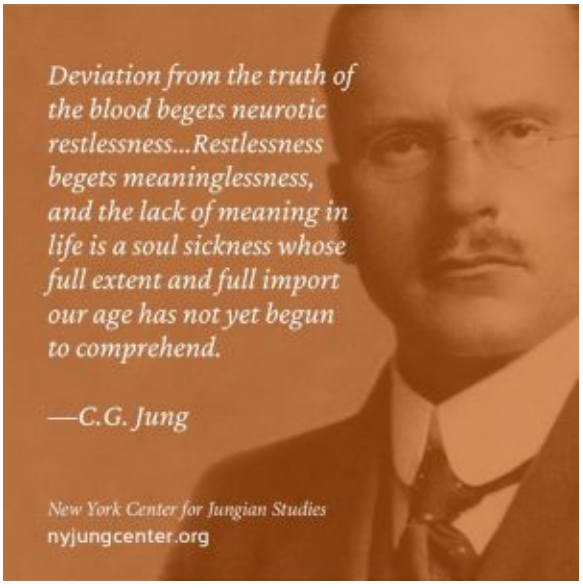
Then from the hands, then from the side, then from the feet of the figure triple beams of shining red light shot forth into my hands, my side, and my feet, ending in an arrow. Carl Jung, CW 5, Para 138

1. https://www.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?dchild=1&keywords=jung+vol+5&qid=1608915059&sr=8-1

---

**Deviation from the truths of the blood begets neurotic restlessness (2021-12-30 05:25)**

[paypal _donation _button border="5"]


Deviation from the truth of the blood begets neurotic restlessness...Restlessness begets meaninglessness, and the lack of meaning in life is a soul sickness whose full extent and full import our age has not yet begun to comprehend.
—C.G. Jung
New York Center for Jungian Studies
nyjungcenter.org

[1]Structure and Dynamics of the Psyche CW 8

The nature of the psyche reaches into obscurities far beyond the scope of our understanding.

It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency.

This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull.

If, therefore, from the needs of his own heart, or in accordance with the ancient lessons of human wisdom, or out of respect for the psychological fact that "telepathic" perceptions occur, anyone should draw the conclusion that the psyche, in its deepest reaches, participates in a form of existence beyond space and time, and thus partakes

of what is inadequately and symbolically described as "eternity" —then critical reason could counter with no other argument than the "non liquet" of science.

Furthermore, he would have the inestimable advantage of conforming to a bias of the human psyche which has existed from time immemorial and is universal.

Anyone who does not draw this conclusion, whether from scepticism or rebellion against tradition, from lack of courage or inadequate psychological experience or thoughtless ignorance, stands very little chance, statistically, of becoming a pioneer of the mind, but has instead the indubitable certainty of coming into conflict with the truths of his blood.

Now whether these are in the last resort absolute truths or not we shall never be able to determine.

It suffices that they are present in us as a "bias," and we know to our cost what it means to come into unthinking conflict with these truths.

It means the same thing as the conscious denial of the instincts—uprootedness, disorientation, meaninglessness, and whatever else these symptoms of inferiority may be called.

One of the most fatal of the sociological and psychological errors in which our time is so fruitful is the supposition that something can become entirely different all in a moment; for instance, that man can radically change his nature, or that some formula or truth might be found which would represent an entirely new beginning.

Any essential change, or even a slight improvement, has always been a miracle.

Deviation from the truths of the blood begets neurotic restlessness, and we have had about enough of that these days.

Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend.  Carl Jung, CW 8, Para 815

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=WJAQ5GW0I

JDA&dchild=1&keywords=jung+vol+8&qid=1617355015&sprefi

---

## 1935 30 January LECTURE II Zarathustra Seminar (2021-12-30 05:50)

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
Jung, C. G., and James L. Jarrett, ed.
PRINCETON

[1]Zarathustra Seminar

1935 30 January LECTURE II Zarathustra Seminar

Prof Jung:

We spoke of the suffering god last time, and I have brought you today a vision given me by a patient which is interesting in that connection.

He is a youngish, educated man, who was originally a Jew, and he has also been a Catholic, but he has almost forgotten that.

As a matter of fact, he believes in nothing in particular; he was not especially interested in religious problems, and was hardly bothered with such ideas at all until suddenly he had this vision of the crucifixus.

2670

He was very much gripped by it, so that he got into a state of ekstasis and heard a voice saying: "But Christ is not able to redeem you. If you could redeem yourself, he would be bleeding less. When men in general are able to redeem themselves, he will cease to bleed. It will then be like a song that has lost its significance."

The vision was particularly important because it happened in a time when the man was not concerned with such problems.

I have his dreams before and after, and there are very few that indicate anything of the kind; occasionally, certain hints occurred but nothing was really visible, when in came suddenly this amazing experience, a sort of short ekstasis.

He is capable of having such moments; later on, he had similar syncopes of consciousness, trancelike conditions which did not last very long, and at those times

he sometimes heard such a voice.

There is nothing schizophrenic in the case; they are truly psychic phenomena-what one calls mystical experiences.

I quote this case because it is similar to the psychology of Nietzsche but with a certain difference.

Nietzsche is definitely anti Christian-he wrote a book as you know, called The Anti-Christ-and he is intentionally destructive, while this vision is very much more human because it shows pity.’

It is very clear that the voice means that if you as a personal being are doing your duty, if you carry your own burden, you will relieve the suffering of God.

Instead of casting all your burdens on him and letting him bleed, do some of the bleeding yourself.

I mentioned this also because in the continuation of our text we shall come to the bleeding, which is of course important Christian symbolism.

Now we will go on:

Suffering was it, and impotence-that created all backworlds; and the short madness of happiness, which only the greatest sufferer experienceth.

In the main, it is the suffering that creates the other worlds, but occasionally it is also that brief illusion of happiness, because it is the happiness of one who suffers.

So the idea of this passage is again that man has created through his imagination another world, a fantastical world of refuge against the suffering in this world, against the fire which burns him to ashes.

Therefore Nietzsche speaks of “carrying mine own ashes to the mountain"; that is, of

course, the hill of suffering, and the suffering itself is the flame of passion.

You see, the word passio means suffering, and the German word Leidenschaft has been explained by a poet in a very nice way: Leidenschaft ist das was Leid schafft, passion is that which creates suffering.

Leidenschaft is really sufferingness.

That is the Buddhistic explanation too: the desirousness, the concupiscentia, of man, creates the great suffering of the world.

This passio, then, is the flame which turns man into ashes if he exposes himself to it.

But Nietzsche did not.

He avoided it, and I cannot blame him, for if anybody can avoid the fire he is very wise to do so.

Now, there is another saying of Jesus, similar to those found at Oxyrhynchus, which is not in the Canon.

It runs: Whoever is close to me is close to the fire.

That means that whoever is close to Christ, is close to Christ's passio, and is apt to have Christ's own psychology and the same fate.

He was the one who took up his passio. He submitted to it and suffered correspondingly, and whoever is close to him will do the same.

This is exceedingly intelligent and exceedingly true, and would therefore have been abolished if the father of the church who quoted it had not been too stupid to understand it.

Other things which were less intelligent and less hidden have also been destroyed, and they would be equally interesting but perhaps not so profound.

Now we go on with the text:

Weariness, which seeketh to get to the ultimate with one leap, with the death-leap; a poor ignorant weariness, unwilling even to will any longer: that created all Gods and backworlds.

It looks here as if Nietzsche shared the belief of his time, a materialistic conviction that other worlds-metaphysical matters-have no existence except in the imagination of man.

He is paying a tribute to his age, not seeing what the imagination of man really means.

When anybody says a thing is merely imagination, he is really saying something quite formidable; for whatever our imagination may be, that is our world, unfortunately.

If people imagine that you are the archfiend, they will kill you; whatever the mere imagination was, the end is a corpse and it happens to be your own corpse, which is a very disagreeable fact.

The imagination which was apparently nothing at all has wound up with downright murder.

One should say, "This is imagination and now look out!" as one would say, "Be careful in handling that gun! There is a cartridge in it."

For any imagination is a potentiality.

The chair upon which I am sitting and the house in which I am, have once been the imagination of a builder; first he made a drawing of it and then he built this house, and if it comes down on my head I shall be crushed.

There is nothing in our civilized world which has not been imagination.

So imaginations are potential realities, exactly like a loaded revolver, a shot that has not gone off yet; but some ass might pull the trigger and I would be dead.

With the point of view of that time, then, Nietzsche assumes that those other worlds have been only the imagination of suffering people, while the point is just that suffering people have such imaginations, and that they are as real as they can be.

You see, there are plenty of situations in life where your imagination about it is far more important than the situation in itself.

Usually the world is what you imagine it to be, and we don’t know to what degree that is true; it might be that our world would be quite different if we had a different imagination about it. I am certain, for instance, that the primitives live in an entirely different world from ours; we assume that it is the same, but that is by no means true.

They have different impressions, different imaginations about it; it functions in an entirely different way.

Only a short time ago, any educated Chinaman-not a modern Chinaman-was quite convinced that magic worked, and he was equally convinced that it did not work with a European because a European is not built that way.

It does not grip him anywhere; he is not accessible to it.

But with them it really does work; it is not mere imagination, because they live in a world and they have a psychology where such things are possible.

We are not accessible-apparently-but I have my doubts about that.

At all events in our conscious personality we are not accessible.

I have seen so many effects that I have come to the conclusion that it is also imagination to imagine that such things have no access to us.

We like to overlook these facts and prefer, from sheer fear, the so-called rational explanation, because it would be too awkward to introduce magic effects, as rational,

into our calculation of the world.

Believe me, my brethren! It was the body which despaired of the body-it groped with the fingers of the infatuated spirit at the ultimate walls.

This is not an easy question, so we had better stop at it.

Can anybody give us a commentary on it?

Prof Reichstein: I think it is explained in the next sentence where he speaks of "the womb of being." This would be the female part of God, just the opposite of the flame which he invented himself; this is something which he just accepts as mere being.

Prof Jung: Well, I think we must here try to formulate Nietzsche's thought, and separate it from the psychological vocabulary for the sake of clearness-then translate it into psychology afterwards.

Can you explain to us that concept of "the womb of being" from the standpoint of Nietzsche's philosophy?

You see, it is quite certain that to him there is no such thing as a female aspect of the deity because he admits no deity.

So to him, "the womb of being" has nothing to do with a metaphysical deity.

Prof Reichstein: But here it is the first time, perhaps, that he accepts anything as beyond his invention.

Prof Jung: Ah well, we are perfectly certain that he accepts his world as being. Being, to him, is not a metaphysical concept, and so "the womb of being" cannot be a metaphysical concept.

He is trying to abolish all metaphysical concepts as mere wish-fulfilments.

Therefore, we are really forced to assume that "the womb of being" is here a sort of

figure of speech, a metaphor; we cannot go farther in the interpretation of it as long as we remain with Nietzsche's philosophy.

But when we come to psychology, that is something else; then the figure of speech becomes an important hint.

What I want a commentary upon first, however, is the sentence, "It was the body which despaired of the body-it groped with the fingers of the infatuated spirit at the ultimate walls."

That simply means creating another world, creating the beyond.

Mrs. Baynes: I think he was hitting again the Christian point of view, saying: here are people who are such fools that they don't appreciate the meaning of the body. They turn their backs upon it, and go to work to create a world which they could find within the body if they had the sense to do so.

Prof. Jung: Yes, he is here attacking the Christian standpoint which neglects the body.

He says it is just the despised body which creates the reality of other worlds; from the body is taken that substance by which the substantiality of the beyond is created.

You would not see a superhuman divine figure if you did not repress or suppress your body; it is the non-recognized reality of your own body that gives body to metaphysical

creations.

That is Freud's point of view in his The Future of an Illusion.

It is also the materialistic and rationalistic idea that the reality of a metaphysical being is chiefly due to the fact of the repression of the body.

So Nietzsche says it is the despised body which has created the body likeness, the reality of the things beyond.

Believe me. my brethren! It was the body which despaired of the earth-it heard the bowels of existence speaking unto it.

You see the repressed, despised body took its revenge and made metaphysical figures more real than human beings; the body took revenge on man and made him believe that reality lay beyond, and that nothing here was worth while, that they are illusions.

So he hits, not only Christianity, but Buddhism and all those religions which recognize the futility of secular existence.

And then it sought to get through the ultimate walls with its head-and not with its head only-into the other world.

That is perfectly clear.

When the reality of the body is repressed or despised, you naturally seek for the essential world, and that seems to be the world beyond; so you naturally will treat this world as merely passagere, an illusion, a futility, or a mistake, and you just wait for your redemption or your transition to a divine world.

But that "other world" is well concealed from man, that dehumanized, inhuman world, which is a celestial naught; and the bowels of existence do not speak unto man, except as man.

So the womb of being is really, one could say, the essential truth, the essential being.

To Nietzsche, "the womb" is a speech figure: it means the innermost.

The essence of being is naturally where one has the greatest interest, that is the most real thing, and if one assumes that the divine place for mankind is another world, then the womb of being is there, and from there it calls upon one.

Therefore, he says that the womb of being, which is the essence of being, speaks not unto man save as man.

That means that only inasmuch as one assumes the ultimate and divine and essential reality to be in man, is the womb of being in man, speaking in the form of man. In that case, naturally the other world would be a celestial nothingness, a dehumanized world. Inasmuch as body is banished, man has gone; he is a mere question mark, a triangle or square, an abstraction of man.

He is dehumanized, and he moves in a world of non-being; there is no matter, no stuff, no substance.

Reality for Nietzsche is entirely linked up with the visibility, the tangibility, the definiteness of the body.

Verily, it is difficult to prove all being, and hard to make it speak.

Tell me, ye brethren, is not the strangest of all things best proved?

Yea, this ego, with its contradiction and perplexity, speaketh most uprightly of its being-this creating, willing, evaluating ego, which is the measure and value of things.

You see it is most improbable that the ultimate reality should be the "I," for the "I" is a most confused and contradictory thing.

Yet to him this "I" is the measure and the value of things, the ultimate reality.

Is there any justification for this point of view?

Miss Wolff: I don’t know whether one should point to the next chapter where it is no longer the "I"!

Prof Jung: Knicken Sie nicht die Pointe’s You see, when we have made the mistake of believing it is the "I," then we are suddenly slapped in the face. It is interesting.

It shows how Nietzsche’s ideas grow in the text of Zarathustra; for it looks here as if the "I" were really the ultimate essence, the absolute being.

Now, is there any justification for such an assumption?

Mrs. Adler: I think it is the compensation for the Christian standpoint.

Prof Jung: Yes, it is a compensation and therefore it has definitely its justification.

The Christian point of view is that the ultimate reality is God, and only inasmuch as there is God is there existence at all; but the other reality, the empirical reality from which Nietzsche draws his conclusions, is obviously only created by the immediate awareness of the existence of the "I."

And that I am, that I am aware of being myself, is such an immediate fact that it needs no other justification.

On the contrary, you can derive from this reality of man every other so-called

metaphysical reality, as he has just done; he says the other world is nothing but a derivative of the suffering ego of man.

There is no substantiality to such metaphysical figures except through the absolute

reality of “I"-the "I" exists and suffers and has imagination and so on.

Now, of course, this is all egocentricity over against the Christian idea of a metaphysical universality, of God.

Mrs. Jung: Does he not mean consciousness by this "I"? I think that in this conception he is influenced by Schopenhauer.

Prof. Jung: Yes, the justification in Nietzsche’s case is of course not only an empirical one; it is also dependent upon Schopenhauer’s philosophy, where the "I" is the indispensable mediator for the redemption of the world.

For if there were not an "I" capable of some ideas of its own, there would be no mirror to be held up to the face of the primordial will, in which to behold his own countenance and the nonsense he had created. And also, as you say, "I" means man’s consciousness.

What is "I"? Merely awareness, it is consciousness.

When something is a reality to myself, or when I know there are contents which are related to a center, then I can say ’T’-I do, or I think, or I hear, for instance-then only have I an awareness of myself.

This ego consciousness is to Schopenhauer the turning point of the whole history

or development of the world; if that did not exist, the world could never be redeemed.

So Schopenhauer introduced an important change in the conception of the world.

And it is interesting that he is really a Buddhist missionary, the first influence from the East, which is changing our conceptions in the most extraordinary way.

Then after Schopenhauer comes Nietzsche with the background of natural science, materialism.

The whole metaphysical importance has now shifted onto man, but one could say it was really the Buddhistic influence upon the West; by that subtle and secret infection the idea is brought in that man is capable of doing something for himself.

Of course we have an idea in the West that man is capable of a certain independence;

the Catholic church assumes that, but the strict Protestant church assumes that everything is dependent upon the grace or the mercy of God.

If man does not encounter the grace of heaven, there is nothing within him but darkness.

Inasmuch as the Protestant theologian assumes that man can do something towards his redemption, even in the most modest way-that he has at least a certain capacity in himself to receive the grace of heaven-then it is already an approach to Catholicism.

But even in Catholicism it needs the means of grace, the holy communion, and so on.

Miss Wolff: I would say that in Catholicism he has a disposition to get saved but he can do nothing without the grace of the church; it goes further than the Protestant point of view.

Prof. Jung: You see, the Catholic church believes in the justification through work; thus far the Catholic church gives a possibility to man.

While the strict Protestant, Karl Barth for example, denies absolutely that man can do anything for himself; if the grace of God doesn't descend upon him, nothing doing.

This is the actual conflict between Brunner and Karl Barth; Brunner compromises but Karl Barth makes no compromise.

Psychologically, I am on the side of Karl Barth.

Not philosophically of course-! am no theologian-but psychologically I think that is right: the Protestant ought to insist upon man himself as being absolutely devoid of all means vis a vis God.

That is psychologically very important.

Miss Wolff: Doesn't Nietzsche go a step beyond Schopenhauer? For Schopenhauer emphasizes merely the mind or the intellect, including art or anything which is a cultural achievement of man, while with Nietzsche there is apparently consciousness or awareness of the body, of the earth.

Prof. Jung: Ah yes, with Nietzsche we come into a new sphere; Schopenhauer is really a

classical philosopher while Nietzsche is something else: with Nietzsche it becomes drama.

You see, Schopenhauer's philosophy had little to do with his own existence, while with Nietzsche, the man, his life and his philosophy were tragically the same.

Schopenhauer makes a wonderful philosophy about the suffering of the world, and then every day he goes to his hotel and has an excellent lunch.

Of course, with such a philosophy, one should deny existence, one should vanish into Nirvana.

Some people once watched Schopenhauer while he was taking a walk on a hill behind Frankfurt.

He was walking up and down, always murmuring to himself, and they thought he must

have great secret thoughts in his mind.

Then somebody went up behind and listened to him, and to his great amazement he heard: If only I had married Ann So-and-So fifty years ago! Nobody knew that name but they investigated and found out that this Miss So-and-So was the daughter of a druggist who had sold the best pills against cholera, and with his death the recipe was lost. Voila!

That is Schopenhauer.

Miss Wolff: There was a story about one of his landladies. She was really very mean and he went to all possible courts, finally to the Supreme Court, in order to fight her. But he did not get his rights, and that was terribly important to him.

Prof Jung: Yes, he was full of contradictions.

His human existence was quite apart from his philosophy, while in Nietzsche the two began to come together and in a very tragic way.

So he goes really further than Schopenhauer whose philosophy is merely a mental affair, while Nietzsche feels that it concerns the whole man; to him it was his own immediate reality.

It is impossible to be this on the one side and something entirely different on the other, to have a philosophy which has nothing to do with one's reality.

Schopenhauer's philosophy is in a way also a Christian philosophy, because he accepted the likeness of Buddhism and Christianity where they coincide in the conviction that this world is a futility, the thing that should be overcome, and that the other world is the reality-whether it is called heaven or the positive non-being in Nirvana.

He still believed in the non-importance of this world. But Nietzsche begins to emphasize the importance of the body by losing his belief in other worlds.

As soon as the transcendent goal of life fails, the whole importance is of course in the

ego consciousness and in the personal life.

That is inevitable.

And this most upright existence, the ego-it speaketh of the body, and still implieth the body, even when it museth and raveth and ftuttereth with broken wings.

Always more uprightly learneth it to speak, the ego; and the more it learneth, the more doth it find titles, and honours for the body, and the earth.

A new pride taught me mine ego, and that teach I unto men: no longer to thrust one's head into the sand of celestial things, but to carry it freely, a terrestrial head, which giveth meaning to the earth.

Here he continues to attribute the essential reality to the "I," and the reality of the "I" consists in the obvious reality of the body.

The body is the truest thing; this is indubitable and undeniable even if it should fabricate poetry and philosophy or other illusions and delusions-the fluttering with broken wings.

Dr. Escher: The "I" of Schopenhauer is the conscious "I," and the "I" of which Nietzsche speaks is between our psychological "I" and the self.

Prof. Jung: Ah yes, but just wait! In the next move Nietzsche gives a new definition of the "I," but for the time being we must share his insufficient formulation-especially since this is the mistake which has also been made historically.

As you know, with the collapse of metaphysical convictions, the "I" of man really became important.

That was the age of individualism. Individualism has nothing to do with individuation;

individualism is an inflation of the ego of man, because suddenly the ego finds himself in the position of the Kontra-punkt of God himself.

You see, the great ego of the world was God and we were nothing but the thoughts of God, and now we find that God is a thought of man.

Therefore, man in all his modesty becomes a cosmic factor of the very first order, because he is the maker even of gods.

And mind you, man is forever in the funny position of the religious atheist, whose psychology has been beautifully characterized by Bernard Shaw in one of his plays: the atheist complains and laments over the fact that he has lost his atheistic belief–all his highest convictions have been lost, he can no longer believe in atheism.

Of course, it is exactly the same whether a man is a theist or an atheist; it is only plus and minus. But that has been the preoccupation of man forever.

You see, Nietzsche speaks here according to the prejudice of his time, the materialistic individualism of the eighties: if the ego has everything it wants, everything is all right.

Our modern socialistic philosophy is still that; Karl Marx is of that time.

It is the enlightened individualism called socialism, the idea being merely that every individual should be granted a decent existence.

That is the individualistic ideal sure enough, because if all individuals are not granted a decent existence one doesn't feel well.

If I have no friends with decent homes, I cannot be invited to dine with them, and if I have not a decent home I cannot give them nice dinners.

So it is assumed that a certain number of human beings must have nice homes.

Now inasmuch as that formulation of the "I" is a mistake due to the inflation of the ego, at the end of the nineteenth century it began to be overcome.

Soon Nietzsche brought an entirely new point of view which was more up-to-date.

He was, in a way, a prophet.

"Always more uprightly learneth it to speak, the ego; and the more it learneth, the more

doth it find titles and honours for the body and the earth."

That is, the more you enter the mood of this ego consciousness, the more you will find how important the body is for that reality.

You see, the ego consciousness is exceedingly narrow; it contains only a few things in the moment and all the rest is unconscious.

You need to gallop from one continent to another in order to have a survey.

And you must make abstractions in order to have a total vision of things, because you cannot imagine all the details of things and at the same time have a view of their totality.

Your consciousness is so restricted that you must economize, make abstractions; it is really the exact opposite to what people suppose to be the universal consciousness of the deity.

One could say that man has come home to himself after travelling in God's consciousness in the cosmos, and finds that the origin of the whole business is the

very small and narrow house of the human mind, the narrowness and restriction of consciousness.

And he finds that the reason for that restriction is very obviously the body.

You cannot be conscious of many things simply because you are not where they are; I am not conscious of what is happening in the library, for instance, and I cannot hear what somebody says in the library because my ears are here and not there.

If I could do without my body, then my ears might be anywhere in New York or Stockholm.

I could hear and see all things, God knows what.

But as a matter of fact there is the body and the body is in time and space; if it were not, there would not be that restriction of consciousness.

Also, if there were no restriction, there would be no consciousness, for if you are conscious of millions of things as it seems to you, you are conscious of nothing: your

consciousness is then exceedingly blurred.

And the distinction, the real essence of consciousness, is exclusiveness.

You must be able to exclude many things in order to be absolutely conscious.

So restriction is the very being, the very character, of consciousness.

And the reason for that distinctness, that particular capacity of acuteness of consciousness, is the body, which restricts you to a certain place in space and a certain moment in time.

It protects you against the elemental quality of cosmic indistinctness. Without consciousness, how can anything be distinguished, how can anything happen?

There can be no world if nobody is aware of it.

If there is nobody to speak of the existence of a world there is none.

And how can there be an acute consciousness without the restriction of the body?

So it comes home to us that the body is the ultimate reason of everything which can be represented in and by consciousness.

The great realization of the end of the nineteenth century is that the body is extremely

important, at the bottom of the whole business, and any change which happens to the body will influence the mind.

People believed that even hysteria had to do with the body, and that there was

no such thing as a psyche.

This was, of course, the extreme reaction against the metaphysics of the preceding time.

"A new pride taught me mine ego, and that teach I unto men: no longer to thrust one's head into the sand of celestial things, but to carry it freely, a terrestrial head, which giveth meaning to the earth!"

That is exactly what I meant: it is the head of earth which gives meaning to the earth.

The body is the guarantee of consciousness, and consciousness is the instrument by which the meaning is created.

There would be no meaning if there were no consciousness, and since there is no consciousness without body, there can be no meaning without the body.

A new will teach I unto men: to choose that path which man hath followed blindly, and to approve of it-and no longer to slink aside from it, like the sick and perishing!

This means: Since man-or his ego consciousness-is a living body, his body is ultimate reality.

And that is right: it has to go its own path.

It is a good path, and any deviation from it is wrong, just morbidity wrongness in the biological sense.

You see there something very important.

This passage would justify the criticism one often hears of Nietzsche, particularly of Zarathustra, that he preaches a ruthless egotism or individualism.

If Nietzsche had written nothing else but this sentence, that surely would be true: one could accuse him of it.

But it all comes from the fact that he speaks the language of his time.

He says "I," the ego consciousness, without clearly examining that concept of the "I."

He never asks what the "I" is really, he has no psychological criticism. The moment he began to criticize it psychologically, he would see that the statement "I," or the expression "ego consciousness," is too limited, it is a mistaken concept; it is wrong.

The sick and perishing-it was they who despised the body and the earth, and invented the heavenly world, and the redeeming blood-drops; but even those sweet and sad poisons they borrowed from the body and the earth!

To what do these blood drops refer?

Miss Hannah: To the communion.

Prof Jung: Yes, the redeeming blood-drops would be the blood of Christ.

And he says they drew even those from the body and the earth.

Mrs. Jung: Wouldn’t it be the bread and the wine?

Prof. Jung: Yes, the red wine is the blood, and the substance of the earth is the bread, and that is the body and the blood of Christ.

He calls them sweet and poisonous, because he says our morbidity comes from the fact that we live by the metaphysical instead of the physical principle-we live by the spirit but the spirit is nothing but our imagination.

There again he is lacking in psychological criticism, for what is imagination?

From their misery they sought escape, and the stars were too remote for them.

Then they sighed: "0 that there were heavenly paths by which to steal into another existence and into happiness!"

Then they contrived for themselves their by-paths and blood draughts!

This is of course a blasphemous desecration of the communion.

Beyond the sphere of their body and this earth they now fancied themselves transported, these ungrateful ones.

But to what did they owe the convulsion and rapture of their transport?

To their body and this earth. That is plain.

They were not grateful to the body, allowing themselves to be transported in their ekstasis away from this earth to a heavenly place.

But the very ekstasis is due to a convulsion of their humble servant, the body.

If the body did not help them, they would not have an ekstasis. How can an ekstasis be brought about otherwise?

If they are in the body, then they can step out of it; the body indirectly helps the ekstasis.

And of course if you ill-treat the body, it can throw you out of the house entirely, out of your body.

It is like ill-treating objects.

You know, objects are inanimate things; they lie about heavily, have no legs or wings, and people are often quite impatient with them.

For instance, this book would like it very much better, I am sure, if it were lying near the center of the table where it is safe, but I have put it on the edge.

It is an awkward position for that poor creature of a book. It may fall down and get injured.

If I am impatient, if I touch them in an awkward way, it is a lamentable plight for the poor objects.

Then they take their revenge on me.

Because I illtreat them they turn against me and become contradictory in a peculiar way. I say, "Oh, these damned objects, dead things, despicable! “and instantly they take on life.

They begin to behave as if they were animated living things.

You will then observe what the German philosopher tells about the die Tilcke des Objekts.

And the more you curse them, the more you use speech figures which insinuate life into them.

For instance, "Where has that book hidden itself now? It has walked off and concealed itself somewhere." Or, "The devil is in that watch, where has it gone ?"

Objects really take on dangerous qualities with people who are particularly impatient with them: they jump into your eyes, they bite your legs, they creep onto a chair and stick up a point upon which you sit-such things.

You will find many beautiful examples in that book by Vischer.

What spectacles can do, for instance! If there is a chair with a concealing pattern, my spectacles will seek it and become invisible, the contours merging with the pattern.

And, of course, buttered toast will never fall on the unbuttered side.

And the coffee jug will most certainly try to get its spout under the handle of the milk pot, so that when you lift the coffee pot you pour out the milk.

But such things only happen to people who are impatient with objects-then the devils go into the objects and play the most extraordinary stunts.

Gentle is Zarathustra to the sickly.

Verily, he is not indignant at their modes of consolation and ingratitude.

May they become convalescents and overcomers, and create higher bodies for themselves!

Neither is Zarathustra indignant at a convalescent who looketh tenderly on his delusions, and at midnight stealeth round the grave of his God; but sickness and a sick frame remain even in his tears.

Many sickly ones have there always been among those who muse, and languish for God; violently they hate the discerning ones, and the latest of virtues, which is uprightness.

Here we see much of the personal experience of Nietzsche himself.

You know, when you have overcome a prejudice, for instance, you are inclined to be tolerant.

You say, "Oh, God, yes, one can understand things that way; people don't know yet."

But those people who remain in a prejudice, with their half knowledge that it is a prejudice, get quite resentful against those who have given it up.

Backward they always gaze toward dark ages: then, indeed, here delusion and faith something.

Raving of the reason was likeness to God, and doubt was sin.

Too well do I know these godlike ones: they insist on being believed in, and that doubt is sin. Too well, also, do I know what they themselves most believe in.

Verily, not in backworlds and redeeming blood-drops: but in the body do they also believe most; and their own body is for them the thing-in-itself.

What does he mean by the godlike ones?

Mrs. Brunner: He means the priests who think they know what is right.

Prof Jung: Ah yes, but why are they godlike? Or why should they behave like that?

Miss Wolff: I think he means the people who in a certain drunkenness thought they knew what godlikeness was; he speaks of the Middle Ages or the old times.

Prof Jung: Well, it is sure that they are looking back towards dark times, obviously the Middle Ages, when their delusion and belief was a different thing.

So the mania of reason could be understood as a disoriented state of mind.

I think that interpretation is right-a disordered reason is God Almighty-likeness, and doubt is sin.

And that is perfectly true.

He means by those godlike ones, then, people with a medieval mind. But why should he think that they are godlike?

There must be a sort of psychological justification for calling them godlike.

Prof Reichstein: Perhaps he means that they live in the other world; he speaks here of the godlike people, and of the people who live in this world.

Prof. Jung: Yes, the psychological justification for such an attribute is that the condition in which such people live is a godlikeness.

If you assume that there is a metaphysical god and that people live a metaphysical

existence, then they are like God; and psychologically the metaphysical place would be the unconscious.

People who live in the unconscious are like the unconscious; they are also unconscious.

So, in as far as you can call the reality of the unconscious the deity, they are like the deity: they are like unto God.

This shows itself in reality through the fact that they have a peculiar self-evidence in life, they feel justified; it is certain that their way is right-or wrong.

There is no doubt about it: they have the natural self-evidence of an animal.

Therefore, an animal is godlike in a way, because it fulfils the meaning of its pattern. And this is a metaphysical thing to the animal.

It is not conscious of its pattern-as little as the Pueblos know that they are living in a Pueblo, or the elephant knows that he is an elephant-though he knows perhaps better that he is an elephant inasmuch as he has to do with man.

But we usually do not know what we are.

You know, perhaps the story of the knight in the thirteenth century, who was caught by his enemies and put into a dark dungeon, and finally, after years of suffering in that cave, he got impatient and beat his fists upon the table, saying, "If only these damned Middle Ages would come to an end!"

Miss Wolff: Doesn’t Nietzsche here make an allusion to certain historic facts when he uses this word Gottahnlich? He means those who believe in God are Gottahnlich. There must be the association of epileptic people here, who were considered to be particularly in touch with God, as the dancing dervishes and such people were also, according to

those medieval beliefs. So I think he probably compares the godlike people to them-since those who were mad, who had no ego, who were dissolved, were supposed to be particularly near to God.

Prof Jung: According to primitive people, crazy people are possessed by spirits.

Miss Wolff: Yes, and as he puts the emphasis on consciousness and the ego, he criticizes them particularly.

Prof Jung: But now he says, "Verily, not in backworlds and redeeming blood-drops: but in the body do they also believe most; and their own body is for them the thing-in-itself."

You see even for those otherworldlings, the body is the absolute thing, even they believe most in the body. We were assuming just the contrary. How is that?

Miss Hannah: That is just true. Nobody worries over his health like a theologian.

Prof Jung: Well, there is something in the idea that people who are too metaphysical are bothered by their bodies.

For the more the mentality or the psyche leaves the body to itself, the more the body goes wrong.

The two ought to live together.

That explains the bad state of health of intuitive people who don't even need to be metaphysical; it is enough that they are a bit too intuitive.

They live too much in mere possibilities, and then the digestion begins to suffer, they get chronic diseases, ulcers of the stomach or the duodenum, for instance.

Or they may get other disturbances of the body of an infectious nature; many organic diseases are due to this peculiar lack of attention.

People who have lived too much upon spiritual ideas should bring their attention back to their bodies.

So one can say it is always a wise thing when you discover a new metaphysical truth, or find an answer to a metaphysical problem, to try it out for a month or so, whether it upsets your stomach or not; if it does, you can always be sure it is wrong.

It is necessary to have metaphysical ideas-we cannot do without them-but it is also necessary to submit them very seriously to the test whether they agree with the human being: a good metaphysical idea does not spoil one's stomach.

For instance, if I hold a metaphysical conviction that we live on after death for fifty thousand years instead of fifty million-if that is a solution-! try what it means if I believe in fifty thousand years only; perhaps that is good for my digestion-or bad.

You see, I have no other criterion.

Of course, it sounds funny, but I start from the conviction that man has also a living body and if something is true for one side, it must be true for the other.

For what is the body?

The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body.

So it is really one and the same thing.

Therefore, a good truth must be true for the whole system, not only for half of it.

According to my imagination, something seems to be good-it f-its in with my imagination-but it proves to be entirely wrong for my body.

And something might apparently be quite nice for the body, but it is very bad for the experience of the soul, and in that case I have a metaphysical enteritis.

So I must be careful to bring the two systems together; the only criterion is that both are balanced.

When life flows, then I can say it is probably all right, but if I get upset I know something must be wrong, out of order at least.

Therefore, people with one-sided convictions of a decidedly spiritual nature are forced by the body to pay attention to it.

I have seen many people who suffered from all sorts of ailments of the body simply on account of wrong convictions.

But it is a sickly thing to them, and gladly would they get out of their skin.

Therefore hearken they to the preachers of death, and themselves preach backworlds.

Hearken rather, my brethren, to the voice of the healthy body; it is a more upright and pure voice.

More uprightly and purely speaketh the healthy body, perfect and square built; and it speaketh of the meaning of the earth.

Here you have it. He trusts to the reaction of the healthy body.

The healthy body is the healthy life, and the healthy life is the life of the soul of man as much as his body, because soul and body are not two things.

They are one. Carl Jung, Zarathustra Seminar, Page 339-355

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_1?crid=3GMY21ZDVDXKS&keywords=jung+zarathustra&qid=1636808595&sprefix

**The Bardo Thodol considers souls in the same way.** **(2021-12-31 04:12)**

[paypal _donation _button border="5"]

[1]Psychology of Yoga and Meditation

This is typical of the Eastern mind-set.  Souls are flying around and seeking places where sexual intercourse is happening and then they are
caught.

The Bardo Thodol considers souls in the same way.

When they fall into erotic fantasies, they are suddenly snapped up by the uterus.

2690

One is in the prison of the sensual world of Maya, the dancing Shakti.

It is the goddess Maya who creates the visible realm.  For the Buddhist, the visible is illusory.

Maya com.es from the root Ma, i.e., to build.  Maya is the built world, and it is created out of the stuff of thoughts.

It is not an actual world in our sense, but rather it is an actual world of illusion, actual but

all the same an illusion because it is built of the forms of thoughts.

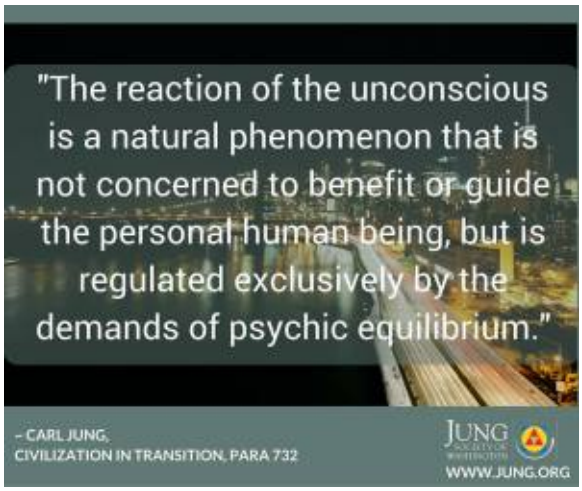
This is why Tantric yoga, which has many connections with Mahayana Buddhism, also says that maya is nothing other than the form of divine thoughts-also a very interesting way of thinking.  Carl Jung, Psychology of Yoga and Meditation, Page 95-96

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_1?dchild=1&keywords=jung+yoga+and+meditation&qid=1615307290&sr=8

---

**The reaction of the unconscious is a natural phenomenon that is not concerned to benefit or guide the personal human being (2021-12-31 04:30)**

[paypal _donation _button border="5"]


"The reaction of the unconscious is a natural phenomenon that is not concerned to benefit or guide the personal human being, but is regulated exclusively by the demands of psychic equilibrium."
– CARL JUNG,
CIVILIZATION IN TRANSITION, PARA 732
JUNG
WWW.JUNG.ORG

[1]Civilization in Transition

This brings me to a question I have been asked over and over again by my patients: What is the use of a compensation that, because of its symbolic form, is not understood by the conscious mind?

Apart from those not so uncommon cases where only a little reflection is needed to understand the meaning of a dream, we can take it as a general rule that the compensation is not immediately obvious and is therefore easily overlooked.

The language of the unconscious does not have the intentional clarity of conscious language; it is a condensation of numerous data, many of them subliminal, whose connection with conscious contents is not known.

These data do not take the form of a directed judgment, but follow an instinctive, archaic "pattern" which, because of its mythological character, is not recognized by the reasoning mind.

The reaction of the unconscious is a natural phenomenon that is not concerned to benefit or guide the personal human being, but is regulated exclusively by the demands of psychic equilibrium.

Thus there are times when, as I have often seen, a dream that is not understood can still have a compensatory effect, even though as a rule conscious understanding is required on the alchemical principle "Quod natura relinquit imperfectum, ars perficit" (what nature leaves imperfect, the art perfects).

Were this not so, human reflection and effort would be superfluous. For its part, the conscious mind often proves incapable of recognizing the full scope and significance of certain vital situations it has created for itself, and so challenges the unconscious to bring up the subliminal context, which, however, is written not in rational language but in an archaic one with two or more meanings.

And since the metaphors it uses reach far back into the history of the human mind, its interpreters will need historical knowledge in order
to understand its meaning. Carl Jung, CW 10, Para 732

1. https://smile.amazon.com/gp/product/0691097623?pf_rd_r=TAPDVKMD93DT1GP1D57R&pf_rd_p=9d9090dd-8b99-4ac3-b4a9-90a1db2ef53b

---

BlogBook v1.2,
LaTeX 2$_\varepsilon$ & GNU/Linux.
https://www.blogbooker.com

Edited: January 1, 2022